

# THE PSALMS:

## A New Translation from the Hebrew

WITH THE  
INTERNAL SENSE AND EXPOSITION  
FROM THE WRITINGS OF THE  
HON. EMANUEL SWEDENBORG,

Together with Observations,  
BY THE LATE REV. J. CLOWES, M.A.

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AND  
NOTES ON THE LITERAL SENSE,

By the Editors.

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the PSALMS, concerning me."

*Luke xxiv. 44.*

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# PREFACE

THE PSALMS, or the songs, and praises, and prayers of Israel, contain a complete history and description of the internal states, and of the spiritual experience of every member of the LORD'S Church. On the one hand *we* behold the good and the pious, strengthened by Divine mercy and power, withstanding the "fiery darts" of the wicked, and though a "host encamp around them," yet "are they not afraid;" though they "walk through the valley of the shadow of death," yet "they fear not," because they "are comforted and protected by the rod and staff" of infinite power and goodness. When in temptations, "combating the foes of their own household," the great REDEEMER JESUS CHRIST, the Mighty GOD, the Everlasting FATHER, is represented as "their shield and their buckler, their high tower, and their mighty bulwark of defence." When on their weary pilgrimage through the wilderness of this world, when their soul is fainting within them," he leads them in a "cloudy pillar by day, and in a pillar of fire by night;" he "strikes the rock in the desert," and the waters flow, and sends "bread from heaven, to satisfy the longing soul." Thus, the good and the pious find in the songs of Zion every encouragement, every consolation, every support, and the nearer they approach the gates of the celestial city, the more the "wondrous things" contained in the Psalms of David open to their enraptured minds. As the dawn of day gradually breaks upon the darkness of night, and continually brightens to a meridian splendour, discovering in indefinite variety the numberless objects of creation, so the "day-spring" from on high gradually dawns upon the benighted perceptions of the unregenerate mind, when it begins to be delighted with the divine objects which the Psalmist contemplates, and opens to its view the celestial prospects and the divine realities of the kingdom of heaven.

To the wicked and impious, on the contrary, if they will but for a moment arouse to serious reflection and feeling, the book of Psalms exhibits in most awful imagery, if they still persist in the "counsel of the ungodly," and still "sit in the seat of the scornful," their final allotments:—"the snare of the fowler" will beset them, "the noisome pestilence" will seize upon them, "the terror by night will affright them," "the arrow that flieth by day will pierce them," and "the wasting destruction will overwhelm them." How dreadful are these figures! But, how much more dreadful are the corresponding realities! As no state of goodness is left unnoticed and undescribed in the Divine Psalms from the "little good of the righteous," to that denoted by the purest "gold of Ophir," or the "heights of Zion," so no state of evil from the "slipping of the foot" to the "lowest hell" is permitted to lie in concealment. The Psalms, therefore, spiritually understood, and practically applied, are a universal palladium to the regenerate and the pious, warning and guarding them against every evil from the "lifting up of the heel," to the "raising of the head,"—from the grossest sensual propensities, to the inmost subtleties of a deep-rooted self-love, and a universal panacea to the evil and unregenerate, who may there find a power by which they "may burst asunder the bands of wickedness, and cast away from them its cords," who may thus have every "plague stayed," every "disease healed," be established in spiritual health, "clad with light as with a garment," and adorned with the "beauties of holiness."

These are the great and "wondrous things" of which the Psalms treat! All subjects of less moment than these are as inferior to the primary object and end for which these divine songs have been inspired by the mouth of God, as the earth is inferior to heaven. Every idea which binds these divine inspirations down to the personal history of David, and the circumstances of his age, as is the case with some commentators, is represented in the powerful language of scripture as "drawing the stars from heaven, and casting them down to the earth," that is, as prostituting the sacred knowledges of the spiritual sense of GOD'S most Holy Word, to mere earthly and selfish purposes, of abiding in the "letter which killeth," to the "quenching of the Spirit which maketh alive." David, and the history of his age, formed the direct base and plane into which the treasures of revealed wisdom could flow, and in which, as in suitable vessels, they could be transmitted to the remotest generations of mankind. Whilst, therefore, the literal sense of the Psalms in the following translation has been regarded with the most scrupulous, yea, most anxious solicitude, and with the most profound veneration, yet, it is especially to the spiritual and "wondrous things" of the internal sense that the reader's devout attention is invited.

That the Psalms, alike with every other portion of the Word of GOD, contain an *internal, or spiritual sense*, is well known to the readers of the doctrines of the New Jerusalem, but the assertion may probably appear strange and fanciful to those who are not yet acquainted with those doctrines. To them, therefore, a few words respecting the nature and tendency of the *spiritual sense* may not only be acceptable but expedient, in order that they may properly appreciate the following spiritual interpretations of the Psalms, and thus see the beauty, uniformity, and universal applicability of that admirable, yea, divine science, the science of correspondences, by which those interpretations have been made. In order to give the reader a concise view of the nature and tendency of the *internal, or spiritual sense*, contained in every portion of the Word of GOD, we cannot do better than make two or three extracts on the subject from the writings of the enlightened Swedenborg, who, as is verily believed, was the instrument, under especial divine auspices, of making known that sense to mankind, and thus of enabling them through it as a means, aided by the Holy Spirit of the LORD, clearly to understand the Sacred Scriptures of revealed truth, and in this manner to banish all discord, dissension, and heresy from the Christian church.

"That all things in nature," says Swedenborg, "both in general and in particular, correspond to things spiritual, and in like manner all and every thing in the human body, is shewn in the treatise concerning HEAVEN AND HELL, n. 87 to 105. But what is meant by correspondence, hath to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the *science* of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things, and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences: in like manner, every thing in the Israelitish church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were correspondences; so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits; also, the priesthood of Aaron and the

Levites, and their garments of holiness; but what were the particular spiritual things with which each corresponded, is shewn in the *ARCANA COELESTIA*, published at London: and beside the things above mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as Divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the LORD, in consequence of speaking from the Divine, spake by correspondences; for whatever proceed-eth from the Divine, when it comes into outward nature, manifests itself in such outward things as correspond with what is Divine, which outward things become then the repositories of Divine things, otherwise called celestial and spiritual, which lie concealed within them.

"I have been informed, that the men of the most ancient church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that Enoch, who is spoken of in Genesis, v. 21 to 24, together with his associates, collected correspondences from the lips of these celestial men, and transmitted the science of them to posterity; in consequence of which, the science of correspondences was not only known in many kingdoms of Asia, but also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldaea, Syria, Arabia, in Tyre, Sidon, and Nineveh, and that from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the oldest writers of that country.

"To shew that the science of correspondences was long preserved in the Asiatic nations, amongst those who were called diviners and wise men, and by some magi, I shall adduce a remarkable instance from 1 Sam. v. and vi. We are there informed that the ark, containing the two tables, whereon were written the ten commandments, was taken by the Philistines, and placed in the house of Dagon, in Ashdod, and that Dagon fell to the ground before it; and afterwards, that his head and both the palms of his hands were separated from his body, and lay on the threshold; and that the people of Ashdod and Ekron, to the number of several thousands, were smitten with haemorrhoids, and that the land was devoured with mice; and that the Philistines, on this occasion, called together their priests and diviners, and that to put a stop to the destruction which threatened them, they came to this determination, viz. that they would make five golden haemorrhoids, and live golden mice, and a new cart, and would set the ark on this cart, with the golden haemorrhoids and mice, and have it drawn by two milch-kine, which lowed in the way before the cart, and thus would send back the ark unto the children of Israel, by whom the kine and the cart were offered up in sacrifice, and the GOD of Israel was appeased. That all these devices of the Philistine diviners were correspondences, is evident from their signification, which is this: the Philistines themselves signified those who are in faith separate from charity; Dagon represented that religious principle; the haemorrhoids wherewith they were smitten, signified the natural loves, which, if separated from spiritual love, are unclean; and mice signified the devastation of the church by falsifications of truth; a new cart signified natural doctrine of the church, for a chariot, in the Word, signifieth doctrine derived from spiritual truths; the milch-kine signified good natural affections; the golden haemorrhoids signified the natural loves purified and made good; the

golden mice signified the devastation of the church removed by means of good, for gold in the Word signifieth good; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections; the offering up of the kine and the cart as a burnt-offering, signified that thus the GOD of Israel was rendered propitious. All these things then, which the Philistines did by the advice of their diviners, were correspondences; from which it appears, that that science was long preserved amongst the gentiles.

"Forasmuch as the representative rites of the church, which were correspondences, began in process of time, to be corrupted by idolatrous and likewise magical applications of them; therefore the science of correspondences was, by the Divine providence of the LORD, gradually lost, and, amongst the Israelitish and Jewish people, entirely obliterated. The Divine worship of that people consisted indeed of mere correspondences, and consequently was representative of heavenly things, but still they had no knowledge of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects; for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

"The reason why the idolatries of the gentiles of old took their rise from the science of correspondences was, because all things that appear on the face of the earth have correspondence, consequently, not only trees and vegetables, but also beasts and birds of every kind, with fishes and all other things. The ancients, who were versed in the science of correspondences, made themselves images, which corresponded with heavenly things; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church; they therefore placed those images not only in their temples, but also in their houses, not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence, in Egypt and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affection and powers of the natural man; serpents, the prudence and likewise cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. For the same reason, the ancients performed their worship in gardens and in groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain, the highest heaven; a hill, the heaven beneath. That the science of correspondences remained amongst many eastern nations, even till the coming of the LORD, may appear also from the wise men of the east, who visited the LORD at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9, 10, 11; for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But still there was no knowledge whatever of the science of correspondences amongst the Israelitish and Jewish people, although all

parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences; the reason was, because they were idolaters at heart, and consequently of such a nature and genius, that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves; wherefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them: for this reason, heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life: that such was the case with them, appears evident from the circumstance that they did not acknowledge the LORD, although the whole Scripture throughout prophesied concerning him, and foretold his coming; and they rejected him solely on this account, because he instructed them about a heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all the nations in the world, and not a Messiah who should provide only for their eternal salvation.

"The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was, because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, which overspread the whole Christian world, first, in consequence of many heretical opinions propagated in the church, and soon after, in consequence of the decrees and determinations of the COUNCIL of NICE, concerning the existence of three divine persons from eternity, and concerning the person of Christ, as the son of Mary, and not as the Son of JEHOVAH GOD; hence sprang the present faith of justification, in which three gods are approached and worshiped, according to their respective orders, and on which depend all and every thing belonging to the present church, as the members of the body depend on the head: and because men applied every part of the Word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very holiness of the Word, and thus would have shut heaven entirely against themselves, and have removed the LORD entirely from the church.

"The reason why the science of correspondences, which is the key to the spiritual sense of the Word, is revealed at this day, is, because the Divine truths of the church are now coming to light, and of these the spiritual sense of the Word consisteth; and whilst these are in man, the literal sense of the Word cannot be perverted: for the literal sense is capable of being turned any way, but if it be turned to favour the false, then its internal sanctity is destroyed, and its external along with it, whereas if it be turned to favour the truth, then its sanctity is preserved: more, however, will be said on this subject hereafter. That the spiritual sense of the Word should be opened now at this time, is signified by John's seeing heaven open, and the white horse, and also by his seeing and hearing the angel, who stood in the sun, calling all people together to a great supper, Rev. xix. 11 to 18: but that it would not be acknowledged for some time, is signified by the beasts and kings of the earth, who were about to make war with him that sat on the white horse, Rev. xix. 19; and also by the dragon, which persecuted the woman, that brought forth the man-child into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood, Rev. xii. 13 to 17." *T. C. R.* 201—207.

"The spiritual sense, of the Word is not that which breaks forth as light out of the literal sense, whilst a person is studying and explaining the Word, with intent to establish some particular tenet of the church: this sense may be called the literal sense of the Word, but the spiritual sense does not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance, which act together as cause and effect. It is this sense, principally, which renders the Word spiritual, and by which it is adapted not only to the use of men, but also of angels; whence also, by means of that sense, the Word communicates with the heavens.

"From the LORD proceed these principles, the celestial, the spiritual, and the natural, one after another. Whatsoever proceeds from his Divine love is called celestial, and is Divine good; whatsoever proceeds from his Divine wisdom is called the spiritual, and is Divine truth; the natural partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third, or highest heaven, are in that Divine principle which proceeds from the LORD, that is called celestial, for they are in the good of love from the LORD; the angels of the LORD'S spiritual kingdom, who compose the second or middle heaven, are in that Divine principle which proceeds from the LORD, that is called spiritual, for they are in the truths of wisdom from the LORD;\* but men, who compose the LORD'S church on earth, are in the Divine-natural, which also proceeds from the LORD. Hence it follows, that the Divine proceeding from the LORD, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural. The Divine proceeding which descends from the LORD to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself. Such is the nature of all Divine proceeding; wherefore, when it is in its last degree, it is in its fulness. Such is the nature and quality of the Word; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is Divine. That the Word is of such a nature and quality, does not appear in the sense of the letter, which is natural, by reason that man has heretofore been altogether unacquainted with the state of the heavens, and consequently with the nature of the spiritual principle, and the celestial, and of course with the distinction between them and the natural principle.

\* That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual kingdom, may be seen in the Treatise concerning HEAVEN and HELL, n. 20 to 28.

"The distinction between these degrees cannot be known, except by the knowledge of correspondence, for these three degrees are altogether distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme, but yet make one by correspondences; for the natural degree or principle corresponds with the spiritual, and also with the celestial. The nature and meaning of correspondence may be seen more fully explained in the treatise concerning HEAVEN AND HELL, being there digested under these two articles:—1st. *Concerning the correspondence of all things in heaven with all things in man*, n. 87 to 102. 2nd. *Concerning the correspondence of all things in heaven with all things on earth*, n. 103 to 115; and it will be further seen below by examples adduced from the Word.

"Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written by mere correspondences, and what is written by mere correspondences, in its ultimate sense is written in such a style, as that of the prophets and evangelists, which,

notwithstanding its apparent commonness, contains in it all Divine and angelic wisdom." S.S. 5—8.

Inasmuch as the church, both in individuals, and in the aggregate, is based upon the proper understanding of the Divine Word, whence she derives all her truth, her wisdom, her love, in short, every thing which constitutes her a church, it must be readily seen, that nothing can be of greater concern to man, than an enlightened understanding of the Word of GOD, and consequently, nothing can have greater claims upon the most serious attention of mankind than the *science of correspondences*, by which, as by a golden key, the treasures of revealed wisdom can be unlocked, and presented in wondrous display to the delighted perceptions of the inquiring mind. We admire the genius, and congratulate the success with which natural philosophers have measured the distances, calculated the orbits of the planets, explained the phenomena of the solar system, and unravelled the intricacies of the celestial mechanism, and the name of every individual who has enlarged the boundaries of science on principles universally applicable, and mathematically correct, is embalmed in the memory of every student of nature. But what are these discoveries and results, interesting and magnificent as they are, when compared to the discovery of the *science of correspondences*, which is adequate to the explanation of the sacred volume, which can unravel its "dark sayings," put to silence and shame the cavils of the infidel, and thus exalt the Sacred Scriptures in the estimation of the Christian to the highest possible degree of veneration, because it shews in what the sanctity and divinity of the Word of God consist, and how infinitely it is distinguished from the word of man, or from all human composition whatsoever?

That the Word of God must have been inspired by its Divine Author, according to those eternal and immutable laws, by which all the operations of infinite love and wisdom displayed in creation, redemption, and salvation, are conducted, is an eternal truth, which to the mind of every wise man is placed beyond the possibility of debate. The Word of GOD, therefore, must be in strict analogy, or *correspondence* with the works of GOD, as the words of a wise and good man are always in correspondence with his deeds, that is, the words which he utters are regulated by the same motives of action, and by the same laws of thinking as the deeds he performs; but how infinitely more so must this be the case between the Word and the works of GOD

*The science of correspondences*, then, which as to dignity and excellence, infinitely transcends every other science, because infinitely more calculated to open all the genuine sources of wisdom to the mind of man, is that science which professes to explain the relation, or analogy, or more properly, the *correspondence* between things natural, and things spiritual, and thus to unfold the spiritual and Divine ideas conveyed in the literal sense of the Holy Word.\* To understand any of the works of GOD in nature, a science or doctrine is deemed indispensable, thus, who could understand the magnificent order of the planetary system, unless he had the science of astronomy to instruct and guide him in his study of the heavenly bodies? Without the aid of such a science, no systematic order could be discovered in the planetary spheres. Now, as the Word of GOD is strictly in analogy, or correspondence with his works, and as his Word has been uttered by the same immutable laws of his own divine order by which he spake the fiat of creation, that is, by which he has produced, and by which he sustains all his works, it incontestibly follows, that a science, or doctrine, is indispensable to the proper comprehension of his revealed Word. We are



aware, that the objection will be started, that the Spirit of GOD is sufficient to enlighten us, if we are but sincere and devout in the study of truth, and to lead us to a proper and profitable understanding of the Sacred Scriptures. We admit that the Spirit of GOD is sufficient; but we beg to reply, that even a superficial acquaintance with the divine economy, and with the laws by which providence acts in enlightening and regenerating mankind through the influence of revealed truth, presses upon us the indubitable fact, that the Spirit of GOD accomplishes nothing without employing adequate means for the attainment of its ends. When Philip put the important question to the eunuch, who was reading the prophet Esaias, "Understandest thou what thou readest?" \$ his significative reply, "How can I, except some man should guide me;" plainly shews, that a guide, or doctrine, is necessary to lead us to a proper understanding of the Scriptures; the "*Spirit*"# was present, but it did not act upon the eunuch immediately, or without means, but mediately through Philip as a doctrinal guide, and thus led the "treasurer of Candace" to the belief, that "JESUS CHRIST is the Son of GOD."

\* We earnestly refer the reader's attention to a work, entitled "*Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a view to the Refutation of all Objections to their Divinity*," by the Rev. S. Noble;" in the second, third, and fourth Lectures of which work, a luminous demonstration will be found of the existence of a spiritual sense in the Word of God, and of the science of analogies, or correspondences, by which it is interpreted.

\$ Acts viii. 30.

# Verse 29

It is, therefore, firmly believed by all who have impartially and seriously considered the *science of correspondences*, discovered to the world in the writings of the enlightened Swedenborg, that, of the Divine mercy, the solo adequate means to the proper understanding of the Sacred Word, is now furnished in that heavenly science.# That the Christian church has, in almost every page of its practical, not ecclesiastical, history, anticipated some period when a fuller development, both as to doctrine and life of our holy religion would be divinely granted, is a fact with which the theological student is perfectly acquainted, He finds it asserted in many of the writings of the most eminent divines of almost every denomination. Thus, in a theological dissertation, read a few years since, before the university of Cambridge, on the Divinity of CHRIST, to which the Hulsean Prize\* was awarded, the author, after having shown tin; legitimate use of reason in matters of revelation, says, "As the application of sound principles of investigation have laid open the systems of nature and providence, the same principles, judiciously applied, may one day lay open the mysteries of grace, and the method and arrangements which it has pleased GOD to adopt in the revelation of himself as a GOD of grace, will be found *analogous* to the method in which he has revealed himself as a GOD of nature and of providence, and will thus afford another powerful evidence, that the GOD of nature and of providence was the author of that book, which professed to make him known as a GOD of grace. The error of Leibnitz, and the school to which he gave rise in Germany, was, that they philosophized with the Scriptures, instead of from them: endeavouring to prove its doctrines on the principle of induction, instead of endeavouring simply to prove what those doctrines were. It is remarkable, that this country should have produced three such men as a Bacon, a Newton, and a Butler; the first established the principles of all science; Newton embodied them in the laws of nature; Butler, in the laws of providence. *Another*, adds the author, *is still wanting*, with the powers of a Bacon,

joined to the humility of a Newton and a Butler." Here is the candid acknowledgment from the highest theological authority of our country, that, "*another is still wanting to open the mysteries of grace, and to lead mankind to a clearer and fuller comprehension of the Divine Word*" and we hesitate not a moment to assert, that the great desideratum has been supplied in the person of the enlightened Swedenborg,<sup>\$</sup> who, "*with the powers of a Bacon, joined to the humility of a Newton and a Butler*" has, under divine auspices, through the especial illumination of the Spirit of GOD, solved all the great problems of theology, and "opened the mysteries of grace," in a manner most calculated to promote the glory of GOD, and the permanent well-being of mankind. Let his claims be impartially and duly considered,—let his system of scriptural interpretation be thoroughly examined, and we doubt not, that the great desideratum will be found to be supplied.

# See "Noble's Work on the Inspiration," &c. referred to above.

\* See Hulsean Prize Dissertation, by W.M. Mayers, of Catherine Hall, Cambridge, 1827.

\$ See Noble's Appeal, &c. Section V, in which Swedenborg is proved to be the *man* whom the Hulsean writer asserts to be necessary to "open the mysteries of grace, &c."

With regard to the spiritual or internal sense, which the science of correspondences on uniform principles unfolds from the Word of GOD, it is well known, that in the primitive ages of Christianity, a spiritual sense was generally admitted to exist.<sup>#</sup> The writings of the early fathers are replete with spiritual and allegorical interpretations of the Holy Scriptures, and they who were most successful in establishing their spiritual interpretations, were held in the greatest reverence by the people whom they taught: but as they did not possess the science of correspondences, by which alone the spiritual sense can be successfully and regularly evolved from the sense of the letter, they could not avoid being led by conjecture and fancy, and thus, in many cases, they gave rise to delusion and error. But the science of correspondences, by virtue of the strict uniformity of its principles, shuts the door against conjecture and fancy, and thus precludes the possibility of delusion and error. What is it, indeed, that the devout reader of the Word of GOD seeks in his pious meditations on the divine subjects revealed in the volume of truth? Is it not to edify himself in love, in wisdom, and in holiness of life? And can any thing short of a "spiritual discernment" of the things of GOD's Word "satisfy the longing soul," and "fill the hungry with the bread of heaven?" What is it that the pious reader admires in the commentaries of Henry, or in the still profounder spiritual reflections of Bishop Home on the inspired songs, penned by the "sweet Psalmist of Israel," but the spiritual ideas, and the heart-felt application which those two pious authors were enabled to elicit from this eminent portion of the Sacred Word? It must be admitted, that all the excellences of these two authors are derived from certain glimpses, however obscure, which they enjoyed of the spiritual sense. But what will be the devout reader's astonishment, when he beholds in the following Exposition a regular series of spiritual interpretations derived from the divine Psalms through the science of correspondences, in which every verse, every expression, and every word, is made to reflect the glory of the LORD, and to bear directly upon the regeneration of man, and his preparation for the kingdom of heaven? The first principle which the spiritual sense discovers to the mind is this, that the LORD is the *All in All* of his Word; that he is the "sun" whence all the rays of revealed truth emanate, and that every truth is a mirror representing the LORD. How magnificent the idea! How supremely worthy of that Word which claims the LORD for its author! In

the supreme sense, therefore, the Word treats solely of the LORD, describing his combats against the hells, and his subjugation of their power, when he accomplished the work of universal redemption, and when he glorified his Humanity. That the Psalms thus treat of the LORD, his own Divine testimony proves where he says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in *the Psalms* concerning me,"\* but that it is the *spiritual sense* which especially treats of him, and not the literal, is further proved by the following verse, "Then *opened he their understandings*, that they might understand the Scriptures," for it is plain that they already understood the Scriptures in their literal sense as relating to David, and the subsequent history of the Jewish church down to the captivity in Babylon; whereas, in order that they might understand the Scriptures in the spiritual sense, or as the Apostle says, have a "spiritual discernment" of their meaning, which the Christian church, to whom internal things were revealed, should have cultivated and enjoyed, the LORD *opened the understandings* of his disciples. They, therefore, who imagine that the LORD is only treated of here and there in the Psalms, as is the case with the theology of the present day, do injury to the Sacred Word, and deprive it of its "spirit and its life."

# See Mosheim's History of the first three Centuries of the Christian Church; see also Clowes's Preface to the Arcana Coelestia, and to the Apocalypse Explained.

\* Luke xxiv. 41.

Inasmuch as the LORD requires us to "follow him in the regeneration," "to overcome even as he hath overcome," to be "perfected through sufferings — temptations — even as he was perfected," the internal sense of the Psalms especially relates to the regeneration of man, and his preparation for the kingdom of heaven; and it is this circumstance which makes the following Exposition so eminently useful and excellent. For, what is it, in reality, which so seriously concerns man as a candidate for heaven?

Is it not the work of regeneration, by which he alone can be fitted for heaven? Is it possible for man to "*see*, still less *to enter into* the kingdom of heaven, unless he be born again?" Divine Truth itself asserts that he cannot. For what other end was the Divine Word given, but to promote and establish the great work of regeneration in man? But regeneration is a spiritual, yea, a divine work; the Word of GOD, therefore, must have a spiritual sense, which can be applied to the spiritual states of man. Let the reader ponder well on the following spiritual Exposition of the Psalms, and he will become sensible of its amazing importance.

The following translation has been made from Van der Hooght's edition of the Hebrew text, published by Sebastian Schmidius, with a Latin version,\* which is the very same edition that Swedenborg constantly used, as is abundantly evident from his quotations in the version of Schmidius.#

\* Secundum Editionem Everhardi Van der Hooght, cum Versione Latina Sebastiani Schmidii, Lipsiae, MDCCXL.

# Especially in his latter works, the Apocalypse Explained, True Christian Religion, and Apocalypse Revealed.

As to the following translation we wish to observe, that there are three ways by which a translation may be accomplished. The *first* is a literal translation, by which every word is strictly rendered *verbatim* from the original. The *second* is an idiomatic translation, by which the original idiom is carefully conveyed into the idiom of another language. The *third* is a free translation, in which the sense of the author is regarded, abstractedly from the expressions he uses, and freely translated in that manner in which the translator supposes the author would have expressed it, had he written in the language into which his work is translated. The first of these ways, that is, the *strictly literal*, is the only way by which the Scriptures can be properly translated; in this respect, as in every other, they are essentially different from all merely human compositions; in these it is only necessary to have an accurate comprehension of the author's meaning, whereas in the former the *letter* is divine, and cannot be departed from without injuring the base on which the internal sense rests, as upon its proper foundation. A few observations will prove this to the reader: in Psalm cxiv. 4, we read of "*the sons of the flock*," rendered in the Bible version "*lambs*," which is the idiomatic translation, but which is not a base for the internal sense; see Exposition. In Psalm xviii. 4, 5, "*cords of death*" and "*cords of hell*," are rendered in the common version, "*sorrows of death*," "*sorrows of hell*;" this again is idiomatic, and not literal, and therefore not a proper base for the internal sense. These idiomatic renderings in the common version are numerous, such as "*strength*" for *rock*, Psalm lxxiii. 26; "*defence*" for *shield*, Psalm vii. 10, lxxxix. 18; "*power*" for *arm*, Psalm lxxi. 18; and many others, as well verbs as substantives. In a correct translation of the Sacred Text, not only the *letter*; but the *points* also must be taken into serious consideration; thus, JEHOVAH must not be substituted for JEHOVIH; see Psalm cix. 21, Exposition, also Note. This distinction is important, and could never have been preserved to the church without the points,—a sufficient argument to prove the indispensable necessity of studying Hebrew with the points, see A C 3455. In some cases, however, the Divine Text could not be rendered literally into English, thus the idiomatic translation was necessary; see Psalm xlix. 3, lxviii. 9; hence arose the necessity of *notes*, which we have subjoined to the text, in order that the reader, who is unacquainted with Hebrew, may have as correct a knowledge as possible of the literal sense of the Holy Word.

The reader will see from the title page, that this work was begun by the late Rev. J. Clowes.\* Many years prior to his death, it was an object on which his pious and enlightened mind loved to dwell; the accomplishment of which he deemed most, useful and important in building up the LORD'S church in genuine charity, faith, and good works, but owing to the Infirmities of age, he was not able to complete it. In several notes which he has made in different parts of the M.S. he states, that it was his intention, before committing it to the press, to submit it to a strict revision. This has been done, and the intention of that excellent and venerated clergyman has now been accomplished. During the long period of nearly sixty years, the life of the venerable Clowes was devoted to the propagation of the heavenly doctrines of the New Jerusalem, made known to the world through the instrumentality of the Hon. Emanuel Swedenborg. Mr. Clowes considered these doctrines as containing the purest development of Christianity from the Sacred Scriptures,—as most calculated to promote "the glory of GOD in the highest, and peace and good will amongst men;" and therefore he dedicated, with unremitted industry and perseverance, his time and his talents to their propagation.!

\* See Memoir of the late Rev. J. Clowes, Rector of St. John's, Manchester, written by himself.

# See a catalogue of his works appended to his Memoir, especially an Affectionate Address to the Clergy of Great Britain and Ireland, on the Theological Writings of Emanuel Swedenborg.

That the Psalms thus expounded, as to their "*spirit and their life*" may tend to the promotion of genuine piety and charity amongst, mankind, and thus powerfully aid the building up of the true Christian church, is the ardent prayer of the

EDITORS.

# EXPLANATION

*Of ABBREVIATED TITLES of the Works of Emanuel Swedenborg, from which the extracts are made in the following Exposition.*

<i>A. C.</i>	Arcana Coelestia.
<i>Ap. Exp. or A. E.</i>	Apocalypse Explained,
<i>Ap. Rev. or A. R.</i>	Apocalypse Revealed.
<i>T. C. R.</i>	True Christian Religion.
<i>H. H.</i>	Treatise concerning Heaven and Hell.
<i>N. J. H. or Heav. Doct.</i>	Heavenly Doctrine of the New Jerusalem.
<i>D. L. W.</i>	Angelic Wisdom concerning Divine Love and Wisdom.
<i>D. P.</i>	Angelic Wisdom concerning Divine Providence.
<i>L. J.</i>	Last Judgment, or Babylon Destroyed.
<i>D. L.</i>	Doctrine of the New Jerusalem concerning the Lord.
<i>S. S.</i>	Doctrine of the New Jerusalem concerning the Sacred Scripture.
<i>Doct. Life,</i>	Doctrine of Life for the New Jerusalem.
<i>D. F.</i>	Doctrine of the New Jerusalem concerning Faith.
<i>C. L.</i>	Delights of Wisdom concerning Conjugial Love, &c.
<i>Inf.</i>	Treatise concerning Influx.

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# PSALM 1

1. BLESSED *is* the man that walks not in the counsel of the ungodly, and stands not in the way of sinners, and sits not in the seat of the scornful.
2. But his delight is in the law of JEHOVAH, and in his law does he meditate day and night.
3. And he shall be as a tree planted by streams of waters, which will yield its fruit in its season: his leaf also shall not wither, and whatever he does shall prosper.
4. Not so the ungodly; for *they are* as chaff, which the wind drives away.
5. Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the just.
6. For JEHOVAH knows the way of the just; but the way of the ungodly shall perish.

## The Internal Sense

That the man who does not live wickedly, is regenerated by the Word of the Lord, verse 1 to verse 3. But that he who lives wickedly, perishes at the day of judgement, verses 4, 5. Because the Lord knows every one, verse 6.

## Exposition

That the Word of the Old Testament contains the mysteries of heaven, and that all and everything therein regards the Lord, his heaven, the church, faith, and whatever relates to faith, is inconceivable from the letter; for the letter or literal sense suggests only such things as respect the externals of the Jewish Church, when, nevertheless, there are internal things everywhere contained therein, which do not in the least appear in those externals, except in a very few cases which the Lord revealed and unfolded to the apostles; as that sacrifices are significative of the Lord; that the land of Canaan and Jerusalem are significative of heaven, on which account we read of the heavenly Canaan and Jerusalem; and in like manner of Paradise.

But that all and singular things, yea the most singular, not excepting the smallest jot and tittle, signify and involve spiritual and celestial things, is a truth to this day deeply hid from the Christian world, the consequence whereof is, that little attention is paid to the Old Testament. This truth, however, might appear plain from this single circumstance, - that the Word being of the Lord and from the Lord, could not possibly have any existence, unless in its inner ground it contained such things *as* relate to heaven, to the church, and to faith: for, if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is life, but from those things which have relation to life; that is, except from here that all and singular things have relation to the Lord, who is most real and essential life? Wherefore, whatever does not interiorly regard the Lord, does not live; nay, whatever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

Without such a living principle, the Word, as to the letter, is dead; for it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal: the external man, separated from the internal, is the body, which in such a state of separation is dead; but the internal is that which lives, and causes the external to live; the internal man is the soul. Thus the Word, as to the letter alone, is like a body without a soul. AC 1, 2, 3.

Inasmuch as the Word in its interior is spiritual and celestial, therefore it is written by mere correspondences, and what is written by mere correspondences, in its ultimate sense, is written in such a style as that of the prophets and evangelists, which, notwithstanding its apparent commonness, contains in it all divine and angelic wisdom. SS 8.

There are in general four different styles in which the Word is written; the *first* is what was in use 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 more life, and in this they found the sweetest delight and entertainment. This style is meant when Hannah prophesied, saying, "Speak you what is *high, high*, let what is ancient come forth from your mouth." 1 Samuel 2:3. Those representatives are called in David, *dark sayings of old*. Psalm 78:2, 3, 4. From the posterity of the most ancient church Moses received what he wrote concerning the creation, concerning the garden of Eden, etc. till the time of Abram. The *second* style is the historical, occurring in the books of Moses, from the time of Abram until the times of Joshua, Judges, Samuel, and the Kings, in which books the historical facts are exactly such as appear in the letter, but yet all the relations, and every part of them contain things altogether different in the internal sense, whereof, by the divine mercy of the Lord, we shall speak in its place and order. The *third* style is the prophetical, which took its rise from the style of the most ancient church, which was held in high esteem. This style, however, is not connected, and in appearance historical like that of the most ancient church, but is broken and interrupted, being scarcely ever intelligible but in its internal sense, wherein are contained the greatest arcana, which succeed each other in a beautiful and orderly connection, having relation to the internal and external man, to the various states of the church, to heaven itself, and in their inmost sense, to the LORD. The *fourth* style is that of the *Psalms of David*, which is between the prophetical style and that of common speech, in which, under the person of David as a king, the Lord is treated of in the internal sense. AC 66.

In the following exposition, by the LORD is meant singly the Saviour of the world, Jesus Christ, who is called Lord without other names, being acknowledged and adored as LORD throughout all heaven, because he has all power in heaven and earth. This is agreeable to what he said to his disciples, - "You call me Lord, and you say well, for I am." John 13:13. And after his resurrection his disciples called him Lord. Throughout all heaven they know no other Father but the Lord; because he and the Father are one, as he himself said, "I am the way, the truth, and the life; Philip says, show us the Father; Jesus says to him, have I been so long time with you, and have you not known me, Philip? He that has seen me has seen the Father, and how say you, then, show us

the Father? believe you not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me." John 14:6, 8, 9, 10, 11. AC 14, 15.

Verse 1. *Blessed, etc. To bless*, in the Word, signifies in an external sense, to enrich with every earthly and corporeal good, according to the explanation of the Word with all those who abide in the external sense, as with the ancient and modern Jews, and also with Christians, especially at this day, wherefore they made the divine blessing to consist in riches, an abundance of possessions, and in self-glory: but to *bless*, in an internal sense, signifies to enrich with all spiritual and celestial good, which blessing being never given, or possible to be given but by the Lord, signifies on that account, the presence and grace of the Lord; for the presence and grace of the Lord bring with them such spiritual and celestial good. AC 981.

Verse 1. Mention is here made of *walking*, of *standing*, and of *sitting*, because the one follows the other. For to *walk* has relation to the *life of thought grounded in intention*; to *stand* has relation to the *life of intention grounded in will*; and to *sit* has relation to the *life of the will*, thus to the *esse of life*. The *counsel*, also, of which *walking* is predicated, has respect to the *thought*; the *way*, in which a man is said to *stand*, has respect to *intention*; and to *sit in a seat* has respect to *the will*, which is the *esse* of the life of man. For, in the spiritual world, all things which relate to the motion and rest of man, signify those things which relate to the life of man, because they thence proceed. Walkings and journeyings have relation to man's motion; and hence they signify progression of life, or progression of thought grounded in intention of the will. But standings and sittings have relation to man's rest; and hence they signify the *esse* of life from which it exists, thus its being made to live. AE 687.

Verse 2. *Jehovah*. The Lord is called in the Word sometimes by the bare name *Jehovah*, sometimes *Jehovah God*, sometimes *Jehovah*, and afterwards *God*, sometimes the *Lord Jehovih*, sometimes the *God of Israel*, and sometimes barely *God*. He is called *Jehovah*, because He alone is, or lives, consequently from essence; He is called *God* as being all powerful, consequently from power, as appears in the Word, where the names are distinguished. See Psalm 18:2, 28, 29, 31, Psalm 31:14. AC 300.

Verse 2. *The law*. In the Word there is frequent mention made of the law, and it may be expedient to show what is meant by it *in its confined sense*, what *in a more extensive sense*, and what *in a sense most extensive*. In a *confined sense*, the decalogue is meant by the law; in a *more extensive sense*, it is used to mean the statutes given by Moses to the children of Israel; and *in a sense most extensive*, it means the whole Word. That by the law, *in a confined sense*, the decalogue is meant, is well known; but that in a *more extensive sense*, the statutes given by Moses to the children of Israel, are meant by the law, is evident from the particular statutes in Leviticus being so called; as, for instance, "This is the *law* of the sacrifice of peace-offerings." Levit 7:11. "This is the *law* of the trespass-offering." Levit 7:1. "This is the *law* of the meat-offering." Levit 6:7, etc. "This is the *law* of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations." Levit 7:37. "This is the *law* of the beasts and of the birds." Levit 11:46. Yea, the whole book of Moses is called the *law*. Deut 31:9, 11, 12, 26; as also in the New Testament, Luke 2:22; 24:44; John 1:45; 7:23, 8:5; and in other places. That these statutes were meant by the works of the *law*, mentioned by Paul, where he says, "that man is justified without the works

of the law," Rom 3:28, is very evident from what follows those words, and also from his words to Peter, whom He blames for judaizing, where he says three times in one verse, "that no man is justified by the works of the *law*." Gal 2:16. That by the law, in *its most extensive sense*, is meant the *whole Word*, is plain from these passages: "Jesus said, Is it not written in your *law*, you are gods?" This is written in Psalm 132:6; "The people answered Him, we have heard out of the *law*, that Christ abides for ever." John 12:34; this is written, Psalm 89:29. e10:4, Dan 7:14. "That the word might be fulfilled, which is written in their *law*, they hated me without a cause," John 15:25, this is written, Psalm 35:19. In these passages the whole sacred scripture is meant by the *law*, as may be seen in many places in the Psalms of David. AR 288.

Verse 2. *Does he meditate day and night*. He who is in any love, whatever it be, is continually thinking of those things which are connected with that love, and this, notwithstanding his being engaged in thought, in speech, and in action about other things. This is manifested clearly in the other life from the spiritual spheres with which every one is encompassed, it being there known from those spheres alone, in what faith every one is principled, and in what love, and this although they are thinking of, and discoursing on, something entirely foreign to the subject; see 1048, 1053; for the principle which universally reigns with any one produces that sphere, and manifests the life thereof before others; hence it may be evident what is meant by the obligation to be continually thinking about the Lord (*to be meditating in his law day and night*) about salvation, and about the life after death. All who are principled in faith, grounded in charity, do this; hence it is that they do not think ill of the neighbour, and that they have justice and equity in every thing they think, speak, and do, for the principle which reigns universally flows in into singular things, and guides and governs them, for the Lord in this case keeps the mind in such things as are of charity and consequent faith, and thereby gives to singular the things thereof a suitable arrangement; the sphere of faith, grounded in charity, is the sphere which reigns in heaven, for the Lord flows in with love, and by love with charity, consequently with the truths which are of faith; hence it is that they who are in heaven are said to be in the Lord. AC 5130.

Verse 2. *Day and night*-day and night signify continually and in every state, for time signifies state, *day* a state of light and illustration, and *night* a state of obscurity. AE 478, 747.

Verse 2. The *law of Jehovah* denotes the books of Moses, for as yet the prophetic books were not written; nor the historical books either, except those of Joshua and of Judges. AC 6752.

Verse 3. *And he shall be as a tree, etc.* Man, in the Word throughout, is likened to a tree; and when this comparison is made, the truths of his faith are signified by the leaves, and the good things of love by the fruits. AC 9337.

Verse 3. *His leaf also shall not wither*. Wheresoever in the Word, man is compared to a tree, or is called a tree, the fruit signifies the good of charity, and the leaf the truth thence derived. As in Ezekiel: "By the river upon the bank thereof, on this side and on that side, shall grow all trees for food, whose *leaf* shall not fade, neither shall the *fruit* thereof be consumed; it shall bring forth new fruits according to its months, because their waters issued out of the sanctuary: and the *fruit* thereof shall be for food, and the

*leaf* thereof for medicine," (Ez 47:12; Rev 22:2), where the trees denote the members of the church in whom is the kingdom of the LORD: *fruit* denotes the good of love and charity: the *leaf* the truths thence derived, which are serviceable for the instruction of man and for his regeneration: wherefore the *leaf* is said to be for medicine. AC 885.

Verse 4. *For they are as chaff, etc.* Faith without truths is as seed deprived of the medullary substance, which, when threshed, yields nothing but *chaff*: but faith derived from truths is as fruitful seed, which, when threshed, yields fine flour. AR 347. John the Baptist says concerning the LORD: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the *chaff* with unquenchable fire:" (Matt 3:2): where wheat denotes the good things of love and charity; *chaff* the things in which there is nothing of good. AC 3941.

## The Translator's Notes and Observations

Verse 3. *And he shall be as a tree, etc.* It is a striking instance of resemblance between a man and a tree, that *two distinct* elements are necessary for the life and growth of each. Thus a tree requires both *earth* and *air* for its life and growth; for it cannot live unless one half of it, namely its *roots*, be implanted in the *earth*, whilst the other half, namely its *branches*, ascend and live in the higher element of the *atmosphere*. The case is the same with man, who is composed of two parts, a *natural* or *external* part, and a *spiritual* or *internal* part; each of which requires its own element for its nourishment. The natural or external part may therefore be regarded as the *root*; whilst the spiritual or internal part constitutes the *superior half* of every human tree. Thus man is not allowed to live a mere natural life *alone*, or a mere spiritual life *alone*, but both *united*; and they become united, when *affection* and *thought*, which are of his *internal man*, are in harmony and agreement with his *words* and *works*, which are of the *external man*. In agreement with this resemblance between a man and a tree, it is written in the prophet Isaiah: The remnant that is escaped of the house of Judah shall again take *root* downwards, and *bear fruit* upwards (Is 37:31): for to *take root downwards* has respect to the implantation of good and of truth in the external or natural man by *words* and *works*, whilst to *bear fruit upwards* has respect to the implantation of good and of truth in the internal or spiritual man by *affections* and *thoughts*.

Verse 2. *His delight is in the law of JEHOVAH, and in his law does he meditate day and night.* To *delight* in the law of JEHOVAH has respect to the operation of Divine Truth on the human *will*, and to *meditate* in his law day and night has respect to its operation on the human *understanding*. Both operations are mentioned, because neither of them *singly* is sufficient. For Divine Truth cannot be received in the *will*, unless it be first received in the *understanding*; and if it be received in the *understanding*, and suffered to remain there without affecting the *will*, it leaves man as unpurified and unregenerate as if it had not been received at all.

Verse 5. *Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the just.* A distinction is here made between the *ungodly* and *sinners*; also between *standing in the judgement* and *standing in the congregation of the just*; which distinction cannot possibly be apprehended, until it be seen, that by the *ungodly* are meant those who are opposed in their *understandings* to the light of the DIVINE TRUTH, and by *sinners* are meant those who are opposed in their *wills* to the

purity of the DIVINE GOOD. It is said, therefore, of the former, or the *ungodly*, that they *cannot stand in the judgement*, because the *judgement* has relation to *truth*; and it is said of the latter, or *sinner*s, that they cannot *stand in the congregation of the just*, because the *just* are those who are principled in the *good of truth*, which every sinner rejects. The contents of this verse, and also of verse the second, are a full and convincing proof how the HOLY WORD is written throughout, with a view to the *Divine and Heavenly Marriage of the GOOD and the TRUE*, and thus bears its own testimony to its Divine authority and plenary inspiration. For to *delight* in the law of JEHOVAH, as recorded at verse 2 above, has manifest respect to the GOOD; whilst to *meditate* on his law day and night, has respect equally manifest to the TRUTH; and both united, to the marriage of those principles. The case is the same with the *ungodly* and the *sinner*s recorded in this verse; and also with *standing in the judgement* and *standing in the congregation of the just*; since the *ungodly* are those who oppose the DIVINE TRUTH, and *sinner*s are those who oppose the DIVINE GOOD; and the inability of the former to *stand in the judgement*, and of the latter to *stand in the congregation of the just*, is grounded in their opposition to that DIVINE TRUTH and DIVINE GOOD, the *marriage* of which is thus conspicuously marked in all the pages of Divine Revelation; because to effect that marriage in the human mind is the grand end and design of every law, commandment, and instruction of the ALMIGHTY.

Verse 6. *For JEHOVAH knows the way of the just.* JEHOVAH is here said to *know* the way of the just, because it is in agreement with himself, and thus affects him with *delight*; whereas he is said *not to know* what is in disagreement with himself, and thus what affects him with no delight. In the parable therefore of the ten virgins, the five foolish ones are rejected with these awful words: *Verily I say to you, I know you not* (Matt 25:12.) Not that the LORD *had no knowledge* of their folly, but that he had *no delight* in it, and therefore was said *not to know it*.



# PSALM 2

1. Why are the nations tumultuously assembled, and *why* do the peoples meditate a vain thing?
2. The kings of the earth have set themselves together, and the rulers have consulted together, against JEHOVAH, and against his ANOINTED.
3. We will burst to pieces their bonds, and cast away from us their cords.
4. He that sits in the heavens shall laugh; the LORD [ADONAI] shall have them in derision.
5. Then shall he speak to them in his anger, and in his wrath shall he terrify them.
6. Yet have I anointed my king upon Zion, the mountain of my holiness.
7. I will proclaim the decree: JEHOVAH has said to me. You *are* my son; today have I begotten you.
8. Ask of me, and I will give the nations *for* your inheritance, and the ends of the earth *for* your possession.
9. You shall bruise them with a rod of iron, as a potter's vessel shall you break them in pieces.
10. Be intelligent now, O you kings; be instructed, O you judges of the earth.
11. Serve JEHOVAH with fear, and exult with trembling.
12. Kiss the Son, lest he be angry, and you perish in the way; for his anger will shortly kindle. Blessed are all they that put their trust in him.

## The Internal Sense

That they who ought to be in the truths and goods of the church are against the LORD, verses 1, 2; but we are to separate ourselves from them, because they are nothing before the LORD, verses 3, 4; and will be destroyed, verse 5. That the LORD will take upon him the HUMAN [Nature,] and restore the church, verses 6 to 8; and that he will disperse the falsities of evil, verse 9; we are therefore to acknowledge and worship the DIVINE HUMAN [Essence] of the LORD, lest we perish, verses 10 to 12.

## Exposition

Verse 1, 2, 6, 7, 12. That by the ANOINTED OF JEHOVAH is meant the LORD as to the DIVINE HUMAN [Essence,] is evident, for it is said, JEHOVAH *said to me. You are my SON, today have I begotten you.* - *Kiss the SON, lest you perish.* - *Blessed are all that put their trust in him.* These things, indeed, in the literal sense, are said in relation to David; but by David, in the Word, is meant the LORD as to Divine Truth, or as a King. It is likewise evident, that the subject here treated of is the coming of the LORD; then, the last judgement executed by him, and, afterwards, his kingdom over all things of the world. The spiritual things which lie concealed in every expression, and which are signified by them, are these: *The nations are tumultuously assembled, and the peoples have meditated a vain thing*, signifies the state of the church and of the former heaven, as being to pass away: the nations are they who are in evils, and the people they who are in falsities. *The kings of the earth have set themselves together, and the rulers have consulted together, against JEHOVAH, and against his Anointed*, signifies the falsities of the church and its evils, as being altogether opposed to Divine Good

and Divine Truth, and thus to the Lord. The kings of the earth are the falsities of the church, and the rulers are its evils; and JEHOVAH is the LORD as to the Divinity Itself, thus as to Divine Good, and his Anointed is the LORD as to the Divine Humanity, thus as to Divine Truth. *I have anointed my king upon Zion, the mountain of my holiness*, signifies the Humanity of the LORD as to Divine Truth proceeding from the Divine Good of his Divine Love, and hence his kingdom over all things of heaven and of the church: *Zion and the mountain of holiness*, are heaven and the church, consequently, all things of heaven and of the church. *I will proclaim the decree*, signifies an arcanum of providence and of the Divine will. JEHOVAH *said to me you are my Son, today have I begotten you*, signifies the LORD as the Anointed, the Messiah, the Christ, and King, thus as to his Humanity, conceived and afterwards born from the Divinity Itself, or JEHOVAH: *today* signifies what was ordained from eternity, and has respect thence to the conjunction and union effected in time. *Ask of me, and I will give the nations for your inheritance, and the ends of the earth for your possession*, signifies his kingdom and dominion over all things belonging to heaven and to the church, which will be his. *Kiss the Son* signifies conjunction with the LORD by love; to *kiss* signifies conjunction grounded in love. *Lest you be angry, and you perish in the way*, signifies lest evils invade you, and you be condemned: for to be *angry*, when predicated of the LORD, signifies the turning away of men from him, thus their anger, and not the LORD'S; and evils are what turn themselves away, and thence are angry. *For his anger will shortly kindle*, signifies the last judgement, and the casting down of the evil into hell. *Blessed are all they that put their trust in him*, signifies salvation by love and faith in the LORD. AE 684.

Verses 2, 6. The *kings of the earth* are falsities, and *the rulers* are evils, which come from the hells, against which the LORD fought when he was in the world, and which he conquered and subdued. The *Anointed of JEHOVAH* is the LORD as to the DIVINE HUMANITY, for he fought from there, *Zion the mountain of holiness*, upon which he is said to be anointed as king, is the celestial kingdom, which is in the good of love; this kingdom is the inmost of heaven and the inmost of the church. AC 9954.

Verse 7. *Today have I begotten you*. In the Divine idea there is no time, but a presence of all things which have been and shall be; wherefore it is said in David, *A thousand years in your sight are but as yesterday* (Psalm 90:4.) And again: *I will proclaim the decree JEHOVAH has said to me. You are my Son; today have I begotten you* (Psalm 2:7) *Today* is the presence of the LORD'S coming. Hence also it is that an entire period is called, in the Word, *a day*; its first state, twilight and morning, and its last, evening and night. AR 4. *Today* is not from eternity, but is in time. *Doctrine of the LORD*, DL 19

Verse 9. *You shall bruise them with a rod of iron*. *A rod of iron* denotes the power of spiritual truth in the natural, for all natural truth, in which there is spiritual truth, has power. Iron is natural truth. AC 4876.

Verses 10, 11, 12. *Be intelligent now, O you kings, be instructed, you Judges of the earth; serve JEHOVAH with fear, and exult with trembling. Kiss the SON, lest he be angry, and you perish in the way*. Kings denote those who are in truths; who, also, from truths, are everywhere called *the sons of a king*: the *Son* here denotes the LORD, who is called a Son, because he is the Truth Itself, and all truth is from him. AC 2015.

Verse 12. *Kiss the Son.* - Speaking of the LORD, whose Divine Humanity is the Son. To *kiss* him is to be conjoined to him by the faith of love. AC 3594.

## The Translator's Notes and Observations

In almost every verse of the above Psalm a reference is made to the *heavenly marriage* of the GOOD and the TRUE, which pervades the HOLY WORD throughout, and distinguishes it from all human writing whatever. Thus in the *first* verse, mention is made of *the nations being tumultuously assembled*, and of *the peoples meditating a vain thing*: where *nations* denote those who are opposed to what is GOOD, and *peoples* those who are opposed to what is TRUE; whilst the former are said to be *tumultuously assembled*, and the latter to *meditate a vain thing*. So likewise in the *second* verse, *the kings of the earth* are said to *set themselves together*, and *the rulers* are said to *consult together, against JEHOVAH and against His ANOINTED*: where a similar *two-fold* opposition is marked against the DIVINE GOOD, which is here called JEHOVAH, and against the DIVINE TRUTH, which is here called His ANOINTED. We next read, at verse 3, of *bursting to pieces their bonds*, and *casting away from us their cords*: and also, at verse 4, of *Him that sits in the heavens laughing*, and of ADONAI *having them in derision*: and, at verse 5, of his *speaking to them in his anger*, and *terrifying them in his wrath*: where it is evident that *bonds and cords*, *laughing* and *having in derision*, *anger* and *wrath*, are expressions which have a distinct reference to the two opposing principles of evil and error, which are ever at work to separate and destroy the union, or marriage, of the Divine principles of the GOOD and the TRUE. The same observation will apply to verse 10, where it is written, *Be intelligent now, O you kings; be instructed you judges of the earth*.

Verse 12. *Kiss the Son, lest he be angry, etc.* - Nothing can be more evident than that by the SON is here meant the MANHOOD, or HUMANITY, which God assumed in the womb of the Virgin Mary, and which he afterwards made DIVINE, by exalting it to an eternal union with himself. Nothing also can be more evident, than that by *kissing* this Son is meant the affectionate application of all our powers of *will* and *understanding*, thus of all our powers of *love* and of *faith*, to this GLORIFIED HUMANITY, as to the consecrated residence of the SUPREME DEITY, in which, through which, and by which, he now communicates himself and all the blessings of his salvation to all his penitent and believing children. The *anger* here spoken of is the terrible effect resulting to man from the non-acknowledgement, and consequently from the non-adoration and worship of GOD in this GLORIFIED HUMANITY; since, in this case, man can have no communication with the SUPREME FOUNTAIN of all that is good, and wise, and happy, and, of course, must perish in his own evils; which evils will always represent GOD to him as an *angry* Being, when yet there is no *anger* in him, but the purest love, and the *anger*, though ascribed to GOD in the Sacred Scriptures, is nothing else but the mistaken conception and idea of him, as necessarily existing in the mind of every impenitent and unregenerate man.

# PSALM 3

*A Psalm of David, when he fled from the face of Absalom his son.*

1. JEHOVAH, how are mine enemies multiplied! Many are they that rise up against me;
2. Many that say of my soul. There is no help for him in GOD. Selah.
3. But you, O JEHOVAH, are a shield for me, my glory, and the lifter up of my head.
4. With my voice will I call on JEHOVAH; and he will hear me from the mountain of his holiness. Selah.
5. I will lie down and sleep; I will awake; because JEHOVAH sustains me.
6. I will not be afraid of ten thousands of the people, who set themselves round about against me.
7. Arise, O JEHOVAH; save me, O my GOD; for you have smitten all mine adversaries *on* the jaw bone; you have broken the teeth of the ungodly.
8. Salvation *belongs* to JEHOVAH; your blessing is upon your people. Selah.

## The Internal Sense

Concerning the LORD, when he was in temptations and subdued the hells, and was then in a state of humiliation in which he prayed to the Father.

## Exposition

*A Psalm of David, etc.* Many kinds of musical instruments were used, in sacred worship, with the Jewish and Israelitish nation, of which some were applied to the affections of celestial good, and some to the affections of spiritual good, and to the joys thence derived, which were thus published abroad. The stringed instruments were applied to the affections of spiritual good, and the wind instruments to the affections of celestial good, to which also was added *singing with songs*, by which were formed agreements of things with sounds of the affections: of this nature were all the *Psalms of David*, wherefore they are called Psalms, (*psalmi*), from playing, (*psallere*), and also songs. Hence, many of the Psalms of David are in the titles called songs. See Psalm 18:1, Ps 33:1, 2, and many others. AE 326.

Verse 1. *How are mine enemies multiplied, etc.* In this, and in several other passages, by *enemies and insurgents, or those who rise up against us*, are signified the evils and falsities which are from hell; they are called *insurgents*, because evils and falsities rise up against goods and truths, but not *vice versa*. AC 10481.

Verse 3. *Are a shield for me.* That a shield signifies defence, to be confided in against evils and falsities, appears without explication; for it is a customary form of speech rendered familiar by use, to call Jehovah a shield and buckler. But what is specifically signified by a shield, may appear from the Word, namely that in respect to the Lord it signifies defence, and in respect to man, confidence in the Lord's protection. As war signifies temptations, (see 1664), so all the arms used in war signify some particular

belonging to temptation, and to defence against evils and crew falsities, or against the diabolical who induce temptation, and act the part of the tempter; wherefore each kind of weapon or armour has a distinct signification peculiar to itself, whether it: be a shield, a buckler, a helmet, a spear, a lance, a sword, a bow and arrows, or a breast-plate, concerning each of which, by the Divine mercy of the Lord, more will be said hereafter. The reason why a *shield*, in respect to the Lord, signifies defence against evils and falsities, and in respect to man, confidence in the Lord, is because it was a piece of armour for the security of the breast, and by the breast is signified goodness and truth; *goodness* by reason of the heart being therein, and *truth*, by reason of the lungs. That a shield has this signification appears in David: "Blessed be Jehovah, my rock, who teaches my hands to war, my fingers to fight, my goodness and my fortress, my high tower, and my deliverer, my *shield*, and *he in whom I trust*." Psalm 144:1, 2. AC 1788.

Verse 5. *I will lie down and sleep*, denotes a state of tranquillity and security. For with those who are about to be regenerated, the case is this: First of all they are in a state of tranquillity, or in a state of external peace; for external peace, or peace in externals, is called tranquillity: it is produced also from a divine state of peace, which is inmost; and it exists in externals in consequence of lusts and falsities being removed; for these are what cause all unquietness. Every man, also, is in a state of tranquillity in the beginning of his life, or in infancy; but in proportion as he advances in life, or grows up, he removes himself from that state, because he plunges into worldly cares, and thereby into anxieties, through lusts of selfish and worldly love, and the falsities thence derived. The case is nearly similar with the new life belonging to the man who is regenerating. In the beginning he is in a state of tranquillity; but as he passes into new life, so also he passes into an untranquil state: for the evils and falsities which he had before imbibed, emerge and show themselves, and disturb him, and at length to such a degree, that he is immersed in temptations and vexations from the diabolical crew, who are in the continual endeavour to destroy the state of this new life. But still he has inmost a state of peace; for unless this were the case, he would not engage in combat: for he looks continually at this peace, in the combats in which he is engaged, as the end, and unless he had that end in view, he would have no strength and power to fight. Hence also it is that he gains the victory, and, after combats, or temptations, comes into that end. AC 3696.

Verse 7. *You have smitten all mine adversaries on the jaw-bone; you have broken the teeth of the ungodly*. To *smite the adversaries on the jaw-bone*, signifies to destroy interior false principles belonging to those who are against the goods and truths of the church. These, and their falsities of evil, are understood in the Word by adversaries. And *to break the teeth of the ungodly*, signifies to destroy exterior false principles, which are those that are founded on the fallacies of the senses, and are confirmed by them. Hence may be manifest what is meant by *smiting on the right cheek*, in Matthew, where it is written, "You has heard that it has been said, An eye for an eye, and a tooth for a tooth. But I say to you. Resist not evil, but whoever shall smite you on your right cheek, turn to him the other also. And if any one will sue you at the law, and take away your coat, let him have your cloak also. And whoever shall compel you to go a mile, go with him two. Give to every one that asks you, and from him that would borrow of you, turn not you away." (Matt 5:38-42.) That these words are not to be understood according to the letter, is evident to every one: for who is bound by Christian love to turn the left cheek to him who smites the right, and to give the cloak

to him who desires to take away the coat? In short, who is there to whom it is not allowable to resist evil? But as all things that the Lord spoke were in themselves divine celestial things, it may be manifest that a celestial sense is contained in these words, as in the rest which the LORD spoke. The reason why it was enacted as a law amongst the sons of Israel, that they should give an eye for an eye, and a tooth for a tooth, (Exod 21:23, 24; Levit 22:20; Deut 19:21), was, because they were external men, and hence only in the representatives of heavenly things, and not in the heavenly things themselves; hence neither in charity, patience, nor in any other spiritual good: therefore they were in the law of retaliation. For the heavenly law, and hence the Christian law, is what the LORD taught when he said in the Evangelists, "All things whatever you would that men should do to you, even so do you to them: for this is the law and the prophets." (Matt 7:12, Luke 6:30.) As this is the law in heaven, and from heaven in the church, hence also all evil carries with it corresponding punishment which is called the punishment of evil, and is, as it were, inherently conjoined with evil itself. From this flowed the punishment of retaliation; which was dictated to the sons of Israel because they were external men, and not internal.

Internal men, such as are the angels of heaven, do not will the recompense of evil for evil, but from heavenly charity forgive. For they know that the LORD protects all who are in good against the evil, and that he protects them according to the good belonging to them, and that he would not protect them, if, by reason of the evil done to themselves, they should be inflamed with enmity, hatred, and revenge; for these evils avert his protection. These therefore are the things involved in what the LORD said: but what they signify, it may be expedient to declare in order. An eye for an eye, and a tooth for a tooth, signifies that so far as any one takes from another the understanding of truth, and the sense of truth, so far these will be taken away from him. By an eye is signified the understanding of truth, and by a tooth, the sense of truth; for a tooth signifies what is true and false as it appertains to the sensual man. That he who is in Christian good, will permit an evil person to take those things away so far as he can, is described by what the LORD replies on the same subject. That evil is not to be resisted, signifies that it is not to be fought with in return, nor to be repaid: for the angels do not fight with the evil, still less do they repay evil for evil; but they permit the evil to do it, because they are protected by the LORD, and hence no evil from hell can hurt them. "Whosoever smites you on your right jaw-bone, turn to him the other also," signifies that if any one be willing to do hurt to the perception and understanding of interior truth, it is permitted, so far as he makes the attempt. By the *jaw-bone* is signified the perception and understanding of interior truth, by the *right jaw-bone*, the affection, and thence the perception thereof, and by the *left jaw-bone*, the understanding thereof; and because mention is made of the *jaw-bone*, therefore also mention is made of *smiting* it, by which is meant to do hurt to it. For all things which belong to the mouth, as the throat, the mouth, the lips, the jaw-bones, and the teeth, signify such things as belong to the perception and understanding of truth, because they correspond to them; wherefore they are expressed by those things in the literal sense of the Word, which consists of mere correspondences. AE 556; see also AC 8223, 9048.

By *teeth* are signified the exterior intellectual principle, and hence natural truth; for this constitutes the life of that intellectual principle. The reason of this signification is because the teeth grind, as it were, and thus prepare the food, which is for the nourishment of the body, as that principle does the food, which is for the nourishment

of the soul. The food which nourishes the soul is intelligence and wisdom. This is at first received, ground, and prepared, by the knowledges of truth and goodness in the natural principle, In the opposite sense, *teeth* signify the false principle destroying truth, as in David: "Arise, O JEHOVAH, save me O my GOD for you have smitten all mine enemies on the jaw-bone; you have broken the *teeth* of the ungodly." AC 9052.

### **The Translator's Notes and Observations**

Verse 7. *Arise, O JEHOVAH, save me, O my GOD.* In these words the DIVINE BEING, or the LORD, is called and characterised by two distinct names, JEHOVAH and GOD, because the first name, or JEHOVAH, has more reference to the DIVINE GOOD of his DIVINE LOVE, whilst the second, or GOD, has more reference to the DIVINE TRUTH of his DIVINE WISDOM. This distinct reference of the two names, JEHOVAH and GOD, might be fully proved, if necessary, from their distinct application in other passages of the Sacred Scriptures, and especially from this circumstance; that the name JEHOVAH is uniformly used on all occasions where the exercise of the GOOD of the DIVINE MERCY and LOVE is described; whilst the name GOD is used on all occasions where the exercise of the DIVINE TRUTH is described; as in all cases of *judgement*, consisting in the separation of the evil from the good, that so the former may be removed to their own place, and the latter may be exalted to theirs. Accordingly, in the present instance, JEHOVAH, or the DIVINE GOOD of the DIVINE MERCY and LOVE, is *first* invoked, as being the first and principal object of man's interest and regard; whilst the invocation is expressed in the single emphatic term, *ARISE*, because the *elevation* of that good above all other goods in human minds, is the chief and pre-eminent end of their regeneration; and at the same time, is their exclusive qualification to be admitted into the kingdom of bliss. GOD, or the DIVINE TRUTH of the DIVINE WISDOM, is next invoked, and the invocation is expressed in the affecting words, *SAVE ME*; because to be *saved* is to be delivered from the tyranny of all evil and false principles, thus from *all the power of the enemy*; which salvation can never be effected, until *heavenly truth* in the *understanding* be united with *heavenly good* in the *will*, and thus communicates to man that spiritual strength of which it is written, "The GOD of Israel is he that gives strength and power to his people; blessed be God." Psalm 68:35. For *heavenly good* separate from *heavenly truth* is *powerless*; as *heavenly truth*, separate from *heavenly good*, is *lifeless*; and consequently no saving effect can possibly be worked, except by both united.

# PSALM 4

*To Him that presides on Neginoth, a Psalm of David.*

1. In my cry, answer me, O GOD of my justice: in my straitness set me at large: have mercy upon me, and hear my prayer.
2. O you sons of man, how long shall my glory *be to you* shame? *How long* will you love vanity, will you seek a lie? Selah?
3. Know you that JEHOVAH has set apart him that is godly for himself: JEHOVAH will hear when I cry to him.
4. Tremble you, and sin not: commune with your own heart on your bed, and be still. Selah.
5. Sacrifice the sacrifices of justice, and put your trust in JEHOVAH.
6. Many are they who say. Who will show us good? Lift you up the light of your faces upon us, O JEHOVAH.
7. You have put joy in my heart, more than at the time when their corn and new wine are multiplied.
8. In peace I lie down and sleep together: for you, O JEHOVAH, alone make me dwell secure.

## The Internal Sense

Concerning the LORD when in great temptations, verses 1,2. That we are to fear him because he has protection from the Father, verse 3, An exhortation to repentance, verse 4-8.

## Exposition

Title. *On Neginoth*. Inasmuch as instruments of every kind, by correspondence, signified the delights and pleasantnesses of spiritual and celestial affections; hence also they are mentioned in the titles of several of the Psalms of David, and it is indicated how they were to be played as upon *Neginoth*, upon *Nechiloth*, upon the *Octave*, *Schigjon*, *Githith Muthlabean*, *Sheminith*, *Schuschannin*, *Machaleth*. AC 8337.

Verse 1. *In my cry, answer me, etc.* The expression, to *answer*, frequently occurs in the Word, and when predicated of the LORD, it signifies influx, inspiration, perception, and information, likewise mercy and aid, as in the following passages: "In an acceptable time *I answered you*, and in the day of salvation I helped you;" (Isaiah 49:8) "*Answer me* when I cry, O GOD of my Justice" Psalm 4:2, AE 471.

Verse 2. *How long shall my glory, etc.* The *glory* of JEHOVAH is the internal of the Word, of the church, and of worship, because it is predicated of light in heaven, which is divine truth. AC 10574.

Verse 2. *Love vanity-seek a lie.* Vanity denotes falsity of doctrine or of religion, and a lie, falsity of life. AC 9248.



Verse 4. *Commune with your own heart.* In the Word throughout mention is made of *heart* and *soul*, and by *heart* is there signified the life of love, and by *soul*, the life of faith. Man has two faculties receiving life from the LORD, one is called will, the other understanding; to the faculty which is called will appertains love, for the goods of love constitute its life: these two lives belonging to man are, however, one, and when they are one, then the things which are of faith are also of love, for they are loved; and on the other hand, the things which are of love are also of faith, because they are believed; such is the life of all in heaven.

From these considerations it may be manifest, what is properly meant in the Word by the *heart*, and what by the *soul*, as in the following passages:- "You shall love JEHOVAH your GOD with all your *heart*, and with all your *soul*, and with all your *strength*;" (Deut 6:5) "You shall keep the statutes and the judgements, and shall do them, with all your *heart*, and with all your *soul*," (Deut 26:16) and in the Evangelists, "JESUS said, you shall love the LORD your GOD with all your *heart*, and with all your *soul*, and with all your *strength*, and with all your *thought*;" (Matt 22:35, Mark 12:30, 32, Luke 10:27) *heart* denotes the life of love, and *soul* denotes the life of faith; *strength* denotes those things which proceed from the life of love, thus, which are from the *heart* or *will*; and *thought* denotes those things which proceed from the life of faith, thus, which are from the *soul*, or from an enlightened understanding. AC 9050.

Verses 6, 7, 8. *Who will show us good? Lift you up the light of your faces upon us, O JEHOVAH. You have put joy in my heart, more than at the time when their corn and new wine are multiplied. In peace I lie down and sleep together: for you, O JEHOVAH, alone make me dwell secure.* In these words is described the peace which appertains to those who are in conjunction with the LORD, by the reception of Divine Good and Truth *from him*; and that peace is the principle in, and from which is heavenly joy. Divine Good is meant by *Who will show us good*; and Divine Truth by *Lift you up the light of your faces upon us*. The light of the LORD'S faces is the divine light proceeding from him as the sun in the angelic heaven, which in its essence is Divine Truth; as may be seen in the work concerning HEAVEN and HELL, HH 128-140. The heavenly joy thence derived is meant by *putting joy in the heart*. The multiplication of Good and Truth is meant by *their corn and new wine being multiplied*: *corn* signifies good, and *new wine* truth. Since peace is in and from those principles, therefore it is said, *In peace I lie down and sleep together: for you, O JEHOVAH, alone make me dwell secure*. By *peace* is signified the internal delight of heaven, by *security* the external delight, and by *lying down* and *sleeping*, and by *dwelling*, is signified *to live*. AE 365.

See the exposition at verse 5 of the foregoing chapter, where a state of tranquillity is described from AC 3696.

## The Translator's Notes and Observations

Verse 6. *Lift you up the light of your faces upon us, O JEHOVAH.* In the common English version of the Psalms, what is here rendered *faces* in the plural number, is rendered *countenance* in the singular. But the original Hebrew is in the plural, because the ALMIGHTY has *many* faces, or aspects, according to the temper and characters of those who view him; agreeably to the Divine Testimony where it is written, "With the merciful you will show yourself merciful; with an upright man you

will show yourself upright; with the pure you will show yourself pure, and with the perverse you will show yourself perverse." Psalm 18:25, 26. Nevertheless, though the aspect of the DIVINE MAJESTY thus varies, according to the optics through which it is viewed, yet his *real* aspect is always the same, presenting itself under the two-fold character of *Love* and *Wisdom*, or, what is the same thing, of the GOOD and the TRUE, and thus manifesting itself to the two faculties in man, namely the *will* and the *understanding*, created to receive it.

# PSALM 5

*To Him that presides upon Nechiloth, a Psalm of David.*

1. Give ear to my words, O JEHOVAH; consider my moaning.
2. Hearken to the voice of my cry, my KING and my GOD: for to you will I pray.
3. O JEHOVAH, in the morning you shall hear my voice; in the morning I will set *myself* in order for you, and will watch.
4. For you are not a GOD that delight in wickedness; the evil *man* shall not dwell with you.
5. The proud shall not stand before your eyes; you hate all the workers of iniquity
6. You will destroy them that speak a lie: a man of bloods and of deceit JEHOVAH abominates.
7. But as for me, in the multitude of your mercy will I come to your house; I will bow myself towards the temple of your holiness in your fear.
8. O JEHOVAH, lead me in your justice, because of my foes: make your way straight before my face.
9. For there is nothing right in their mouth: their inward *part* is perdition: their throat is an open sepulchre: with their tongue they speak smoothly.
10. Make them guilty, O GOD: let them fall from their counsels; by reason of the multitude of their transgressions cast them out: for they have rebelled against you.
11. And let them that put their trust in you rejoice: let them ever shout for joy, because you will protect them: and let them exult in you that love your name.
12. For you, O JEHOVAH, will bless the just one; with favour, as with a shield, will you encompass him.

## The Internal Sense

A prayer of the LORD to the FATHER, that he would assist, verse 1-3, 7, 8, 11, 12, against the wicked, false speakers, and hypocrites, verses 4-6, 9, 10.

## Exposition

Verse 3. O JEHOVAH, *in the morning you shall hear my voice, in the morning I will set myself in order for you.* - As the *morning* signifies the LORD, his coming, also his kingdom and church, and likewise the good of love which is from him, it may hence be manifest what is meant by the *morning* in the following passages: - "Cause me to hear your loving kindness in the morning;" (Psalm 143:8) again, "I will sing aloud of your mercy in the morning;" (Psalm 59:16) again, "Satisfy us in the *morning* with your mercy, that we may rejoice and be glad all our days;" (Psalm 90:14) again, "O JEHOVAH, in the *morning* you shall hear my voice; in the *morning* I will set *myself* in order for you;" (Psalm 5:3.) Frequent mention is made of *morning* in the Word, and it has various significations according to the series in the internal sense. In the supreme sense it signifies the LORD, and likewise his coming: in the internal sense it signifies his kingdom and church, and its state of peace. It also signifies the first state of a new

church, and likewise a state of love; also a state of illustration, consequently a state of intelligence and wisdom; and likewise a state of the conjunction of good and of truth, which has place when the internal man is conjoined to the external. The reason why *morning* has such various significations is because in the supreme sense it signifies the Divine Humanity of the LORD; hence, also, all things which proceed from him; for the LORD is in those things which proceed from him, so that he himself is there. AE 179.

Verse 6. *You will destroy them that speak a lie, etc.* The man of *bloods* and of *deceit*, in this verse, denotes those who are in falsities from evils, wherefore it is said, you will destroy them that speak a *lie*; a *lie* in the Word signifies falsities. AE 329.

Verse 9. *There is nothing right in their mouth; their inward part is perdition: their throat is an open sepulchre: with their tongue they speak smoothly.* In *their mouth*, signifies what is exterior; their *inward* part, signifies what is interior: that their interior is hell, is signified by their throat being an open sepulchre; and that their exterior is hypocritical, and apparently sane, is signified by their speaking smoothly with their tongue. From this and other passages in the Word may be manifest what is signified by a sepulchre. When, therefore, the subject treated of is those who are in false principles grounded in evil, then by their sepulchre is meant hell, from which comes, and in which resides, that false principle; but when the subject treated of is those who are in truths grounded in good, then by the sepulchre is meant the removal and rejection of what is false grounded in evil, and by burial is meant resuscitation and resurrection into life, also regeneration: for with the man who is in truths grounded in good, what is false grounded in evil is removed, and is rejected into hell, and himself, as to his interiors, which are of his spirit, rises again, and enters into the life of truth grounded in good, which is spiritual life. AE 659.

Verse 10. *By reason of the multitude of their transgressions cast them out.* In the Word, evils are sometimes called sins, sometimes iniquities, and sometimes transgressions; but what is specifically meant by these terms, is not discoverable except from the internal sense. Such things as are done contrary to the truths of faith are said to be *transgressions*: such as are done contrary to the goods of faith are said to be *iniquities*: such as are done contrary to the goods of charity and love are said to be *sins*. The two former proceed from a perverse understanding, but the latter from a depraved will. Thus in David: "Wash me from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me;" (Psalm 51:4, 5) where *iniquity* denotes the evil which is contrary to the goods of faith; *sin* the evil which is contrary to the goods of charity and love; and *transgression* the evil which is contrary to the truths of faith. As this latter is an evil proceeding from a perverse understanding, and is thus known by the truths of faith, therefore it is said, *I acknowledge my transgressions*. As *transgressions* are things contrary to the truths of faith, they are also revolts; as is evident in David: "By reason of the multitude of their transgressions, cast them out: for they have rebelled against you;" (Psalm 5:10) they are said to rebel, when there is revolt and *transgression*. AC 9156. Verse 12. *For you, O JEHOVAH, will bless the just one: with favour, as with a shield, will you encompass him.* Favour here manifestly denotes the Divine Love, from which the Lord defends all: his protection grounded in love is signified by encompassing them as with a shield. AE 295.

## The Translator's Notes and Observations

Verses 1, 2. *Give ear to my words, O JEHOVAH, consider my moaning. Harken to the voice of my cry, my KING and my GOD.* In these words two distinct acts are ascribed to JEHOVAH, the one expressed in the supplication, *Give ear to my words*, the other in the supplication, *consider my moaning*. Two distinct names are also given to JEHOVAH, namely *my KING* and *my GOD*. But what shall we say is the ground of these distinctions? or why should JEHOVAH be called upon both *to give ear* and *to consider*, and also be invoked under the two distinct appellations, *my KING* and *my GOD*? In vain shall we attempt to account for this mode of speaking, until it be clearly seen, and carefully attended to, that *to harken*, when applied to the GREAT JEHOVAH, has reference to his *Divine Love*, and thus to the DIVINE GOOD of that LOVE; whilst *to consider*, as applied to the same DIVINE FATHER, has more immediate reference to the DIVINE WISDOM of that LOVE, thus to the DIVINE TRUTH of that WISDOM. Hence may be discovered the reason, why this same DIVINE FATHER is called both KING and GOD; the former name having more relation to *the truth of his* DIVINE WISDOM, whilst the latter has more relation to the *good* of his DIVINE LOVE, and whilst both united are expressive of the eternal marriage or union of those two divine principles.

Verse 6. *A man of bloods and of deceit JEHOVAH abominates.* In this, and in many other passages of the Word, the term *bloods* is used in the *plural* number, and this by reason of the internal or spiritual sense of the term, in which sense it is applied to the *mind* of man as well as to his *body*. For to *shed blood*, when spoken of the *mind*, means to do violence to man's *spiritual life*. But man's spiritual life consists of two principles, the *will* and the *understanding*, and to do violence to either principle is to *shed blood*. Hence *a man of bloods* means one who does violence to both principles, by destroying in one the love of what is good, and in the other the love of what is true.

Verse 8. O JEHOVAH, *lead me in your justice, because of my foes: make your way straight before my face.* *Lead me in your justice*, has relation to the *will*, that it may be kept always under the influence and government of the Good of the DIVINE LOVE. *Make your way straight before my face*, has relation to the *understanding*, that it may be guided by the TRUTH of the DIVINE WISDOM.

# PSALM 6

*To Him that presides on Neginoth, on the Sheminith, a Psalm of David.*

1. O JEHOVAH, rebuke me not in your anger, correct me not in your wrath.
2. Be gracious to me, O JEHOVAH, for I am feeble; heal me, O JEHOVAH, for my bones tremble.
3. My soul, also, is disturbed exceedingly. But you, O JEHOVAH, how long?
4. Return, O JEHOVAH, deliver my soul: save me for your mercy's sake.
5. For in death there is no commemorating of you; in hell who shall celebrate your praise?
6. I am weary with my groaning: all the night do I make my bed to swim; with my tears do I soak my couch.
7. Mine eye wastes away through vexation; it is sunk because of all mine enemies.
8. Depart from me, all you workers of iniquity; for JEHOVAH has heard the voice of my weeping.
9. JEHOVAH has heard my prayer; JEHOVAH will accept my supplication.
10. All mine enemies shall be ashamed and disturbed exceedingly: they shall return, they shall be put to shame suddenly.

## The Internal Sense

A prayer of the Lord to the Father when he was in an extreme state of temptation, which state is despair, verse 1-7; and that by his aid he restrained the hells, verse 8-10.

## Exposition

Verse 5. *for in death there is no commemorating of you; in hell who shall celebrate your praise?* By *death* is signified the want of spiritual life, and the possession of moral life without it. The reason why this is signified by *death* is because life, in the Word, signifies the life of heaven belonging to man, which also is there called eternal life; and death signifies the life of hell, which life, in the Word, is called death, because it is the privation of the life of heaven. Moral life without spiritual life is the life of self-love and of the love of the world; but moral life, grounded in spiritual life, is the life of love to the LORD, and of love towards the neighbour. This latter life is the life of heaven, but the former is what is called spiritual death. As death denotes damnation, it also denotes hell; wherefore hell, in the Word, is everywhere called death, as in the following passages:—"Hell cannot praise you, death cannot celebrate you; they that go down into the pit cannot hope in your truth: the living, the living, he shall praise you;" (Isaiah 38:18, 19) again, "We have made a covenant with death, and with hell we have made a vision;" (Isaiah 28:15) and in David, "In death there is no commemorating of you; in hell who shall celebrate your praise?" (Psalm 6:5.) AE 186.

In the other life, by life is signified in general, heaven, specifically eternal happiness, and by *death* is signified in general, hell, and specifically eternal unhappiness there;

as is evident from several passages in the Word. The reason why heaven in general, and specifically eternal happiness, is called *life*, is because in heaven there is the wisdom of good and the intelligence of truth, and in the wisdom of good and the intelligence of truth there is life from the LORD, from whom is the all of life. But as in hell the case is reversed, since in the place of good there is evil, and in the place of truth there is what is false, and thereby spiritual life is extinguished, therefore in hell there is respectively death, for spiritual death is evil and falsity, and with man it consists in willing what is evil, and in thence thinking what is false. AC 5407.

Verse 6. *With my tears do I soak my couch.* By a *tear from the eyes* is signified grief of mind on account of false principles, and from false principles; and the reason is because by the eye is signified the understanding of truth, and hence a *tear* signifies grief on account of the non-understanding of truth, consequently on account of false principles. The like is also signified by a *tear* in Isaiah: "He will swallow up death for ever, and the LORD JEHOVAH will wipe away the *tear* from off all faces," (Is 25:8), by which is signified that the LORD, by his coming, will remove evils and falsities with those who live from him, so that they shall have no grief of mind on account of those evils and falsities, and from them: death signifies evil, because from evil is spiritual death; and a *tear* is mentioned in regard to what is false. It is to be noted, that the shedding of tears and weeping, signify grief on account of false principles and from them; but the shedding of tears denotes grief of the mind, and weeping, grief of the heart, on account of those things. Grief of the mind is grief of the thought of the understanding, which relates to truth, and grief of the heart is grief of the affection or will, which relates to good; and since in the Word throughout, there is a marriage of truth and good, therefore mention is made of both in the Word, namely both of weeping and of tears, when grief is expressed on account of the false principles of doctrine or religion. That weeping is grief of the heart may be manifest from this consideration, that weeping is an outpouring from the heart, and bursts forth into lamentations through the mouth; and that shedding of tears is grief of the mind may be manifest from this consideration, that it goes forth from the thought through the eyes. In both cases, namely both in weeping and shedding of tears, there is an effusion of water, but bitter and astringent, which comes forth by influx from the spiritual world into man's grief; and bitter water corresponds to a defect of truth by reason of falsities, and hence corresponds to grief; wherefore with those who are principled in truth, there is grief by reason of falsities. From these considerations it may be seen whence it is that in the Word, where mention is made of the shedding of tears, mention is also made of weeping, namely that it is in consequence of the marriage of good and of truth in every part thereof. Let the following passages confirm this remark: "I will *weep* with the *weeping* of Jazer, the vine of Sibmah; I will water you with my *tears*, O Heshbon and Elealeh;" (Isaiah 16:9.) and in Jeremiah, "My soul shall *weep* in secret places, - and mine eye shall run down with *tears*;" (Jer 13:17) again, "O that mine eyes were a fountain of *tears*, that I might weep day and night;" (Jer 9:1) "She *weeps* sore in the night, and the *tears* are on her cheeks;" (Lam 1:2) "Covering the altar of JEHOVAH with *tears*, with *weeping*, and crying;" (Malachi 2:13) and in Jeremiah, "Refrain your voice from *weeping*, and your eyes from *tears*;" (Jer 31:16) again, "Call for the mourning women, that they may come; - let them take up a wailing for us, that our eyes may run down with *tears*;" (Jer 9:17) and in David, "I am weary with my groaning: all the night do I make my bed to swim; with my *tears* do I soak my couch." (Psalm 6:6.) By *making the bed to swim* is meant, with weeping, which is of the mouth, because it is spoken of groaning; but to *soak the couch*, which

yet is a similar thing, is spoken of *tears*. These passages are adduced, that it may also be known from them that two similar expressions in the Word, especially the prophetic, are not vain repetitions, but that the one has relation to *good*, and the other to *truth*. AE 484.

By GOD'S *wiping away all tears from their eyes*, (Rev 7:17), is signified that they shall no longer be in combats against evils and falsities, and thus no longer in griefs, but in goods and truths, and thence in heavenly joys from the LORD: the reason is because above, at verse 14, it is said, that these are they who come out of great tribulation, by which is signified that they are those who have been in temptations, and have fought against evils; and they who afterwards are not in combats against evils, are in goods and truths, and thence in heavenly joys. Similar things are signified by these words in Isaiah: "He shall swallow up death for ever, and the LORD JEHOVAH shall wipe away *tears* from off all faces. And it shall be said in that day, Lo! this is our GOD; we have waited for him, and he will save us; this is JEHOVAH; we have waited for him, we will be glad and rejoice in his salvation." Is 25:8, 9. AR 385.

## The Translator's Notes and Observations

Verse 1. O JEHOVAH, *rebuke me not in your anger, and correct me not in your wrath*. In these words, as in many other passages, of the HOLY WORD, the distinct passions of *anger* and *wrath* are ascribed to JEHOVAH. But what shall we say is the true ground of the application of such passions to the GREAT and HOLY GOD? For is not GOD the *purest love and goodness*? How then can *anger and wrath*, which are in direct contrariety to those divine properties and characteristics, be supposed, with any show of reason, to apply to him? Besides, why is the divine displeasure marked by two distinct terms, *anger* and *wrath*, and what is the ground of this distinction? Would it not have been enough to say, O JEHOVAH *rebuke me not in your anger*, without adding, *and correct me not in your wrath*? In vain shall we attempt, by any logical subtlety, to give a satisfactory answer to these questions, until it be seen, and seen clearly, in the first place, that when *anger* and *wrath* are ascribed to JEHOVAH, it is owing solely to the *appearance* presented to the mind and conscience of every wicked man, who cannot help supposing that the ALMIGHTY is *angry* with him, even at the very time that he is regarding him with an eye of the purest mercy; and in the *second* place, that the divine displeasure is marked by the two distinct terms, *anger* and *wrath*, to denote that it extends both to man's *will*, in its opposition to the SUPREME GOOD, and to his *understanding*, in its contrariety to the SUPREME TRUTH. From this *appearance*, then, of *anger and wrath* in the DIVINE BEING, and from the double effect of *rebuke* and *chastisement* which is produced by these two *apparent* passions, it is again manifest, that even in this *appearance* there is contained a direct and positive indication of that marriage of the DIVINE GOOD and the DIVINE TRUTH, which is the grand characteristic of the GODHEAD of his HOLY WORD, since, otherwise, it is impossible to assign a reason why these distinct passions should be ascribed to him.

Verse 2. *For my bones tremble*. By *bones* are not here meant the *bones of the body*, but those *principles of the mind* which are in correspondence with them; and what these principles are, may be manifest from what is written at AC 9643 of the *Arcana Coelestia*, where we read that "*bases* also correspond to the feet and soles of the feet in man; in general to the *bones*, which sustain all that is fleshy in the body; and by the feet, and by bones, in like manner is signified sustaining truth; and by what is fleshy



in the body, the good which sustains itself by truth. That all things in nature have reference to the human form, and are significative according to that relationship, see AC 9496; that flesh denotes good, AC 3813, 6968, 7850, 9127; that feet denote the natural principle, thus truth in powder from good, AC 5327, 5328; that the body denotes good, AC 6135; that *bones* denote truth sustaining," AC 8312, 8005.

# PSALM 7

*An Elegy of David, which he sung to Jehovah, on account of Cush the Benjamite.*

1. O JEHOVAH, my GOD, in you have I trusted: save me from all my persecutors, and deliver me;
2. Lest as a lion they rend my soul, tearing it in pieces; and there be none to deliver.
3. O JEHOVAH, my GOD, if I have done this; if there be perverseness in my hands;
4. If I have requited evil to him who was at peace with me, or have stripped *even* mine adversary empty;
5. Let the enemy pursue my soul and overtake it; let him tread down my life to the earth, and lay my glory in the dust. Selah.
6. Arise, O JEHOVAH, in your anger; raise yourself up against the fury of mine enemies; and awake for me, you who have commanded judgement:
7. And let the congregation of the peoples encompass you; and above them return you on high.
8. JEHOVAH shall judge the peoples: judge me, O JEHOVAH, according to my justice, and according to mine integrity that is in me.
9. O let the evil of the wicked fail, but establish him that is just; for you who tries the hearts and reins are a just GOD.
10. My shield is with GOD, who saves the upright in heart.
11. GOD is a just judge, and GOD is indignant every day.
12. If *the wicked* turn not, he sharpens his sword, he bends his bow, and makes it ready;
13. And he prepares for him the instruments of death; he makes him burning arrows.
14. Behold, he conceives iniquity, and is big with mischief, and brings forth a lie.
15. He digs a pit, and hollows it out; and he falls into the hole which he has made.
16. His mischief shall return upon his own head, and upon his own crown shall his violence descend.
17. I will praise JEHOVAH according to his justice, and I will hymn the name of JEHOVAH the Most High.

## The Internal Sense

A prayer of the LORD to the FATHER that he would assist against the hells, verses 1, 2, 6-9, 10, 11, 17; because he is just and there is no evil in him, verses 3, 4, 8, 9, 10; lest the hells should prevail, verse 5; but they will be subdued, verses 12-16.

## Exposition

Verse 2. *Lest as a lion they rend my soul, tearing it in pieces, and there be none to deliver.* By *tearing in pieces* is signified destruction by evils and falsities; the ground of which signification is because in the spiritual world there is no other *tearing in pieces* but that of good by evils and falsities. The case herein is like that of death and what relates to death, which in the spiritual sense do not signify natural death, but

spiritual death, which is damnation; for there is no other death in the spiritual world: in like manner, *tearing in pieces*, in the spiritual sense, does not mean such tearing in pieces as is effected by wild beasts, but the tearing in pieces of good by evils and falsities. The wild beasts also, which tear in pieces, in the spiritual sense, signify the evils of lusts, and the falsities thence derived; which, likewise, in the other life, are represented by wild beasts. The good, which continually flows in with man from the Lord, never perishes except by evils and the falsities thence derived, for as soon as that good comes through the internal man to the external or natural man, it is met by what is evil and false, and is thus *torn in pieces*, as by wild beasts, in various ways, and is extinguished. Hence the influx of good through the internal man is hindered and checked; consequently, the interior mind through which it flows is closed, and only such a measure of what is spiritual is admitted through it, as may enable the natural man to reason and speak; which in such case he does only from earthly, corporeal, and worldly principles, and thus, in fact, in opposition to what is good and true, or only pretendedly or deceitfully in agreement with them. As *what is torn in pieces*, in the spiritual sense, signified what has been destroyed by falsities and evils, therefore it was forbidden, in the representative church, to eat anything *torn in pieces*; which prohibition would not have been enjoined, had not that spiritual evil been meant in heaven. The *tearing in pieces* of what is good by falsities and evils is also meant, in the internal sense, in the following passages in David: "The wicked are like a lion that desires to *tear in pieces*, and as a young lion that lurks in secret places;" (Psalm 17:12) again, "They opened their mouths against me, as a lion *tearing in pieces* and roaring;" (Psalm 22:13) and again, "Lest as a lion they rend my soul, *tearing it in pieces*, and there be none to deliver, (Psalm 7:2) where a lion denotes those who devastate the church. AC 5828

Verse 9. *You who tries the hearts and reins are a just God.* By *trying the hearts and reins* is signified that the LORD alone knows and explores exterior and interior principles, also the things which are of faith and of love. this is manifest from the signification of *trying* when applied to the LORD, 'as denoting that he alone knows and explores; and from the signification of the *reins*, as denoting the truths of faith and their purification from falsities; and from the signification of the *heart*, as denoting the good of love. The *just* are those who love to do what is true and good; the truths and goods of these are purified by the LORD, which is meant by his *seeing and trying the reins of the heart*. AE 167.

Verse 10. *My shield is with GOD, who saves the upright in heart.* See Psalm 3:3, Exposition.

Verses 11, 12, 13. *GOD is a just judge, and GOD is indignant every day. If the wicked turn not, he sharpens his sword, he bends his bow, and makes it ready; and he prepares for him the instruments of death; he makes him burning arrows.* It is here attributed to GOD, that he is angry with the wicked, that he sharpens his sword, that he bends and makes ready his bow, that he prepares the instruments of death, and makes his darts burning, but in the spiritual sense it is understood, that man does this to himself: those things are attributed to GOD in the sense of the letter, because that sense is natural, and for the natural man, who believes that GOD is to be feared on account thereof; and fear with him operates the same as love does afterwards, when he becomes spiritual; hence, it is evident what is here signified by those words, namely, that the wicked is angry with GOD, that he sharpens the sword against himself, and

bends and makes ready his bow, that he prepares for himself the instruments of death, and makes his arrows burning. By *his sharpening the sword*, is meant that he procures to himself the falsity by which he combats against truth; by his *bending the bow and making it ready*, is signified that from falsities he makes for himself doctrine against truths; and by his *preparing the instruments of death, and making his arrows burning*, is signified that from infernal love he makes for himself principles of falsity, by which he destroys good and its truths. AE 357.

## The Translator's Notes and Observations

Verse 1. O JEHOVAH, *my God, in you have I trusted, etc.* - It is remarkable that the DIVINE BEING, both in the book of Psalms, and in other parts of the Sacred Scriptures, is frequently invoked under a variety of names; being sometimes called JEHOVAH, sometimes GOD, sometimes SHADDAI, sometimes ADONAI, sometimes JEHOVAH GOD, and sometimes JEHOVAH ADONAI, and lastly, JESUS CHRIST. In the verse under consideration, he is addressed by the Psalmist under the combined names of JEHOVAH GOD. But what enlightened eye cannot discern, that there must be a *divine meaning* in this combination, and that this meaning cannot be discovered until it be seen, and seen clearly, that all *names* of persons and of things, when applied in the Sacred Scriptures or WORD OF GOD, are expressive of *qualities*, and when predicated of the DIVINE BEING HIMSELF, are expressive of the *distinct divine qualities* which constitute the peculiar character of that BEING! But what shall we say are these *distinct divine qualities*, or rather, what can they be, but that DIVINE GOODNESS and TRUTH, or that DIVINE LOVE and DIVINE WISDOM, which we see stamped on all the *works* of that Being, and especially on *ourselves*? For how manifest is it that *goodness*, or *love*, forms the very *essence* of those *works*, as *truth*, or *wisdom*, forms their very existence. How manifest again is it that in *ourselves*, that is to say, in the combination of *will* and *understanding* which makes ourselves, we further discover the traces of the above qualities, the *will* being created for the reception of the DIVINE GOOD, or LOVE, as the *understanding* being created for the reception of the DIVINE TRUTH or WISDOM! The conclusion then is sure, namely that the DIVINE BEING is called JEHOVAH from his DIVINE GOODNESS or LOVE, and GOD from his DIVINE TRUTH or WISDOM, which is another proof of that DIVINE MARRIAGE which characterises every part of the Volume of Revelation,

Verse 9. *You who tries the hearts and reins are a just GOD* - What can be the meaning of these words, but that GOD, or the LORD, *tries or proves the affections and thoughts* of mankind? For the *heart*, as every one knows, is a bodily organ, figurative, and thus expressive, of man's *love-affections*, as the *reins* or kidneys are bodily organs, figurative, and thus expressive, of his *intellectual thoughts*; on which account the two organs are so frequently joined together in the WORD OF GOD, as the subjects of divine *trial* or *proof*. [See Psalm 26:2; Jer 11:20; 17:10; 20:12.] The ground and origin of this figurative character in regard to the *reins* or *kidneys* is probably this; that, according to the testimony of the best anatomists, this organ is instrumental in purifying the blood from urinous impurities, and is thus representative of that organ of truth, by which the human mind is purified from false persuasions. Here then we see another instance of reference to that *marriage* of the two divine principles, the GOOD and the TRUE, which pervades the whole testimony of divine Revelation, and which thus has a blessed tendency to convince every well-disposed mind, that the Sacred Volume is written

according to a law peculiar to itself, which law marks the divinity of its origin, and proves most satisfactorily the complete distinction of the BIBLE from all other books.

Verse 15. *He digs a pit and hollows it out.* In the Bible version of this passage it is thus rendered, *He made a pit, and dug it*, according to which rendering no mention is made of *hollowing out*, when yet in the original Hebrew the passage literally means *He dug a pit and hollowed it out*. A similar error occurs in the translation of the Gospel according to Luke 6:48, where our BLESSED LORD thus describes the true Christian: *He is like a man which built a house and dug deep*, when yet in the original Greek the passage literally means. *He is like a man building a house, who dug and deepened*. It is of importance that the two terms, *digging* and *hollowing out*, or *deepening*, should be thus seen as expressing a distinct meaning, the former term having relation to the *first* adoption of an opinion, whether it be false or true, whilst the latter term has relation to the confirmation of that opinion by future reasonings and conclusions.

Verse 16. *His mischief shall return upon his own head, and upon his own crown shall his violence descend.* These words have manifest relation to the internals, who are described in the preceding verse as *conceiving iniquity, and being big with mischief, and bringing forth a lie*, and thus as endeavouring to deceive and to destroy man by depriving him of all good and truth. But what shall we say is to be understood by the *mischief* here spoken of, and what by the *violence*, and how are we to distinguish between the one and the other? Why also is the *mischief* said to *return upon his own head*, and the *violence to descend on his own crown*? It is impossible to give any satisfactory answer to these questions, unless it be well considered, that the two expressions, *mischief* and *violence*, have relation to the two opposites to what is TRUE and GOOD, that is to say, have relation to what is *evil* and what is *false*, and that by this very opposition they point at the *heavenly marriage*, to which they are Opposed. *Mischief*, therefore, is said to *return upon his head*, and *violence to descend upon the crown*, because if infernal operation be rejected by a faithful obedience to what is TRUE and GOOD, the operation, in such case, falls back on the infernal operator, *returning on his head, and descending on his crown*, by causing an aggravation of the distinct principles, and the distinct punishment, of what is *false* and *evil* in himself.

# PSALM 8

*To him that presides upon the Gittith, a Psalm of David,*

1. JEHOVAH our LORD, how excellent is your name in all the earth, who have set your glory above the heavens!
2. Out of the mouth of babes and sucklings have you founded strength, because of your adversaries; to still the enemy and the self-avenger.
3. When I behold your heavens, the work of your fingers, the moon and the stars which you have prepared;
4. What is man, that you are mindful of him? and the son of man, that you regard him?
5. Yet have you made him a little less than GOD; and with glory and honour have you crowned him.
6. You have made him to have dominion over the works of your hands: you have put all things under his feet;
7. The flock and oxen, all of them; and also the beasts of the field;
8. The bird of the heavens, and the fishes of the sea; whatever traverses the paths of the sea.
9. JEHOVAH our LORD, how excellent is your name in all the earth!

## The Internal Sense

Celebration of the FATHER by the LORD: that he would consider his innocence, and assist him against the hells, verses 1, 2, 3, 9. The LORD'S state of humiliation is described, verses 4, 5; his state of glorification described, verses 6, 7, 8.

## Exposition

Verse 2. *Out of the mouth of babes and sucklings have you founded strength.* *Sucklings* and they who give suck are occasionally mentioned in the Word, and by them is signified the first state of infants, which state is evidently a state of innocence: for man, as soon as he is born, is introduced into a state of innocence, that that state may be a plane for all his other states, and the inmost in them, which state is signified in the Word by a *suckling*; next into a state of the affection of celestial good, that is, of love towards parents, which with them is in the place of love to the LORD, which state is signified by an *infant*; afterwards, into a state of the affection of spiritual good, or of mutual love, that is, of charity towards those who are in a like state, which state is signified by *childhood*; as he grows older, into a state of the affection of truth, which state is signified by that of *young men*; but the subsequent states by *men*, and at length by *old men*. This last state, which is signified by old men, is a state of wisdom in which is the innocence of infancy; thus the first state and the last are united, and man, when old, as again an infant, but a wise one, is introduced into the LORD'S kingdom. That a *suckling*, in the Word, signifies innocence, is also evident from David: "Out of the mouth of *babes* and *sucklings* have you founded strength;" (Psalm 8:2, Matt 21:16) where *babes* denote celestial love, *sucklings* denote innocence. So in Jeremiah: "Wherefore commit you this great evil against your souls, to cut off from you man

and woman, *babe* and *suckling*, out of the midst of Judah, to leave you none for remains?" (Jer 44:7) where the *babe* and *suckling* in like manner denote celestial love and its innocence, and when these no longer exist, there are no longer any remains, that is, no longer any good and truth remaining stored up in the internal man from the LORD; for all goods and truths perish with innocence, innocence being immediately from the Divine Being or principle Himself, thus being the very essential thing in them. AC 3183.

But it is to be noted, that the innocence of *sucklings*, of *infants*, and of *children*, is merely external, and that internal innocence does not exist with man, until he is born anew, that is, is as it were anew made a *suckling*, an *infant*, and a *child*. AC 5236.

Verse 5. *And with glory and honour have you crowned him.* In the word, frequent mention is made of *glory* and *honour*, and in every case, *glory* signifies truth and *honour* good. The reason why both are mentioned together is because in every part of the Word there is a heavenly marriage, which is the conjunction of truth and good. The reason that this marriage is in every part of the Word, is because the Divine Principle which proceeds from the LORD, is Divine Truth united to Divine Good; and the latter with the former constitutes heaven, and likewise the church, therefore it is, in every part of the Word. Thus also, in every part of the Word there is a divine principle from the LORD, and the LORD himself. AE 287.

Verses 6, 7, 8. *You have made him to have dominion over the works of your hands; you have put all things under his feet; the flock and oxen, all of them; and also the beasts of the field, the bird of the heavens, and the fishes of the sea, etc.* So long as man is spiritual, his dominion proceeds from the external man to the internal; but when he becomes celestial, and does good from love, the dominion then proceeds from the internal man to the external; as the LORD describes himself, and thus at the same time the celestial man, who is his likeness: "You have made him to have dominion over the works of your hands; you have put all things under his feet; the flock and oxen, all of them; and also the beasts of the field, the bird of the heavens, and the fishes of the sea, etc.;" here, therefore, beasts are first mentioned, then birds, then the fishes of the sea; because the celestial man proceeds from love, which is of the will, otherwise than the spiritual man, with whom fishes and birds have the precedence, which relate to the understanding which is of faith, and the beasts follow. AC 52.

*Birds*, in the Word, signify things intellectual; *fishes* signify scientifics, which have their source in things sensual; for scientifics, intellectual things, rational things, and sensual things, are of three kinds, all of them inseminated in the memory, or rather in the memories; and, in the regenerate man, they are called forth thence by the LORD through the internal man. AC 988, 291.

That *flocks* and *herds* have such a signification, and do not mean only flocks and herds, is manifest from the passages in the Word where they are mentioned, as in David: "You have made him to have dominion over the works of your hands; you have put all things under his feet; the flock and oxen, all of them; and also the beasts of the field," (Psalm 8:7, 8) the subject here treated of is concerning the LORD, and concerning his power over all things in heaven and on earth; and by the *flock* and *oxen* are signified interior and exterior goods belonging to man, and by *beasts*

affections belonging to them. If this was not the case, how could the LORD'S power, which is divine, be described as being over the *flock, oxen, and beasts*? AC 10610.

## The Translator's Notes and Observations

Verse 5. *You have made him a little less than God, and with glory and honour have you crowned him.* These words, it is manifest, have relation to the GREAT REDEEMER in his state of humiliation here on earth; and also to his state of exaltation; for we have the authority of his own words to assure us, that *all things in the Psalms, as well as in the law of Moses and in the prophets, were written concerning him.* (Luke 24:44.) His state of humiliation is described in the former part of the verse, where it is written, *You have made him a little less than God,* and his state of exaltation is further described in the *latter* part, where we read, *and with glory and honour have you crowned him.*

But what shall we say is to be understood by the two distinct expressions, *glory* and *honour*; with which this GREAT SAVIOUR is here said to be *crowned*? And what, also, is the reason why these expressions are so frequently joined together in other parts of the revealed Word; as where it is written, "JEHOVAH made the heavens; *glory* and *honour* are before him;" (Psalm 96:5, 8) "O LORD my GOD, you are very great; you are clothed with *glory* and *honour*;" (Psalm 106:1) "The works of JEHOVAH are great; *glory* and *honour* are his work;" (Psalm 111:2, 3) "They shall see the *glory* of JEHOVAH, and the *honour* of our GOD;" (Isaiah 35:2. See also Rev 4:9, 11; 21:24, 26.) It is impossible to give any satisfactory answer, to these questions, unless it be considered, and considered attentively, that the above expressions, *glory* and *honour*, have distinct reference to the two divine principles of WISDOM and LOVE, or of TRUTH and GOODNESS, which unitedly characterise the DIVINE BEING, and thus form in him a DIVINE MARRIAGE, and by derivation from him, a *heavenly marriage*. When therefore it is said of this GREAT SAVIOUR, *With glory and honour have you crowned him*, it is the same thing as if it had been said, that his HUMANITY was made DIVINE by virtue of its union with the wisdom and love of his DIVINITY, and that thus GOD and man in him are one, as soul and body are one, so that whoever approaches and adores his DIVINE BODY, or HUMANITY, approaches and adores, at the same time, his DIVINE SOUL, or DIVINITY; since they are no longer two, but ONE DIVINE PERSON. In agreement with this idea, *glory* and *honour* are predicated of *man*, since man becomes *glorious* and *honourable*, in the true and proper sense of the words, in proportion as he receives *wisdom* and *love*, or *truth* and *good*, from their DIVINE SOURCE, the GLORIFIED, or DIVINE HUMANITY of the LORD GOD the SAVIOUR JESUS CHRIST.



# PSALM 9

*To him that presides upon Muth-Labben, a Psalm of David.*

1. I will praise JEHOVAH with my whole heart; I will recount all your wonderful works.
2. I will rejoice and exult in you; I will hymn your name, O Most High
3. Because mine enemies are turned backwards; they stumbled and perished at your presence.
4. For you have executed my judgement and my cause; you sat on the throne dispensing justice.
5. You have rebuked the nations, you have destroyed the wicked; their name have you blotted out for ever and ever.
6. The enemy are come to an end, a perpetual desolation; and the cities have you overthrown; the very memory of them has perished.
7. But JEHOVAH shall sit for ever; he has established his throne for judgement:
8. He will judge the world in justice; he will pass sentence on the peoples in equity.
9. JEHOVAH, also, will be a tower *of refuge* for the weak, a tower *of refuge* for times of distress.
10. And they that know your name will trust in you; for you have not forsaken them that seek you, O JEHOVAH.
11. Sing to JEHOVAH, that dwells in Zion; declare amongst the peoples the things which he brings to pass.
12. For he searches out *deeds of blood*: he remembers them: he forgets not the cry of the miserable.
13. Have mercy on me, O JEHOVAH; look at my misery from them that hate me, O you that liftest me up from the gates of death:
14. That I may recount all your praises in the gates of the daughter of Zion, - may exult in your salvation.
15. The nations are sunk in the pit which they made; in the net which they hid is their own foot caught.
16. JEHOVAH is made known: he has executed judgement: in the work of his own hands is the wicked ensnared, Higgaion. Selah.
17. The wicked are turned back into hell; all the nations that forget GOD.
18. For not always shall the needy be forgotten; the expectation of the poor shall not perish for ever more.
19. Arise, JEHOVAH; let not man prevail; let the nations be judged at your presence.
20. Inspire them, O JEHOVAH, with fear: let the nations know themselves to be *but* men. Selah.

## The Internal Sense

Thanksgiving and joy of the LORD that the wicked are judged and destroyed, verses 1-8, 19, 20; and the good delivered, verses 9-14; the thanksgiving of the good that the wicked are subdued and cast into hell, verses 15-17.

## Exposition

VERSES 4, 5, 7. *For you have executed my judgement and my cause; you sit on the throne dispensing justice. You have rebuked the nations, you have destroyed the wicked: their name have you blotted out for ever and ever. But JEHOVAH shall sit for ever; he has established his throne for judgement.* In the Word, frequent mention is made of a *throne*, and by it, when applied to the LORD, is signified in general, heaven, specifically, the spiritual heaven, and abstractedly, the divine truth proceeding from the LORD, because this constitutes heaven. Hence, also, a *throne* is mentioned in reference to judgement, since all judgement is performed from truths. That these things are signified by a *throne* in the Word may be manifest from the following passages: "Thus says JEHOVAH, The heavens are my *throne*" (Isaiah 66:1) and in David, "JEHOVAH has established his *throne* in the heavens;" (Psalm 103:19) and in Matthew, "He that swears by heaven, swears by the *throne* of GOD, and by him that sits thereon." Matt 23:22. That by a *throne* is here signified heaven, is evident, for it is said that *the heavens are his throne*; that *he has established his throne in the heavens*; that *he that swears by heaven, swears by the throne of GOD*; not that JEHOVAH, or the LORD, sits there on a throne, but because his Divine Principle in the heavens is called a *throne*, and likewise occasionally appears as a throne, to those to whom it is given to look into heaven. AE 253.

VERSE 7. *JEHOVAH shall sit for ever.* As JEHOVAH, that is, the LORD, is the very Esse of the life of all things, therefore it is said of him that he *sits*; as in David: "JEHOVAH shall *sit* for ever;" (Psalm 9:7) again, JEHOVAH *sits* upon the flood; yea, JEHOVAH *sits* king for ever;" (Psalm 29:10) again, "GOD reigns over the nations: GOD *sits* on the throne of his holiness;" (Psalm 47:8) and in Matthew, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he *sit* on the throne of his glory;" (Matt 25:31) where to *sit on the throne of his glory*, signifies to be in his divine truth, from which comes judgement. AE 687.

VERSE 8. *He will judge the world in justice, he will pass sentence on the peoples in equity.* As by *the world* is meant the church as to good, and justice is predicated of good, therefore it is said, JEHOVAH *will judge the world in justice*; and as they are called *peoples* who are in truths and *equity* is truth, therefore it is said. *He shall pass sentence on the peoples in equity.* AE 741.

VERSE 13. *You that liftest me up from the gates of death.* As *death* signifies damnation and hell, it is evident what it signifies in the following passages: "He will swallow up *death* for ever; and the LORD JEHOVAH will wipe away tears from off all faces;" (Isaiah 25:8) again, "You liftest me up from the gates of *death's*" (Psalm 9:13) again, "You shall not be afraid of the arrow that flies by day, nor of the destruction that wastes at noon day;" (Psalm 91:5, 6) and in John, "If any one keep my word, he shall never see *death*:" (John 8:52.) AE 186.

VERSE 14. *That I may recount all your praises in the gates of the daughter of Zion.* By *doors* and *gates*, is signified a *letting-in*, and specifically, the truths which *let-in*, which are truths grounded in good from the LORD; whence it is evident what is signified by *doors* and *gates* in the following passages; "Lift up your heads, O you *gates*, and be you lifted up, you everlasting *doors*; and the King of Glory shall come in;" (Psalm 24:7, 9) again, "That I may recount all your praises in the *gates* of the

daughter of Zion;" (Psalm 9:14) again, "JEHOVAH loves the *gates* of Zion more than all the dwellings of Jacob." Psalm 87:2. By *Zion*, and by the daughter of Zion, is meant the celestial church. AE 208.

## The Translator's Notes and Observations

Verse 2. - *I will rejoice and exult in you.* What intelligent mind, if it admits the testimony of revealed truth, cannot discern, and also confirm itself in the discernment, that one idea is here suggested by *rejoicing*, and another by *exulting*, and thus that the two expressions involve in them *distinct* sensations, which ought to be seen *distinctly* and not confounded? For how frequently, in the Sacred Scriptures or WORD of GOD, do we find the two terms, *joy* and *gladness*, or, what amounts to the same thing, *rejoicing* and *exulting*, combined in close alliance, for the purpose of expressing two *distinct kinds* and *degrees* of bliss! Thus it is written in the book of Isaiah: "Behold *joy* and *gladness*, slaying oxen and killing sheep;" (Is 22:13) and again, "They shall attain *joy* and *gladness*, and sorrow and sighing shall flee away;" (Is 35:10; 51:11) and in Jeremiah, "There shall be heard in this place the *voice of joy* and the *voice of gladness*, the voice of the bridegroom and the voice of the bride;" (Jer 33:10, 11) and in Joel, "*Joy and gladness* is cut off from the house of our GOD;" (Joel 1:16) and in Zechariah, "The fast of the tenth shall be to the house of Judah and *gladness*;" (Zech 8:19) and again in Isaiah, "*Joy and gladness* shall be found therein, thanksgiving and the voice of melody;" (Is 51:3) "Be *glad* in Jerusalem, and *rejoice* in her;" (Is 66:10) not to mention several other passages to the same effect. What intelligent mind, then, cannot hence see clearly, that these two terms, *joy* and *gladness*, like the two terms, *honour* and *glory*, spoken of in the foregoing Psalm, have reference to the two distinct principles of *Love* and *Wisdom* in the DIVINE MIND, and of *Goodness* and *Truth* in every angelic and human mind, and that without such reference to the divine and heavenly marriage of these principles, they would constitute an unmeaning and superfluous tautology?

It ought therefore to be kept in continual remembrance by every lover of REVEALED TRUTH, that there are two distinct sources of bliss in the human mind, namely *will* and *understanding*, the *will* being receptive of *the good of heavenly love*, whilst the *understanding* is receptive of *the truth of heavenly wisdom*; and that the gratification resulting from the good of heavenly love is denominated *joy*, whilst the gratification resulting from the truth of heavenly wisdom is denominated *gladness*. It ought also to be further recollected, that human bliss can never be complete and full, only so far as it is a *compound* of *joy* and *gladness*, in other words, a *compound* of the two heavenly principles of *good in the will*, and of *truth in the understanding*; since *joy* without *gladness*, or *good* without *truth*, and in like manner *gladness* without *joy*, or *truth* without *good*, affect only *one* part of the human mind, and consequently are only *half* a blessing.

Verse 18. *For not always shall the needy be forgotten; the expectation of the poor shall not perish for ever more.* Mention is here made of two distinct classes or characters of persons, called the *needy* and the *poor*; as also in other parts of the HOLY WORD; for thus it is written in Isaiah: "When the *poor* and *needy* seek water, and there is none, I JEHOVAH will hear them, I the GOD of Israel will not forsake them;" (Is 41:17) and again, "The first-born of the *poor* shall feed, and the *needy* shall lie down in safety;" (Is 14:30) and again, in the book of Psalms: "All my bones shall say,

JEHOVAH, who is like you, who delivers the *poor* from him that is too strong for him, yea, the *poor* and *needy* from him that spoils him?" Psalm 35:10. That the persons who are here described as being *poor* and *needy*, were not of this character according to the *literal* sense of the words, but only according to the *spiritual* sense, is evident from the confession of David, where he says, "I am *poor* and *needy*, yet the LORD thinks upon me;" (Psalm 40:17) and in another place: "I am *needy* and *poor*; make haste to me, O GOD;" (Psalm 70:6) for David, it is plain, was not *poor* and *needy* in any other sense than what related to his *mind*, or *spirit*, when he appeared to himself to be destitute of the *true riches*, the love and the wisdom of GOD; and therefore it is equally evident that, according to a spiritual idea, the *poor* and *needy* denote all those sons and daughters of men, who are destitute of the love and knowledge of the SUPREME.

# PSALM 10

1. Wherefore, O JEHOVAH, stand you afar off? *Wherefore* hide you yourself in times of distress?
2. Through the pride of the wicked the poor is grievously anguished; they are taken in the devices that they have contrived.
3. For the wicked boasts over his soul's desire, and the covetous blesses himself *therein*.
4. The wicked, in his pride, despises JEHOVAH, *saying*, He will not make inquiry. All his thoughts are, There is no GOD.
5. His ways are crooked at all times: your judgements, being high, are not before him: as for all his adversaries, he puffs at them.
6. He says in his heart, I shall not be moved to generation and generation; I who am not in calamity.
7. His mouth is full of cursing, and deceits, and fraud: under his tongue are mischief and iniquity.
8. He sits in the lurking places of the enclosures: in *his* hiding-places does he slay the innocent: his eyes watch for the helpless.
9. He lies in wait in his hiding-place like a lion in his covert: he lies in wait to make prey of the poor. He makes prey of the poor by drawing him into his net.
10. He crouches, he stoops down, and the helpless fall into his toils.
11. He says in his heart, GOD has forgotten: he hides his face; he will never see it.
12. Arise, JEHOVAH: O GOD, lift up your hand: forget not the poor.
13. Wherefore does the wicked despise GOD? *wherefore* does he say in his heart. You will not make inquiry?
14. You do see; for you behold mischief and grief, to put it in your hand. To you the helpless commits *his cause*: you are the helper of the orphan.
15. Break you the arm of the wicked and the evil. You shall search for his wickedness; you shall not find *it*.
16. JEHOVAH is king for ever and ever: the nations are perished out of his land.
17. You have heard the desire of the poor, O JEHOVAH; you confirm their heart. You will incline your ear to hear.
18. To judge the orphan and oppressed. Never more shall man expel them out of the land.

## The Internal Sense

That the wicked do evil to the good, and deny GOD, and are hypocrites and deceivers, verses 1-11. A prayer to the FATHER that they may be requited and brought to judgement, verses 12-18.

## Exposition

Verses 11, 12, 13. *He says in his heart, GOD (El) has forgotten. O GOD, (El), lift up your hand. Wherefore does the wicked despise GOD (Elohim.)* In the Word, JEHOVAH, or the LORD, in several places is named EL in the singular, also ELOAH, and is likewise named ELOHIM in the plural, each sometimes in one verse, or in one series; the reason

why he is so named cannot be known, unless the internal sense of the Word be known. That EL involves one thing and ELOAH another, and ELOHIM another, every one may conclude from this, that the Word is divine, that is, derives its origin from the Divine, and that it is hence inspired as to all expressions, yea, as to the smallest apex. What is involved in EL, when it is named, and what in ELOHIM, may appear from what has been abundantly shown above, namely that EL and ELOHIM, or GOD, is mentioned, when truth is treated of; see AC 709, 2586, 2769, 2807, 2822; hence it is that by EL and ELOHIM, in the supreme sense, is signified the *Divine Spiritual*, for this is the same with divine truth, but with the difference, that by EL is signified truth in the will and act, which is the same thing with the good of truth; see AC 4337. *Elohim* in the plural is used, because by the divine truth are meant all truths, which are from the LORD; hence, also, the angels in the Word are sometimes called *elohim*, or *gods*, (AC 4295), as will likewise appear from the passages below, adduced from the Word. Inasmuch now as *El* and *Elohim*, in the supreme sense, signify the LORD as to truth, they also signify him as to power, for it is truth of which power is predicated, for good acts by truth, when it exercises power; see AC 3091; therefore, wherever power derived from truth is treated of in the Word, the LORD is called *El* and *Elohim*, or GOD; hence, also, it is that *El* in the original tongue, likewise signifies one who is powerful. That the names *El* and *Elohim*, or GOD, are used in the Word where the *Divine Spiritual* is treated of, or, what is the same thing, the divine truth, and thence the divine power, may further appear from these passages: "GOD said to Israel in the visions of the night, I am the GOD of the gods (*El elohe*) of your father: be not afraid of descending into Egypt; because I will make you there into a great nation;" (Gen 46:2, 3) inasmuch as these words were spoken to Israel, whom he would make into a great nation, and thereby truth and the power thereof are treated of, it is said *El elohe*, which in the proximate sense signifies GOD of gods. That *elohim* in the proximate sense are gods, because they are predicated of truths and the power thence derived, is evident also from the following passage: "There Jacob built an altar, and called the place *El-bethel*, because there the *elohim* were revealed to him, in his fleeing before his brother;" (Genesis 35:7) and in another place, JEHOVAH our GOD, himself the GOD of gods, and LORD of lords, the GOD, (*El*), great, powerful, and formidable;" (Deut 10:17) where GOD of gods is expressed by *Elohe elohim*, and afterwards GOD by *El*, to whom are attributed greatness and power; and in David, "I have said You are gods (*elohim*), and you are all the sons of the Most High," (Psalm 82:6, John 10:34), where they are called gods from truths, for sons are truths; see AC 489, 491, 533; again, "I will place his hand in the sea, and his right hand in the rivers, he shall call me, You my FATHER, my GOD, (*El*), the rock of my salvation;" Psalm 89:25, 26) speaking of power grounded in truths; again, "The wicked says in his heart, GOD (*El*) has forgotten, he has hidden his faces, he will never see it. Arise, JEHOVAH, GOD (*El*) lift up your hand. Wherefore does the wicked one despise GOD (*Elohim*)," Psalm 10:11, 12, 13; where the sense is the same. Inasmuch as several expressions in the Word have also an opposite sense, so also have GOD and gods; and these expressions are applied, when the false principle is treated of, and power derived from the false principle, as in Ezekiel, "The gods (*dim*) of the mighty out of the midst of hell shall accost him;" (Ezek 32:21) and in Isaiah, "You have heated yourselves with the gods (*elim*) under every green tree," (Is 57:5), where gods are predicated of falsities. AC 4402.

Verse 15. *Break you the arm of the wicked*. The ground and reason why the *hands*, the *arms*, and the *shoulders*, correspond to power in the grand man is because the strength and powers of the whole body, and of all its viscera, have reference thereto, for the

body exercises its strength and powers by the *arms* and *hands*. Hence also it is that in the Word by *hands*, *arms*, and *shoulders*, are signified powers: that this is signified by hands may be seen, AC 878, 3387; that it is signified by arms, is evident from several passages, as from the following, "Be you their *arm* every morning;" (Isaiah 33:2) "He works it by the *arm of his strength*;" (Isaiah 40:12; "My *arms* shall judge the people;" (Isaiah 51:5) "JEHOVAH break you the *arm of the wicked*." Psalm 10:15. From these passages also it may be manifest, that by the *right hand* in the Word is signified superior power, and by sitting on the *right hand* of JEHOVAH is signified *omnipotence*, see Matt 26:63, 64; Luke 22:69; Mark 14:61, 62. AC 4933.

Verses 14 and 18. *You are the helper of the orphan. To judge the orphan and oppressed.* That by *orphans* are signified those who are in truth and not yet in good, and yet desire good, appears from the signification of *orphan* or fatherless, when mentioned in the Word. That *orphans* are those who are instructed in the truths of the faith of the church from the Word, and by them are afterwards led to good, is evident also from the LORD's words in John, "I will ask the FATHER, that He may give you another Comforter, that He may abide with you for ever, *the Spirit of Truth*, whom the world cannot receive, because it sees Him not, neither knows Him; but you know Him, because He abides with you, and is amongst you; *I will not leave you orphans*, I will come to you: these things I have spoken to you, abiding with you, but *the Comforter, the Holy Spirit*, He shall teach you all things," John 14:16, 17, 18, 26. That those are *orphans*, who are in truths and desire good, may be manifest from singular the things there spoken; for by Comforter is meant Divine Truth, which was the LORD when in the world, and which proceeded from the LORD, after He had glorified His human [principle], and departed from the world, therefore He says that He would send the Comforter, and that Himself would come; to send the Comforter is to illustrate and instruct in the truths of faith; and to come to them is to lead into good, therefore He says, *I will not leave you orphans*. It was said, that by the Comforter is meant the Divine Truth, which was the LORD when in the world, and which proceeded from the LORD after He had glorified His human [principle], and departed out of the world; that this is so, the LORD occasionally has manifestly taught; but they who distinguish the Divine [being] into persons, and not into essences united into One, do not comprehend this; for the Word is explained and comprehended according to the ideas conceived by man; so also where the LORD says, that He is in the FATHER, and the FATHER in Him; that the FATHER and He are one; also that all His [things] are the FATHER'S, and all the FATHER'S His, John 10:30; 14:1 to 11, 20; 16:15; xvii. But to proceed with the further explication of what has been said above. *That by Comforter is meant the Divine Truth*, is evident from the words of the LORD themselves, for He is called the *Spirit of Truth*, and it is also said, the Comforter the Holy Spirit will teach you all things. *That the LORD was Divine Truth when in the world*, is evident also from the words of the LORD in the above passage, for He says, that He was about to send *another* Comforter, (that is, instead of Himself), *or Spirit of Truth*; and concerning Himself, *that they know Him, because He abides with you, and is amongst you*; and also, "I say the truth to you, if I shall not depart, the Comforter will not come to you, but if I shall depart, I will send Him to you;" (John 16:7) and in another place, "This He said of the Spirit, whom they should receive that believed in Him; for the Holy Spirit was not yet, because JESUS was not yet glorified;" (John 7:39) and also in another place, "I am the way and *the truth*;" (John 14:6) it is also written, that He is *the Word*, and that GOD is *the Word*, and that the Word was *made flesh*;" (John 1:1, 2, 3, 14) where the Word is Divine Truth; that the LORD was Divine Truth when in the

world, see AC 3195, 4687. And that the Divine Truth proceeds from the LORD after He had glorified His human [principle], and departed out of the world, is evident also from the LORD'S words, "When I shall depart, I will *send* the Spirit of Truth to you;" to send is to go forth and to proceed, AC 2397, 4710; and also, "When He shall come, He will teach you in all truth; for He shall not speak from Himself, but whatever things He shall hear, He shall speak; He shall glorify *Me*, because He shall receive of *Mine*, and shall announce it to you." (John 16:7, 13, 14, 15.) That the LORD, when He departed out of the world, was made Divine Good, even as to the human [principle], see AC 3704, 3712, 3737, and that on this occasion, from the Divine Good, which is Himself, proceeds the Divine Truth, as the light of the universe from the sun, see AC 3636, 3643. AC 9199.

## The Translator's Notes and Observations

Verse 4. *GOD is not in all his thoughts.* It is not to be supposed from these words, that an ungodly or wicked man *never thinks about* GOD, for such is the constitution of his nature, that he cannot avoid occasionally thinking about the GREAT CREATOR OF THE UNIVERSE, even against his will. GOD, however, is not *in* such thoughts, since GOD is only *in* the thought which proceeds *from* him; and therefore, though an ungodly and wicked man occasionally, and by compulsion thinks about GOD, yet it may truly be said, that GOD is not *in* any of his thoughts, inasmuch as there is nothing in his thoughts which originates in GOD.

Verse 15. *Break you the arm of the wicked and the evil.* As the divine principles of LOVE and of WISDOM united, which characterise the SUPREME BEING, give birth, in their descent, to the principles of *good* and *truth* in such minds as receive them according to their original undivided order, so, in their further descent, or when they come into contact with disorderly intelligences, they give birth to the principles of what is evil and false; what is evil being the necessary result of the perversion of GOOD, and what is false being the necessary result of the perversion of TRUTH. Hence it became expedient, in the DIVINE BOOK of REVELATION, to mark this perversion by distinct terms, one term having relation more to the principle of what is *evil in the will*, and the other more to the principle of what is *false in the understanding*. Thus we read of what is sometimes called *evil* and *wickedness*, and sometimes *sin* and *iniquity*; *evil* and *sin* being applied to denote the perversion of GOOD, whilst *wickedness* and *iniquity* are applied to denote the perversion of TRUTH. In process of time, however, the distinct meaning of those terms was lost sight of, so that at this day it is scarcely known that any such distinct meaning exists, when yet the traces of it are to be found through every part of the DIVINE TESTIMONY.



# PSALM 11

*To Him that presides over the music. A Psalm of David.*

1. In JEHOVAH have I taken refuge: how say you to my soul, Flee to the mountains like a bird?
2. For lo! the wicked bend *their* bow, they make ready their arrow on the string, that they may shoot in darkness at the upright in heart.
3. When the foundations are overturned, what shall the just do?
4. JEHOVAH is in the temple of his holiness; JEHOVAH is in the heavens, his throne. His eyes behold, his eyelids prove, the sons of man.
5. JEHOVAH proves the just: but the wicked, and him that loves violence, his soul hates.
6. He will rain upon the wicked snares, fire, and brimstone; and the burning wind, shall be the portion of their cup
7. For just is JEHOVAH: he loves justice: his face will behold the upright.

## The Internal Sense

The LORD excites himself that he may fight against the wicked for the good, verse 1-5. That from justice the wicked will perish, verses 6, 7.

## Exposition

Verse 2. *For lo! the wicked bend their bow, etc.* In the Word, wherever wars are treated of, and mentioned, no other wars are signified in the internal sense, but spiritual wars. There were books, also, in the ancient Church, which were entitled THE WARS OF JEHOVAH; as is manifest in Moses, (Numb 21:17), which, being written in the prophetic style, had an internal sense, and treated of the LORD'S combats and temptations, and also of the combats and temptations of the church. As war, in the Word, as also in the books of the Ancient Church, signified spiritual war, so all weapons, as the sword, the spear, the shield, arrows, and the bow, signified such things, specifically, as have relation to war understood in a spiritual sense. Hence bows and arrows, in the opposite sense, signify the doctrinals of what is false. AC 2686. By the wicked *bending their bow*, is signified that they frame doctrine; by *making ready their arrow on the string*, is signified that they apply inwardly to it falsities appearing as truths; *to shoot in darkness at the upright in heart*, signifies to deceive those who are in truths derived from good. A *bow* here denotes the doctrine of what is false; the *arrow* denotes the false itself; *to shoot* is to deceive; and darkness denotes appearances: for such persons reason from appearances in the world, and from fallacies, by applying to them also the literal sense of the Word. AE 357.

Verse 4. *His eyes behold, his eyelids prove, the sons of man.* Eyes, when predicated of the LORD, signify the Divine Providence; the reason is because, when predicated of man, they signify intellect; and divine intellect, as being infinite, is divine providence: as in David, "Behold, the eye of JEHOVAH is upon them that fear him," (Psalm 33:18)

and again: "JEHOVAH is in the temple of his holiness-his *eyes* behold, his *eyelids* prove, the sons of man." (Psalm 11:4.) AE 68.

Verse 5. JEHOVAH *proves the just: but the wicked, and him that loves violence, his soul hates*. By the soul of JEHOVAH is here also signified Divine Truth; for by the *violent*, in the Word, is signified one who does violence to Divine Truth; and since this is done by the false of evil, therefore the false of evil is signified by the wicked and him that loves violence. AE 750.

Verse 6. *He will rain upon the wicked snares, fire and brimstone; and the burning wind shall be the portion of their cup*. By these words is signified that the wicked will be destroyed by their own evils grounded in what is false, and by their own falsities grounded in what is evil; which will destroy all the truths of the church belonging to them: *snares, fire, and brimstone*, are the evils grounded in what is false, and the falsities grounded in what is evil; and the *burning wind, which is the portion of their cup*, signifies the destruction of all truth. That it is not meant that *fire and brimstone* shall *rain* on the wicked, is evident, for it is said also, that it shall rain *snares*: wherefore, by *fire and brimstone* such things are signified as altogether destroy the truths and goods of the church. AE 578.

By *snares, fire, and brimstone*, are signified seducing falsities and evils; and by a *burning wind* is signified the vehement assault of truth. These are said to be *the portion of their cup*, because *the cup*, as containing them, signifies those things. AE 960.

*Snares* derive their signification from the enticement and deceit of evils; which enticement and deceit proceed from this ground, that all evils originate in self-love and the love of the world, and these loves are connate with man, the consequence of which is, that man derives from them the delight of his life at its earliest birth, yea, derives from them his life; wherefore those loves, like the latent currents of a river, continually draw the thoughts and will of man from the LORD to himself, and from heaven to the world, thus from the truths and goods of faith to falsities and evils. Reasonings grounded in the fallacies of the senses, in this case, have a powerful influence; and this also is the reason why the literal sense of the Word is perversely explained and applied. These are the things, which, in the spiritual sense of the Word, are meant by *snares*, pit-falls, nets, and gins; also, by frauds and deceits. AC 9348.

That *brimstone* denotes the hell of the evils of self-love, and that fire denotes the hell of the false principles thence derived, is manifest from the signification of brimstone, and thence of fire, in the Word, as denoting self-love with its lusts and consequent falsities. Thus it denotes hell, for hell consists of such things. AC 2446.

## The Translator's Notes and Observations

Verse 7. *For just is JEHOVAH: he loves justice, his face will behold the upright*. A distinction is here made between *justice* and the *upright*; for it is said of *justice*, that JEHOVAH *loves* it, and of the *upright*, or *uprightness*, that *his face beholds* it. But what shall we say is the true ground of this distinction? We have a plain answer to this question in what is said concerning *justice*, that JEHOVAH *loves* it, and concerning the *upright or uprightness*, that *his face beholds* it; since we are thus taught, that *justice* is

more in agreement with the principle of the DIVINE LOVE, whose office it is to *love*; and that *uprightness* is more in agreement with the principle of the DIVINE WISDOM, whose office it is to *behold or look at*. It is evident, then, that in the above passage reference is made to the two principles of the DIVINE LOVE and DIVINE WISDOM, as being *united*, and thus forming a *divine marriage* in JEHOVAH, or the LORD; and that, at the same time, a reference is made to the two heavenly principles of *justice* and of *uprightness*, as existing in man by derivation from these divine principles.

# PSALM 12

To Him that presides on the Sheminith, a Psalm of David.

1. Save, JEHOVAH, for the godly is come to an end: for the faithful have disappeared from among the sons of man.
2. They speak vanity, a man with his neighbour: with a smooth lip, with a double heart, do they speak.
3. JEHOVAH will cut off all smooth lips, the tongue that speaks great things;
4. Those who say, With our tongue will we prevail; our lips are our own: who is LORD over us?
5. Because of the oppression of the poor, because of the groaning of the needy, now will I arise, says JEHOVAH: I will place in safety him whom they treat with scorn.
6. The sayings of JEHOVAH are pure sayings, *as* silver refined in a furnace of earth, purified seven times.
7. You, JEHOVAH, will keep them, you will preserve us, from this generation for ever.
8. The wicked walk on every side, when the vilest of the sons of man are exalted.

## The Internal Sense

That there are no longer any good, but only hypocrites, verses 1—4. That the LORD will for ever deliver the good from the wicked, verses 5—8.

## EXPOSITION

Verse 2. *They speak vanity, a man with his neighbour; with a smooth lip, etc.* That *lips* denote doctrine is manifest from the following passages in the Word; as in Isaiah: "One cried to another, and said, HOLY, HOLY, HOLY, is JEHOVAH of HOSTS. Then I said, Woe to me, I am undone; because I am a man of unclean *lips*, and I dwell in the midst of a people of unclean *lips*; for mine eyes have seen the KING, JEHOVAH of HOSTS. Then flew one of the seraphim to me, having a live coal in his hand;—and he laid it on my mouth, and said, Lo, this has touched your *lips*; and your iniquity is taken away, and your sin purged;" (Is 6:3, 5, 6, 7) where the *lips* denote the interiors of man, thus internal worship, from which proceeds adoration; which was here represented in the person of the prophet. Every one may see that the touching of his lips, and the removal of his iniquity thereby, and the purging of his sin, was a representation of the interiors, which are signified by *lips*, and which are things belonging to charity and its doctrine. Again, in the same prophet: "He shall smite the earth with the rod of his mouth, and with the breath of his *lips* shall he slay the wicked;" (Is 11:4) in the internal sense it is not here meant that Jehovah smites with the rod of his mouth, and slays the wicked with the breath of his *lips*, but that the wicked do this to themselves: the breath of the *lips* is doctrine, which, with the wicked, is false. So, in David: "Who say, with our tongue will we prevail; our *lips* are our own;" Psalm 12:4; where the lips denote falsities; again: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise you with joyful *lips*." Psalm 63:5. AC 1287.

Verse 6, *The sayings of JEHOVAH are pure sayings; as silver refined in a furnace of earth, purified seven times.* All numbers, in the Word, like all names, signify spiritual things; and since the number *seven* is often mentioned amongst the rest, therefore, I would here show that *seven* signifies all, and all things: likewise, what is full and total; for whatever signifies all, and all things, signifies also what is full and total; for what is full and total is predicated of the magnitude of a thing, and all, and all things, are predicated of the multitude. That *seven* has these significations, may be manifest from the following passages: "They that dwell in the cities of Israel—shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears; and shall burn them with fire *seven* years. And they shall bury Gog and all his multitude,— *seven* months"—that they may cleanse the land." Ezekiel 39:9, 11, 12. The subject here treated of, is concerning the desolation of all things in the church: they that dwell in the cities of Israel signify all the goods of truth; to set on fire signifies to consume by evils; the weapons, shields, bucklers, bows, arrows, hand-staves, and spears, denote all things which relate to doctrine; to burn them with fire *seven* years, denotes to consume all, and fully, by evils; Gog signifies those who are in external worship, and in no internal; to bury them, and to cleanse the land, is to destroy them all, and to purge the church fully from them. In like manner, in the first book of Samuel: "The hungry ceased; so that the barren has borne *seven*, and she that has many children is waxed feeble;" 1 Sam 2:5; where the hungry who have ceased, denote those who desire the truths and goods of the church; the barren that has borne *seven*, signifies those who are out of the church, and do not know truths, because they have not the Word, thus the Gentiles, to whom all things will be given: she that has many children waxing feeble, signifies those who have the truths of the Word, from whom they will be taken away. So in David: "*Seven* times in a day do I praise you because of your righteous judgements;" Psalm 119:164; where *seven times* in a day denotes always, or at all times. Again; "The sayings of JEHOVAH are pure sayings, as silver refined in a furnace of earth, purified SEVEN TIMES;" Psalm 12:6; where *silver* signifies truth from the Divine Being or Principle; purified *seven times*, signifies altogether and fully pure. Again, in Isaiah: "The light of the moon shall be as the light of the sun, and the light of the sun shall be *seven-fold*, as the light of *seven* days;" Is 30:26; where the light of the sun signifies Divine Truth from the Divine Good; that that light, shall be *seven-fold*, as the light of *seven* days, signifies that Divine Truth in heaven shall be without any false principle, thus altogether and fully pure. AE 257.

## The Translator's Notes and Observations

Verse 1. *Save, JEHOVAH, for the godly is come to an end; for the faithful have disappeared from among the sons of man.* The intelligent reader will not fail here to note, the two distinct classes of men marked by the *godly* and the *faithful*; and how by the former are to be understood all those who are more under the influence of *heavenly good*, or charity, in the *will*, whilst by the latter are to be understood those who are more influenced by *truth*, or faith, in the *understanding*.

Verse 7. *You, JEHOVAH, will keep them, you will preserve us, from this generation for ever.* What intelligent eye cannot discern, that the acts of *keeping* and of *preserving*, when predicated of JEHOVAH, or the Lord, must of necessity involve *distinct* ideas, and that the distinctness of those ideas cannot be satisfactorily explained, except on the ground of the marriage, in the LORD, of the two distinct principles, the DIVINE

LOVE and DIVINE WISDOM; by virtue of which marriage, *keeping* is ascribed to the DIVINE LOVE, and *preserving* to the DIVINE WISDOM? We have here, then, a striking proof of that DIVINE MARRIAGE, which forms so prominent a feature in the DIVINE TESTIMONY, by which the book of Revelation is so eminently distinguished from all other books.

# PSALM 13

*To Him that presides over the choir; a Psalm of David.*

1. How long, O JEHOVAH, will you forget me? for ever? How long will you hide your face from me?
2. How long shall I take counsel in my soul, *having* sorrow in my heart daily? How long shall mine enemy be exalted over me?
3. Look upon me, answer me, O JEHOVAH, my GOD! Enlighten mine eyes, lest I sleep *the sleep of death*.
4. Lest mine enemy say, I have prevailed over him; *lest* mine adversaries be glad because I am moved.
5. Yet I have trusted in your mercy; my heart shall be glad in your salvation.
6. I will sing to JEHOVAH, because he has recompensed me.

## The Internal Sense

Of the LORD'S state of temptations, and of the grievous insurrection of the infernals against him, verses 1—4; that he is confident of victory, verses 5, 6.

## EXPOSITION

Verse 1. *How long will you hide your face from me?*— From what has been said above concerning the face of JEHOVAH or the LORD, as denoting the Divine Love, and every good in heaven and the church, it may be known what is signified by hiding or concealing the face, when spoken of JEHOVAH or the LORD, namely that it consists in leaving man in his own proprium or selfhood, and thence in evils and falsities which overflow from his proprium. For man, when viewed in himself, is nothing but evil and the false principle thence derived; from which he is withheld by the LORD so as to be kept in good; which is effected by elevation out of the proprium. AE 412.

Verse 3. *Enlighten my eyes*—By *eyes* is signified the understanding; and the reason is because all sight of the eyes belonging to men and angels is from that source. This appears as a paradox to those who do not know the interior causes of things from which effects are produced in the body, and who therefore believe that the eye sees of itself, the ear hears of itself, the tongue tastes of itself, and the body has sensation of itself; when yet the interior life of man, which is the life of his spirit, which is the life of his understanding and will, or of his thought and affection, is made sensible, by the organs of the body, of what is passing in the world, and thus perceives things naturally. The whole body, with all its faculties of sensation, is merely an instrument of its soul or spirit; which also is the reason why, when the spirit of man is separated from the body, the body has no sensation whatever, whereas the spirit afterwards is equally sensible as before. That the spirit of man alike sees, hears, and has sensation, after its quitting the body, as before in the body, may be seen in the treatise on *Heaven and Hell*, HH 461, 469. AE 152.

Verse 4. *Lest I sleep the sleep of death.* Inasmuch as to watch signifies to receive spiritual life, hence to *sleep* signifies natural life without spiritual, since natural life compared with spiritual is as sleep compared with wakefulness. AE 187.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 2. *How long shall I take counsel in my soul, having sorrow in my heart daily?*—A manifest distinction is here made between the *soul* and the *heart*, as likewise in other parts of the sacred Scriptures, particularly in the commandment, "You shall love the LORD your God with all your *heart*, and with all your *soul*, and with all your might; Deut 6:5; Matt 22:37; Mark 12:30; Luke 10:27. But whereas by the *heart* is to be understood the seat of the *will*, or *love*, and its *affections*, therefore by the *soul* is to be understood the seat of the *understanding*, or *thinking principle*, and its *thoughts*; since these two, the *will* and the *understanding*, or *affection* and *thought*, properly constitute what is called *man*. It is accordingly said of the *soul*, *How long shall I take counsel in it?* because to *take counsel* has relation more especially to the *understanding* and *thought*. For the same reason it is said of the *heart*, *having sorrow in it*; because all *sorrow*, like all *joy*, is of the *heart*, or *love*, *sorrow*, being nothing else but what is opposed to the *love* and its *affections*. Here then our recollection is again excited to that divine and heavenly marriage of LOVE and WISDOM, or GOODNESS and TRUTH, the marks and characters of which we have already endeavoured to develop in the book of the Psalms; since a manifest reference is here made to that marriage in the two distinct terms the *soul* and the *heart*, the former of which has more relation to the *understanding*, or *wisdom*, or *truth*, whilst the latter has more relation to the *will*, or the *love of good*.



# PSALM 14

To Him that presides *over the Choir. A Psalm* of David.

1. The fool has said in his heart, There is no God. They have corrupted, they have made abominable, their actions: there is none that does good.
2. JEHOVAH has looked down from heaven upon the sons of men, to see if there were any that is intelligent, that seeks GOD.
3. All are gone aside; together are they become corrupt: there is none that does good, not even one.
4. Have all the workers of iniquity no knowledge, who eat up my people *as* they eat bread, and call not on JEHOVAH?
5. Then shall they be in great fear; for GOD is in the generation of the just.
6. You have despised the counsel of the poor; because JEHOVAH is his refuge.
7. O that the salvation of Israel were come out of Zion! When JEHOVAH brings back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## The Internal Sense

That there is no longer any understanding of truth, and will to good, verses 1, 2, 3; that there is no acknowledgement of GOD, verses 4, 5; but an opposition to goodness and truth, 6; that the LORD will save those who are of the church, whence they will have joy from him, verse 7.

## EXPOSITION

Verse 1. *They have corrupted*—That to *corrupt* has relation to persuasions, is manifest from Isaiah: "They shall not do hurt, and they shall not corrupt, in all my holy mountain: for the earth shall be full of the knowledge of JEHOVAH" Is 11:9; where to do hurt his relation to the will or lusts, to *corrupt* to the understanding, or the persuasions of what is false. Again: "Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters," Is i, 4. And in David: "They have corrupted, they have made abominable, their actions; Psalm 14:1;" where *they have corrupted* relates to the dire persuasions, and *they have made abominable*, to the filthy lusts, which are in their works, or from which their works are done. AC 622.

Verse 5. GOD *is in the generation of the just*. That *generation* in the word signifies those things which are of faith and charity, is because no other generation than what is spiritual can be understood in the internal sense; this is meant by *generation* in David; "They shall be in great fear, for GOD is in the *generation* of the just;" Psalm 14:5; the *generation* of the just denotes truths derived from good, for justice is predicated of good. AC 6239.

Verse 7. O *that the salvation of Israel were come out of Zion! When JEHOVAH brings back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*—by *Zion* are here meant those who are in the good of love from the LORD. Deliverance from evils by the Lord, and salvation, is understood by the words, *O that the salvation*

*of Israel were come out of Zion! By bringing back the captivity of his people*, is meant from falsities and evils. By *Jacob shall rejoice, and Israel shall be glad*, is understood joy on account of deliverance with those who are in the external church, and in the internal: those of the external church are understood by *Jacob*, and those of the internal church by *Israel*: and by both are meant the Gentiles. That by *captivity* in the Word is signified spiritual captivity, as denoting the being secluded from divine truths, namely from the understanding of them in the Word; also, the destruction of them by evils and falsities; may be manifest from passages in the Word, where mention is made of captivity; as in the following, "They shall fall by the edge of the sword, and shall be led away *captive* into all nations; and Jerusalem shall be trodden down; Luke 21:24. "In this chapter the consummation of the age is treated of, which is the last time of the church, when truth shall no longer remain. By *falling* at that time *by the edge of the sword*, is signified the destruction of truth by falsities: the sword, signifies the combat of what is false against what is true, and likewise the destruction of truth by falsities. By their being *led away captive into all nations*, are signified the persuasions and consequent obsessions of evils of every kind; for when truths are destroyed, not only falsities succeed in their place, but also evils: *all nations*, signify all kinds of evil. By Jerusalem being *trodden down*, is signified the plenary destruction and perversion of the doctrine of the church; Jerusalem signifying the church as to doctrine, and to *tread down* signifying altogether to destroy; which is principally effected by falsifications and adulterations of the Word. AE 811.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 7. *When JEHOVAH brings back the captivity of his people, Jacob shall rejoice, and Israel shall be glad*—The *people* of the LORD, we know, are sometimes called *Jacob*, and sometimes *Israel*; but what is involved in this difference of names can only be known from a serious and attentive consideration of its origin, as it is recorded in Gen. xxxii. where mention is made of Jacob's *wrestling with an angel*; for from this history we learn, that *Jacob* was called *Israel* in consequence of prevailing, or gaining the victory in that wrestling; and since this wrestling has manifest relation to those *temptation-combats*, which every man is call to undergo in the progress of his regeneration, with a view, and for the blessed purpose, of subduing in himself the powers of darkness, called the devil, the world, and the flesh; therefore, it may be established as a sure conclusion, that under every state of *temptation-combat*, in which man gains the victory, he acquires a *new name*, in other words a *new quality*, inasmuch as a *new name* cannot possibly have any meaning, only so far as it is indicative of a *new quality*. But what shall we say is the *new quality* which man derives from victory in his *spiritual struggles*? Let the experience of every devout Christian answer this question. For previous to this victory, do not the principles of *religious speculation* in the *understanding* exalt themselves, and gain the ascendancy, over the principles of *religious love and life in the will*? Is not *faith* made of more account than *charity*; *knowledge* than *obedience*; the brightness and splendour of *intellectual truth* than the simplicity and purity of *voluntary good*? The two names, then, *Jacob* and *Israel*, are striking and edifying *figures*, the former of *truth*, in its temporary exaltation above good in the regenerating mind; and the latter, of *good*, when the work of spiritual combat has been fully and successfully accomplished, and thus truth is brought into due submission to, and conjunction with, its legitimate LORD and HUSBAND.

# PSALM 15

A Psalm of David.

1. JEHOVAH, who shall sojourn in your tabernacle? Who shall dwell in your holy mountain?
2. He that walks in integrity, and who does justice, and speaks the truth in his heart;
3. Who slanders not with his tongue, who does no evil to his fellow, nor takes up a reproach against his neighbour;
4. In whose eyes the vile person is condemned, but who honours them that fear JEHOVAH; who, when he swears to his fellow, changes not;
5. Who puts not out his money to usury, nor takes a bribe against the innocent, He that does these things shall never be moved.

## The Internal Sense

That they who love their neighbour and God, will be of the Lord's church, verses 1—5.

## EXPOSITION

Verses 1, 2. By the *tabernacle* is here signified the church as to the good of love, thus also the good of love; by the *mountain of holiness*, by which is meant Jerusalem, is signified the church as to the truths of doctrine derived from that good: hence is known what is meant by *sojourning* in them: he who *walks in integrity*, signifies one who is in good as to life, and in truths as to doctrine: wherefore it is said, who *does justice*, and *speaks the truth*; for by *doing justice* is signified to be in good as to life, and by *speaking the truth* is signified to be in truths as to doctrine. AE 799.

To *sojourn in the tabernacle of JEHOVAH* means in heaven, and in the good of love there. AC 10545.

Verse 5. *Who puts not out his money [silver] to usury* —By a *usurer* is signified one who does good for the sake of gain; for a usurer lends money to another for the sake of usury, and gives aid to another for the sake of recompense; and as genuine charity does not regard gain or recompense as an end, but the good of its neighbour, therefore, by not being as a *usurer* is signified that it shall be done from charity. So in David: "He who walks in integrity, and who does justice, and speaks the truth in his heart:—who puts not out his money to *usury*, nor takes a bribe against the innocent;" Psalm 15:2, 5; where to *put out his money to usury* is to teach for the sake of gain alone, thus to do good for the sake of recompense. AC 9210.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. JEHOVAH, *who shall sojourn in your tabernacle? Who shall dwell in your holy mountain?*—It is evident that these words are not to be interpreted *literally*, as if

they implied that JEHOVAH, or the LORD, had his abode in a *tent*, or a *hill*, according to the common meanings of those terms in the language of men. For JEHOVAH, or, the LORD, it is plain, can only dwell in the principles which proceed from himself, thus in his own pure love and wisdom, as imparted from himself to its recipient subjects, whether in heaven above, or in the church below. Accordingly he himself thus testifies, where it is written: "Thus says the high and lofty one that inhabits eternity, whose name is holy; I dwell in the high and holy place [in what is high and holy,] with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones; Isaiah 57:15." And again: "JESUS answered and said to him, If a man love Me, he will hear my words, and my FATHER will love him, and we will come to him, and make our abode with him; John 14:23." Hence it is manifest, that the *tabernacle and holy mountain*, mentioned by the Psalmist as the abode of JEHOVAH [or the LORD,] have reference to the living principles from JEHOVAH [or the LORD] in man, in which he [JEHOVAH] makes his abode; and that these principles are of a twofold description or character, the first being signified by the *tabernacle*, and the second by the *holy mountain*. But what principle is distinctly meant by the *tabernacle*, and what by the *holy mountain*, can only be known from the consideration, that *heavenly love* and *heavenly wisdom*, as was above hinted at, are the only principles in which the ALMIGHTY dwells with man, and that, consequently, the term *tabernacle* has more relation to the former principle, and the term *holy mountain* [or mountain of holiness] to the latter. For it is a well-established fact, that some men are more distinguished by the *will of good*, and some by the *intelligence of truth*, and that both are capable of becoming the abodes of the divine presence and favour, provided they are disposed gratefully to acknowledge, that both the *will of good* and the *intelligence of truth* are of GOD, and not merely of man. Here, then, in the two significant terms, *tabernacle* and *holy mountain*, we again behold a reference to that marriage of the DIVINE LOVE and WISDOM, or the DIVINE GOOD and TRUE, which forms the very life and soul of the holy volume of the revealed WORD OF THE MOST HIGH.

# PSALM 16

Mictam of David.

1. Preserve me, O GOD; for with you do I take refuge.
2. You have said to JEHOVAH, You are the LORD; I have no good beside you.
3. As for the saints that are in the earth, and the illustrious ones; in them is all my delight.
4. Their sorrows shall be multiplied that hasten to go backward: I will not offer their drink-offerings of blood, nor will I take their names upon my lips.
5. JEHOVAH is the portion of my part and my cup: you uphold my lot.
6. The lines have fallen to me in pleasant places: yea, a delightful inheritance is mine.
7. I will bless JEHOVAH, who has given me counsel: nightly, also, do my reins correct me.
8. I have set JEHOVAH continually before me: because he is at my right hand I shall not be moved.
9. Therefore my heart is glad, and my glory rejoices: my flesh also shall dwell confidently.
10. For you will not leave my soul to hell, you will not suffer your holy one to see corruption.
11. You will make known to me the way of life. In your presence is fullness of joys; at your right hand are pleasures for ever more.

## The Internal Sense

The LORD'S confidence in himself, verses 1, 2. For the delivery of the good, whom the wicked infest, verses 3, 4. That the DIVINE [Essence or Principle] is his, verses 5—8. That his HUMAN [Principle] will rise again glorified, verses 9, 10, 11.

## Exposition

Verse 4. *I will not offer their drink-offerings of blood.* By a *drink-offering* is signified the Divine Good of Truth, which is the good of faith, and is love towards the neighbour. For there are two universal genera of good, one which is called the good of faith, the other which is called the good of love. The good of faith is what is signified by a *drink-offering*, and the good of love is what is signified by oil. They who are brought of the LORD to good by an internal way, are in the good of love; but they who are brought by an external way, are in the good of faith. *Drink-offerings* are also predicated of blood in David: *Their sorrows shall be multiplied that hasten to go backward: I will not offer their drink-offerings of blood:* (Psalm 16:4) and thereby are signified profanations of truth; for blood, in that sense, is violence offered to charity. AC 4581.

Verse 7. *I will bless JEHOVAH who has given me counsel: nightly, also, do my reins correct me.* By the reins are signified the truths of faith, and their purification from falsity; the reason is because the purification of the blood is performed in the reins or

kidneys: and by blood, in the Word, is signified truth, (see AC 4735, 9127.) The like also is signified by the organ which purifies it: all purification from falsity is also effected by truths. Hence is evident what is signified in the Word, by JEHOVAH, or the LORD, searching the heart or reins, namely, that he explores the truths of faith and the goods of love, and separates them from falsities and evils. This is signified by the reins in the following passages: "JEHOVAH or HOSTS, the judge of justice, that tries the *reins* and the heart;" Jerem 11:20; and again: "You have planted them, they have taken root, they grow, yea, they bring forth fruit; You are near in their mouth, and far from their *reins*;" Jerem 12:2; and in David: "I will bless JEHOVAH who has given me counsel: nightly, do my *reins* correct me;" where night signifies the state of man when falsities arise; the combat of truths with them on this occasion by my *reins* correct me. AE 167.

Verse 9. *My flesh also shall dwell confidently.* *Flesh*, in the Word, has various significations; it signifies man's proprium, thus either his good or evil, and thence also the whole man, but in the supreme sense, it signifies the Divine Human [principle] of the LORD, specifically the divine good of divine love which proceeds from Him. That flesh signifies the Divine Human [principle] as to the good of love, appears in John: "JESUS said, I am the living bread, which comes down from heaven; if any one eat of this bread, he shall live for ever. The bread which I will give is My *flesh*, which I will give for the life of the world. The Jews, therefore, strove amongst themselves, saying, how can this man give His *flesh* to eat? JESUS therefore said to them, verily, verily, I say to you, unless you eat the *flesh* of the Son of Man, and drink His blood, you have no life in you: he who eats My *flesh* and drinks My blood, has eternal life, and I will raise him up at the last day. for My *flesh* is meat indeed and My blood is drink indeed: he who eats My *flesh* and drinks My blood, dwells in Me and I in him. This is the bread which comes down from heaven;" John 6:51-58: that by *flesh* is here meant the proprium of the LORD'S Divine Human [principle,] which is the divine good of divine love, is manifestly evident, and it is that which in the holy supper is called His body; that the body or flesh in the holy supper is divine good, and the blood divine truth, may be seen above, AE 329; and whereas bread and wine signify the same with flesh and blood, bread divine good and wine divine truth, therefore these were commanded in their place. Divine good from the LORD was also signified by the *flesh* of the sacrifices, which Aaron and his sons might eat, also they who sacrificed and others who were clean; and that it was holy, may be seen in Exodus 12:7, 8, 9; 29:30 to 34: wherefore if an unclean person ate of that *flesh*, he was to be cut off from his people; Lev. 7:21; that these things were called bread, may be seen in Lev. 22:6, 7, and other places: that that *flesh* was called the *flesh* of holiness, Jer. 11:15; Haggai 2:12; and the *flesh* of the offering, which was to be upon the tables in the LORD'S kingdom; Ezekiel 40:43. The LORD'S Divine Human [principle] is also called *flesh* in John: "The Word was *made flesh*, and dwelt amongst us, and we saw His glory, the glory as of the Only Begotten of the Father." John 1:14. That *flesh* also signified good with man, may appear from the following passages; thus in Ezekiel: "I will give them one heart, and I will give a new spirit in the midst of you, and I will remove the heart of stone out of their *flesh*, and will give them a heart of *flesh*:" Ezek. 11:19; 36:26; the heart of *flesh* is the will and love of good. And in David: "GOD, you are my GOD, in the morning I seek You, my soul thirsts for You, my *flesh* desires You, in a land of drought, and I am weary without waters;" Psalm 63:2; again: "My soul desires the courts of JEHOVAH, my heart and my *flesh* cry out for the living God;" Psalm 84:2; by the *flesh* which desires JEHOVAH, and which cries out for the living GOD, is signified man as to the

good of the will-principle; for the flesh of man corresponds to the good or evil of his will, and the blood to the truth or the false of his understanding, in the present case the good of the will is denoted by *flesh*, because it desires JEHOVAH, and cries out for GOD. So in Job: "I have known my Redeemer, He lives, and at the last shall arise upon the dust, and afterwards these things shall be encompassed with my skin, and from my flesh I shall see GOD:" Job 19:25, 26, 27: to see GOD from his *flesh* signifies from his voluntary proprium made new from the LORD, thus from good. And in Ezekiel: "I will give upon the bones, which were seen in the midst of the valley, nerves, and I will cause *flesh* to come up upon them, and I will cover them with skin, and I will give spirit in them, that they may live:" Ezek. 37:6, 8; where also by *flesh* is signified the proprium of the will made new from the LORD, consequently good; what is there signified by the bones and by the rest, may be seen above, AE 418. AE 1082.

## The Translator's Notes and Observations

Verse 5. JEHOVAH *is the portion of my part and my cup*—These two terms, *my part and my cup*, point out man's *two-fold* relationship to his GREAT CREATOR, who is the DIVINE SOURCE of all *heavenly good* in the *will*, and of all *heavenly truth* in the understanding. The term *part* has evident relation to the *first* of these blessings; and that the term *cup* has relation to the *second*, will be equally manifest from the spiritual signification of the term *cup*. For a *cup*, as every one knows, is significative and declarative of its contents, thus of the *wine* with which it is filled, and by *wine*, according to the testimony of the Sacred Scriptures throughout, is represented the truth of faith grounded in the good of charity, thus *wisdom* and *its life*. It is therefore written in Psalm xxiii: "You prepare a table for me, in the presence of mine enemies: you anoint my head with oil, my *cup* runs over;" verse 5; and in Psalm cxvi: "What shall I render to the LORD for all his benefits to me? I will take the *cup* of salvation and call upon the name of the LORD;" verses 12, 18; where it is evident that by the term *cup* is signified some spiritual principle of man's life, and since it stands in connection with other expressions which relate to the *good of heavenly love in the will*, therefore, it must be understood as significative of *heavenly truth in the understanding*, this truth being properly the *cup of salvation*. But the true meaning of the term *cup* is rendered still more plain and explicit from what the GREAT REDEEMER says concerning it, when, at his last supper, he delivers it to his disciples, and marks it by the holy name and title of *his own blood*. For thus it is written on the interesting occasion: "And he took the *cup*, and gave thanks, and gave it to them saying, Drink you all of it, for this is my blood, that of the new testament:" Matt 26:27, 28; Mark 14:23, 24; Luke 22:20 where *his blood of the new testament* can admit of no other probable interpretation, than as denoting and representing the *truths of his wisdom*; especially when in connection with *his body*, by which is manifestly figured the *good of his love*.

Verse 9. *Therefore my heart is glad and my glory rejoices*—The intelligent reader will not fail here to note the distinction between *heart* and *glory*, and how the former has relation to the *will*, or *love*, and the latter to the *understanding* or *thought*; and how both expressions united therefore mark the heavenly marriage of the DIVINE GOOD and the DIVINE TRUE, which distinguishes the WORD OF THE MOST HIGH from any human composition whatever.

Verse 10. *You will make known to me the way of life*— What is here rendered *life*, in accommodation to the English idiom, in the original Hebrew is expressed by *lives*, in the *plural*, to denote that the *life of GOD* is *two-fold*, namely the life of *love* and the life of *wisdom*; and accordingly, in Gen. ii., where mention is made of GOD'S *breathing into mans nostrils the breath of life*, verse 7, and afterwards at verse 9, of his *planting the tree of life in the midst of the garden*, the term *life* is expressed in the *plural*, and it is called the *breath of lives* and the *tree of lives*. This *two-fold* life is further alluded to in the present verse, by the two expressions, *fullness of joys*, and *pleasures for ever more*;—*fullness of joys*, which is said to be *in the Lord's presence*, being intended to mark also the blessings of his *love*; and *pleasures for ever more*, which are said to be at his *right hand*, being intended to mark also the blessings of his *wisdom*. For a similar reason, the term *face*, here rendered *presence*, when applied to the ALMIGHTY in the WORD of the Old Testament, is always in the *plural* number, to instruct us that he has *two* faces, the *face of his love*, and the *face* of his wisdom, and that he is seen accordingly by the *celestial* and the *spiritual*, or by those who are principled more in the *good of his love*, and those who are principled more in the *truth of his wisdom*.



# PSALM 17

A Prayer of David.

1. Hear justice, O JEHOVAH, attend to my cry; give ear to my prayers, that proceed not from deceitful lips.
2. Let my judgement come forth from your presence; let your eyes look upon rectitude.
3. You have proved my heart; you have visited me by night; you have tried me: you find no wicked device in me; my mouth transgresses not.
4. As for the doings of man: by the word of your lips I take heed of the ways of the violent.
5. Sustain my steps in your paths, that my footsteps be not moved.
6. I call upon you, for you will answer me, O GOD: incline your ear to me; hear my speech.
7. Display wonderfully your mercy, O you that save those who trust in you, from them that rise up against your right hand.
8. Keep me as the pupil of the eye; hide me under the shadow of your wings,
9. From the wicked that oppress me; my deadly enemies who beset me round about.
10. They are inclosed in their fat; with their mouth they speak proudly.
11. Already have they encompassed us in our steps; they have set their eyes to bring us down to the earth.
12. He is like a lion that is eager to tear in pieces, and as a young lion couching in secret places.
13. Arise, O JEHOVAH, prevent him; lay him low; deliver my soul from the wicked *by* your sword,
14. From men, *with* your hand, O JEHOVAH, from men of the world, whose portion is in life, and whose belly you fill with your treasure: who feed to the full their children, and leave their residue to their little ones.
15. As for me, in justice shall I see your face; I shall be fed to the full, when I awake, with your image.

## The Internal Sense

The LORD concerning the integrity of his life, verses 1—5; through the Divine principle within him, verse 6; whereby he is supported against the wicked who rise up against him, verses 6-10; and desire to kill him, verses 11, 12; by whom, nevertheless, he cannot be hurt, verse 13; who are, notwithstanding, in possession of the Word, verse 14; that he shall be glorified, verse 15.

## EXPOSITION

Verse 8. *Hide me under the shadow of your wings.* That *wings* signify the divine spiritual principle, which in its essence is truth derived from good, may be manifest from the following passages: "GOD rode upon a cherub, he did fly; he was carried on the wings of the wind;" Psalm 18:10. GOD *rode upon a cherub*, signifies the Divine

Providence of the LORD; *he did fly*, signifies omnipresence in the spiritual world; *carried on the wings of the wind*, signifies omnipresence in the natural world: *the wings of the wind* are spiritual things from which natural things are derived. Hence it is also evident what is signified by being *hidden under the wings of GOD*; Psalm 17:8; by *trusting in the shadow of his wings*; Psalm 57:2; also, what by *singing under the shadow of his wings*; Psalm 63:7. That *wings*, when applied to the LORD, signify the divine spiritual principle, is further manifest from the following passages: "When I passed by you, and looked upon you, behold your time was the time of love; and I spread my wing over you, and covered your nakedness;" Ezekiel 16:8; speaking of Jerusalem, by which is signified the church, in this passage concerning its reformation: the *time of love* signifies the state when it might be reformed; *I spread my wing over you*, signifies spiritual truth, by which reformation was effected; *I covered your nakedness*, signifies *by it*, the concealment of evil; for evil, which man has hereditarily, and afterwards from the proprium or self-hood, is concealed, that is, is removed, so as not to appear, by spiritual truths, which are truths derived from good. So in David: "Who cover yourself with light as with a garment; who stretch out the heavens like a curtain: who lays the beams of his chambers in the waters: who makes the clouds his chariot: who walks on the wings of the wind;" Psalm 104:2, 3, 4. By the light with which JEHOVAH covers himself, is signified Divine Truth in the heavens, which is called his *garment*, because it proceeds from Him as a sun, and is thus out of and around Him; by this the like is signified as by the *light and clothing* of the LORD when he was transfigured; Matt 17:2; Mark 9:3; Luke 9:28 to 37: *who stretch out the heavens like a curtain*, signifies to fill with divine truth, and by it with intelligence, those who are there: *to lay the beams of his chambers in the waters*, signifies to fill with the knowledge of truth and good, those who are in the ultimate heaven, and who are in the church: *to make the clouds his chariot*, signifies the doctrine of truth from the literal sense of the Word: a *cloud* is that sense, and a *chariot* is doctrine: *to walk on the wings of the wind*, signifies the spiritual sense which is in the literal sense. AE 283.

Verse 10. *They are inclosed in their fat*. Inasmuch as by *fat* and *fatness* was signified the good of love, and as all worship, which is truly worship, must be from the good of love, therefore it was appointed that all the *fat* in the sacrifices should be burnt upon the altar; Exodus 29:13, 22; Lev 1:8; for by the sacrifices and burnt-offerings was signified worship. Since the Jewish and Israelitish nation was only in external worship, and not, at the same time, in internal worship, and consequently was not in any good of love, nor in any good of charity and faith, therefore it was prohibited them to eat the *fat* and blood, and it was declared, that if they should eat them, they would be cut off; Lev 3:17. But to those who are in internal worship, and thence in external worship, such as they are to be, who should be of the LORD'S new church, it is said, that *they should eat fat to satiety, and drink blood to inebriety*; Ezekiel 39:19. By *fat* is there signified all the good of heaven and the church, and by *blood*, all the truth thereof. In the opposite sense, by the *fat ones* are signified those who nauseate good, or who at least despise or reject it, as in Psalm 17:10, *They are inclosed, in their fat*. See Deut 32:15; Jer 5:28. AE 1159.

Verse 14. *Whose belly you fill with your treasure: who feed to the full their children, and, leave their residue to their little ones*. By *treasure* is signified the truth of the Word; by the *belly*, interior understanding; hence, by *filling their belly with treasure*, is signified to instruct their interior understanding with the truths of the Word; that

hence, they who are affected with truths are fully instructed, is signified by their *children being fed to the full,—children* [sons] signifying those who are in the affection of truths; and as their *little ones* signify nascent truths, of them it is said, that they *leave their residue to their little ones*: it is said *the interior understanding*; for there appertains to man exterior understanding and interior; the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind: the interior understanding is signified by the *belly*; so in John: "JESUS said, if any one thirst, let him come to me and drink: whoever believes in me, as the Scripture has said, *out of his belly shall flow rivers of living water*. This he said of the spirit, which they that believe on him should receive;" John 7:37, 38, 39. Thus the LORD describes, divine truth, interiorly perceived by those who are in the spiritual affection of truth: these are understood by those who *thirst, and come to the LORD and drink*: that they have the understanding of divine truth, is signified by *rivers of living water flowing out of their belly: rivers from the belly* are understanding, or interior intelligence, and *living water* is divine truth from the LORD. By the Holy Spirit is meant the divine truth proceeding from the LORD, it is said, that *This he said of the Spirit, which they that believe on Him should receive*; and in Mark: "Whatsoever thing from without enters into a man, cannot defile him, because it enters not into his heart, but into the *belly*, and goes out into the drain, purging all meats: but that which comes out of the man, this defiles the man; for within, out of the heart of man, proceed," etc; Mark 7:18, 19, 20; Matt 15:17, 18, 19, 20. These words are thus to be understood; that all things, whether they be false or evil, which flow into the thought of the understanding from what is seen and heard, and not into the affection of the will, do not affect and infect the man, since the thought of man's understanding, so far as it does not proceed from the affection of his will, is not in the man but out of him, wherefore it is not appropriated to him: the same in the case with truth and good. These things the LORD teaches by correspondences, saying, that "what enters by the mouth into the *belly*, does not defile a man, since it does not enter into the heart, for that which enters into the *belly* is cast out into the drain," by which is meant, that what enters from without, or outwardly, whether it be from the objects of sight, or from the objects of discourse, or from the objects of memory, into the thought of man's understanding, does not render him unclean, but (so far as it is not of his affection or will) is separated and cast out, like what is taken by the belly, into the drain. These spiritual things the LORD explains by natural things, since meats, which are taken by the mouth, and are let down into the *belly*, signify such things as man imbibes spiritually for the nourishment of the soul. Hence it is that the *belly* corresponds to the thought of the understanding, and also signifies it. AE 622

## The Translator's Notes and Observations

Verses 1, 2. *Hear justice, O JEHOVAH; attend to my cry; give ear to my prayers, that proceed not from deceitful lips. Let my judgement come forth from your presence.* *Justice and judgement* are here, it is manifest, the grand objects of the prayer of the Psalmist, who is eager to receive those Divine and heavenly principles from their proper Divine Source, the GOD of JUSTICE and of JUDGEMENT, But *justice*, as must be obvious to every enlightened mind, has more immediate reference to the Divine *Will*, or *love of GOD*, whilst *judgement* relates principally to the Divine *wisdom*, or *love of truth*, and both united to the union of such *love and wisdom*; on which account the two terms, *justice* and *judgement*, are found to be so frequently combined together in the volume of Revelation. In the above prayer then of the Psalmist, we are again

delighted with the interesting discovery, that the union of LOVE and WISDOM, or of the GOOD and the TRUE, forms a distinguished feature in the Divine testimony contained in that volume. In the above prayer too we are taught the edifying lesson, that *justice* and *judgement* ought never to be separated, since each is necessary to the existence of the other, *justice* being a mere nothing without *judgement*, and *judgement* a mere nothing *without justice*; in like manner as *charity* is nothing without *faith*, and *faith* is nothing without *charity*.

From the above words we learn, that the attention of the ALMIGHTY to the wants of his children is of *three* degrees, which are here expressed by *hearing*, *attending to*, and giving *ear to*; and that the *first* degree is excited by the principle of *justice*, or by the want of this principle in the *will*, as it is discovered by man; the *second* is excited by a *cry*, which is nothing but an eager exertion of man's *understanding* to attain that principle; and the *third* is excited by *prayer*, which is a joint effect of the *will* and *understanding united* for the purpose of attaining what they want. What an attention should this consideration excite on the part of man, to explore well the *purposes of his will and the thoughts of his understanding* whenever he prays!

# PSALM 18

To him that presides *over the music*, a Psalm of David, the servant of JEHOVAH, who spoke to JEHOVAH the words of this song, in the day in which JEHOVAH delivered him from the hand of all his enemies, especially from the hand of Saul.

1. And he said, I will love you, O JEHOVAH, my strength.
2. JEHOVAH is my rock, my fortress, and my deliverer; my GOD, my rock with whom I take refuge, my shield and the horn of my salvation, my high tower.
3. I will call upon JEHOVAH, who is worthy to be praised, then shall I be saved from mine enemies.
4. The cords of death encompassed me, and the floods of ungodliness made me afraid.
5. The cords of hell encompassed me, the snares of death beset me.
6. In my distress I called upon JEHOVAH, and cried aloud to my GOD; He heard my voice out of his temple, and my cry came before him into his ears.
7. And the earth shook and trembled, and the foundations of the mountains were moved and shaken, because he was angry.
8. There went up a smoke out of his nostrils, and a devouring fire out of his mouth; coals were kindled by him.
9. And he bowed the heavens, and came down, and thick darkness was under his feet.
10. And he rode upon a cherub, and did fly, yea he was carried on the wings of the wind.
11. He made darkness his hiding-place, his pavilion round about him were dark waters, clouds of the skies.
12. At the brightness before him his thick clouds passed away; *there were* hailstones and coals of fire!
13. JEHOVAH also thundered in the heavens, and the Highest uttered his voice; *there were* hailstones and coals of fire!
14. And he sent forth his arrows, and scattered them, and he shot forth his lightnings and dispersed them.
15. Then the channels of waters were seen, and the foundations of the world were laid bare at your rebuke, O JEHOVAH, at the blast of the breath of your nostrils.
16. He put forth his *hand* from above, he took hold of me and drew me out of many waters.
17. He delivered me from my strong enemy, and from them that hate me, for they were too strong for me.
18. They prevented me in the day of my calamity, but JEHOVAH was my staff.
19. He brought me forth also into a broad place, he delivered me because he delighted in me.
20. JEHOVAH has rewarded me according to my justice; according to the cleanness of my hands has he recompensed me.
21. Because I have kept the ways of JEHOVAH, and have not acted wickedly against my GOD;
22. Because all his judgements were before me, and I did not put away his statutes from me;
23. I was also upright before him, and was on my guard against mine iniquity;

24. Therefore JEHOVAH has recompensed me according to my justice, according to the cleanness of my hands before his eyes.
25. With the merciful you will show yourself merciful; with the upright man you will show yourself upright.
26. With the pure you will show yourself pure; and with the perverse you will show yourself perverse.
27. For you save the afflicted people, and bring down high looks.
28. For you light my lamp, O JEHOVAH; my GOD makes my darkness resplendent.
29. For with you I will beat down a troop; and with my GOD will I leap over a wall.
30. As to GOD, his way is perfect; the saying of JEHOVAH is tried; he is a buckler to all who take refuge with him.
31. For who is GOD except JEHOVAH? or who is a rock besides our GOD?
32. It is GOD that girds me with strength, and makes my way perfect.
33. He makes my feet like hind's feet, and causes me to stand firm on my high places.
34. He teaches my hands to war, so that a bow of brass is bent by mine arms.
35. You have also given me the shield of your salvation, and your right hand has supported me, and your chastisement has made me great.
36. You have enlarged my steps under me, so that my ankles do not falter.
37. I will pursue mine enemies and overtake them; I will not turn back until they are consumed.
38. I will smite them, and they shall not be able to rise; they shall fall under my feet.
39. And you will gird me with strength for the battle, and will subdue under me them that rise up against me.
40. And you will give me the neck of mine enemies, and I will destroy them that hate me.
41. They shall cry, and there will be none to save; to JEHOVAH, but he will not answer them.
42. And I will beat them small as the dust before the face of the wind; I will trample them down as the dirt in the streets.
43. You will deliver me from the contentions of the people; you will set me for the head of the nations: a people I have not known shall serve me.
44. As soon as their ear has heard they shall obey me; the sons of the stranger shall be submissive to me.
45. The sons of the stranger shall fade away, and they shall tremble forth from their prisons.
46. JEHOVAH lives, and blessed be my Rock, and let the GOD of my salvation be exalted,
47. Even the GOD that avenges me, and subdues the people under me.
48. He delivers me from mine enemies; yea, You liftest me up above those that rise up against me; You have delivered me from the man of violence.
49. Therefore will I confess You among the nations, O JEHOVAH, and will sing to your name.
50. Great deliverance works He for his king, and He shows mercy to his anointed, to David, and to his seed for ever more.

## The Internal Sense

The LORD'S confidence from his Divine principle against the hells, verses 1 to 3, 6; the LORD'S combats with the hells, verses 4, 5, 6; that in his zeal he subdued and overthrew them, verse 7 to 14; that so Divine truth appears, verse 15; that through his Divine principle he prevailed over them, verses 10 to 19; that the LORD was possessed of justice and integrity, verses 20 to 27, 30, 32; and Divine truth, verses 28, 29; *that He is the only* GOD, verse 31; that he fights from his Divine principle, verses 32 to 36; and subjugates the hells, verses 37 to 40; that they have no Saviour, verse 41; wherefore they shall be destroyed, verses 42, 45; then there will be a new church which will acknowledge and worship the LORD, verses 43, 44; celebration of the LORD by that church by reason of redemption, verses 46 to 50.

## Exposition

Verses 1, 2. JEHOVAH *is my strength, my rock, my fortress, and my deliverer, my GOD, with whom I take refuge; my shield, and the horn of my salvation.* *Strength* and a *rock*, when applied to JEHOVAH, or the LORD, as in the present case, signify Omnipotence; a *fortress* and a *rock in which to take refuge*, signify protection; *shield and a horn of salvation*, signify salvation thence; *strength* and *fortress*, and a *shield* in the Word are predicated of the Divine good, a *rock* and a *horn* are predicated of Divine truth; hence by the above words are signified Omnipotence, protection, and salvation, which appertain to the Divine good by divine truth. AE 316. See also AC 2832.

Verse 1. *My rock* (sela) and *my rock* (tsur) That the good of natural love, and the good of spiritual love, with their delights, were given to those who constituted the ancient church, by means of truths from which their intelligence was derived, and according to which they lived is signified by "He made them to suck honey out of the rock, and oil out of the stone of the rock," Deut 32:13; honey denoting the delight of natural love, oil the delight of spiritual love, and the rock (sela) and the stone of the rock (tsur) truth from the Lord. AE 619.

Verses 4, 5. *The cords of death encompassed me, the snares of death prevented me.* The *cords* and *snares of death*, which *encompassed* and *prevented*, signify temptations, which being from hell are also called the *cords of hell*: These, and the other things said in the whole of that Psalm, treat of the LORD'S combats and victories, wherefore it is also said, verse 43, "You shall set me for a head of the nations, a people whom I have not known shall serve me." Treatise on the Lord, verse 14.

Verse 6. *He will hear my voice out of his temple.* *Temple*, in the supreme sense, signifies the DIVINE HUMAN PRINCIPLE of the LORD, and in a respective sense, heaven; and since it signifies heaven, it signifies also the church, for the church is the LORD'S heaven upon earth, and whereas temple signifies heaven and the church, it signifies also the Divine truth proceeding from the Lord; the reason is because this truth makes heaven and the church, for they who receive it with the soul and heart, that is, with faith and love, constitute heaven and the church. That *temple* in the word signifies the DIVINE HUMAN PRINCIPLE OF THE LORD, and in a respective sense heaven and the church, consequently also the Divine truth, may be manifest from the following passages: "The Jews said to Jesus, What sign show you to us, that you do these

things? JESUS answered and said to them, Dissolve this temple, and in three days I will raise it up again. Then said the Jews, Forty and six years was this temple in building, and will you raise it up in three days? But he spoke of the temple of his body." John 2:18 to 23. It is here expressly said, that *temple* signifies the DIVINE HUMAN PRINCIPLE OF THE LORD, for by the dissolution of the temple, and its being raised again in three days, is understood his death, burial, and resurrection. That temple signifies heaven, is evident from the following passages: "I called to JEHOVAH, and cried to my God, he heard my voice out of his *temple*." Psalm 18:7. Again, "For a day in your courts is better than a thousand; I had rather be a door-keeper in the house of my GOD, than to dwell in the tents of ungodliness;" Psalm 84:10. That by *temple* is signified the divine truth proceeding from the LORD, is manifest from the following passages, "the glory of JEHOVAH lifted up itself above the cherub over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the glory of JEHOVAH;" Ezek 10:4; by *house* is there meant heaven and the church; and by the *cloud* and by *glory*, the Divine Truth. And in Isaiah, "a voice of the tumult of JEHOVAH from the city, a voice of JEHOVAH from the *temple*;" Is 56:6; by *city* is meant the doctrine of truth, by *temple* the church, and by the *voice* of JEHOVAH from the temple Divine Truth. AE 220.

Verses 7. 8. *In my distress I called on JEHOVAH, and cried to my GOD; and the earth trembled, and the foundations of the mountains were moved and shaken because he was angry.* The *earth* here denotes the church, which is said to be *moved and shaken*, when it is perverted by the falsification of truths; and in this case the *foundations of the mountains* are said to *tremble and be moved*, since the goods of love, which are founded on the truths of faith, vanish, for *mountains* are the goods of love, and their *foundations* are the truths of faith. AE 304.

Verse 7. *The earth shook and trembled, and the foundations of the mountains were moved and shaken, because he was angry.* By these words is not meant that the earth and its foundations are shaken and moved, but that this is the case with the church, and with the truths on which it is founded, for the *earth* signifies the church, and the *foundations of the mountains* signify the truths on which it is founded, which are truths grounded in good. AE 400. *Mountains* denote the good things of love, their *foundation* signify the truths of faith. AC 9643.

Verse 8. *There went up a smoke out of his nostrils, and a devouring fire out of his mouth, coals were kindled at it.* *Smoke* denotes the false principle, from the kindling of which comes anger: *Fire out of his mouth*, denotes anger from the affection of evil; the reason why anger grounded in the affection of evil is *fire*, is because anger is from that source, for when man's love is assaulted, the fiery principle bursts forth, and, as it were, burns. In this and in several other passages, anger is described by fire, and is attributed to JEHOVAH, that is, to the Lord, but it appertains to man, see AC 5798, 6997. AC 9143.

It is not meant that *smoke* and *devouring fire* ascended from JEHOVAH, or the Lord, because he has no anger, but it is so said, because the LORD appears such to those who are in falsities and evils, for they view him from their own falsities and evils. AE 539.

The state of an evil man when he is angry, is like *smoke*, which, when fire is applied to it, becomes flame, for the false of evil in the intellectual principle is as *smoke*, and



anger is as the flame of kindled *smoke*; there is also a correspondence between them. AC 9144.

Verses 9, 10. *He bowed the heavens and came down, and thick darkness was under his feet, and he rode upon a cherub and did fly, and was carried on the wings of the wind.* By JEHOVAH *bowing the heavens and coming down*, is signified the visitation which precedes the last judgement; by *thick darkness under his feet*, are signified the falsities of evil in lower principles; by *riding on a cherub, flying, and being carried on the wings of the wind*, is signified Omnipresence with the Divine principle; the *wings of the wind* are the Divine truths in ultimates, as above. AE 439.

Darkness is here put for clouds: *to ride upon a cherub* denotes the LORD'S providence, to prevent man's entering of himself into the mysteries of faith contained in the Word. A. C. 2761.

The subject here treated of is concerning the coming and presence of the LORD in the Word; *thick darkness under his feet*, denotes the sense of the letter of The Word; in like manner, the *darkness of waters* and the *clouds of the skies*; that nevertheless the Divine Truth, such as it is in the heavens, is in that sense, is signified by *setting darkness for his hiding-place*; and that at the presence of the LORD, the internal sense appears such as it is in heaven, in its glory, is signified by *his clouds passing away from before him*. AC 9406.

Verse 9. *Thick darkness was under his feet.* The *dust of the feet* signifies things natural and corporeal belonging to man; the same thing also is signified by David in these words, JEHOVAH *bowed the heavens and came down, and thick darkness was under his feet*, Psalm 18:9. AC 2162.

Verse 10. *He rode upon a cherub, and did fly. He rode upon a cherub*, signifies the Divine providence; *did fly*, signifies Omnipresence in the spiritual world; and was carried *on the wings of the wind*, signifies Omnipresence in the natural world, *the wings of the wind* are spiritual things, from which natural things are derived. AE 282, 283.

By the above words is also described the illustration of the Word, and thereby of the church; illustration by the influx of Divine truth out of the heavens is signified by GOD *riding on a cherub and flying*; Divine Truth in ultimates, which is illustrated, is signified by *the wings of the wind, darkness of and clouds of the skies*; various degrees of the understanding receiving illustration are signified by the above words; that the obscurities of the ultimate, or literal sense are thence dissipated, is understood by *the clouds passing away from the brightness before him*. AE 594.

Verses 12, 13, 14. *At the brightness before Him his thick clouds passed, hail and coals of fire; JEHOVAH thundered in the heavens, and the MOST HIGH uttered his voice, hail and, coals of fire; he sent out his arrows and scattered them, and many lightnings and dispersed them.* By *hail and fire* are here signified falsities and evils destroying the truths and goods of the church; the reason why it is said that those things are from JEHOVAH is because Divine Truth descending from heaven is changed into infernal falsities with the wicked, as was said above, from which change exist several appearances, as that hail and fire flow down, when yet these things are not out of

heaven from the LORD, but from those who are in the falsities of evil, who change the influx of Divine Truth and Good into the falsity of evil. It has been also given me to perceive those changes; when Divine Truth out, of heaven flowed down into any hell, it was changed in the way successively into the falsity of evil, such as prevailed amongst the inhabitants, in like manner as the sun's heat when it falls into dunghills and the sun's light into subjects, which change his rays into disagreeable colours, or as the light, and heat of the sun in fenny ground produce noxious plants, which nourish serpents, whilst in good ground they produce trees and grapes, for the nourishment of men and useful animals. From those considerations it may be manifest from what origin there is an appearance of *hail* and *fire* in the spiritual world, and whence it is that JEHOVAH causes them to rain, when yet from JEHOVAH there comes nothing but what is good; and when JEHOVAH, that is, the LORD, renders the influx strong, it is not that he may destroy the wicked, but that he may deliver and defend the good, for thus he conjoins the good more closely and interiorly to himself, and the consequence is, that they are separated from the wicked, and the wicked perish; for if the wicked were not separated, the good would perish, and the angelic heaven also. AE 503.

Verses 13, 14. JEHOVAH *also thundered in the heavens, and the MOST HIGH uttered his voice; and he sent out his arrows and scattered them, and many lightnings and dispersed them.* Thunders are here expressed by *thundering out of heaven*, and by *uttering a voice.* *Lightnings* by *arrows*, and by the latter and the former are signified Divine Truths, and by *lightning* their light, which truths, in proportion as they vivify and enlighten the good, in the same proportion terrify and blind the wicked, which is understood by *sending out arrows* and *scattering them*, and *lightnings* and *dispersing them*; for the wicked cannot endure Divine Truths or any light at all from heaven, wherefore they flee away at their presence. AE 273.

Verse 15. *The channels of the waters were seen, and the foundations of the world were laid bare at your rebuke, O JEHOVAH, at the blast of the breath of your nostrils.* That all things of the church, as to its truth and good, were utterly overturned, is signified by *the channels of waters being seen*, and *the foundations of the world being laid bare*, *the channels of water*, denoting truths, and the *foundations of the world* denoting its goods; *to be seen* and *to be laid bare*, signifies their entire overthrow; that this overthrow is from the hatred and fury of the wicked against things Divine, is signified by *at your rebuke, O JEHOVAH*, and *at the blast of the breath of your nostrils.* AE 741.

Verse 15. *The foundations of the world were laid bare at the blast of the breath of your nostrils*, Inasmuch as Divine Truth consumes and vastates the wicked, hence it is said in David, "The foundations of the world were laid bare at the blast, of the breath of your nostrils." AC 9818.

Inasmuch as the Spirit of GOD signifies Divine Truth, therefore it is called the *spirit of the mouth of JEHOVAH.* AE 183.

Verses 18, 19. *They prevented me in the day of my calamity. JEHOVAH was my staff. He brought me forth also into a broad place. The day of calamity* denotes a weak state as to the faith of truth, JEHOVAH *being for a staff*, denotes ability in such case; *to bring forth into a broad place* [breadth] denotes into the truths which are of faith, that this is meant by *bringing forth into a broad place*, [breadth], see 4482. AC 9028.

Verse 25. *With the merciful than will show yourself merciful, with the upright man you will show yourself upright.* Upright signifies truth which is grounded in charity, for truth is derived from various other origins, but what is grounded in the good of charity from the LORD is *called upright*, and the man who possesses it is called *upright*. AC 612.

Verse 33. *He makes my feet like hind's feet.* Deliverance from a state of temptation is compared to a *hind let loose*, because the *hind* is an animal of the forest, loving liberty more than other animals, in which property the natural principle also resembles it, for this principle loves to be in the delight of its affections, consequently in liberty, for liberty is what is of the affections. The reason why by a *hind* is signified natural affections is because it is amongst the beasts significative of the affections, as all those are which are for food and useful, such as lambs, sheep, she-goats, kids, he-goats, also oxen, heifers, and cows. AC 6413.

Verse 34. *He teaches my hands to war, so that a bow of brass is bent by my arms.* By *war* is here signified *spiritual war*, which is against evils and falsities, this war GOD *teaches*; and by a *bow of brass* is signified the doctrine of charity, this God *causes the arms to bend*, that is, enables it to prevail. AE 357.

By *teaching the hands to war*, is not meant war against enemies in the world, but against enemies in hell, which is effected by combats of truth against falsities and against evils; it appears indeed as if by *war* is there meant war such as David waged against his enemies, and thus that JEHOVAH taught him by such war, and how he caused *a bow of brass to be bent by his arms*, but still *spiritual war* is meant, and likewise a *spiritual bow*, which is the Doctrine of Truth, and a *bow of brass* the Doctrine of the Good of Life, and this because the Word in its essence is spiritual. AE 734.

Verse 35. *Your right hand supports me.* By the *right hand*, when applied to the LORD, is signified both Omnipotence and Omniscience, and the reason is because to the *right hand* in heaven is the south, and to the left hand the north, and by the south is signified Divine Truth in light, and by the north Divine Truth in shade, and whereas Divine Good has all power by Divine Truth, therefore by the *right hand*, when applied to the LORD, is signified Omnipotence; and whereas Divine Good has all intelligence and wisdom by Divine Truth, and to the right hand in heaven Divine Truth is in light, as was said, therefore by the *right hand*, when applied to the LORD, is also signified Omniscience. AE 298.

Verse 42. *I will trample them as the dirt in the streets.* By a *street* is signified the Truth of Doctrine, and in the opposite sense the falsity of doctrine, and the reason is because by way in the spiritual sense is signified Truth leading to good, and in the opposite sense what is false leading to evil, see above, AE 97; and *streets* are ways in a city, and since by a city is signified doctrine, therefore by a *street* is signified what is true and false of doctrine. In the spiritual world also there are cities, and in the cities there are *streets* as in cities in the world, and every one is known as to his quality, in regard to the affection of Truth and thence of intelligence, merely from the places there where they dwell, also from the streets in which they walk; they who are in a clear perception of truth, dwell in the southern quarter of the city, and likewise walk there; they who are in the clear affection of the Good of Love dwell in the eastern quarter,

and also walk there; they who are in an obscure affection of the Good of Love dwell in the western quarter and likewise walk there; and they who are in an obscure perception of Truth dwell in the northern quarter, and there also walk. Inasmuch as *street* signifies the leading Truth of Doctrine, and in the opposite sense the principle of what is false, therefore by the *dirt*, the *mire*, and the *dung* of *streets*, is signified the false principle of the love of evil in the following passages, "Their carcasses became as the *dung of the streets*" Isaiah 5:25. Again, "I will give him to tread them down like the *mire in the streets*," Is 10:6. And in Micah, "Now shall she be trodden down as the *mire of the streets*," Mic 7:10. And in David, "I will trample them as the *dirt of the streets*." Psalm 18:42. AE 652.

Verses 31. 46. *For who is God except Jehovah?* The reason of its being said who is God besides JEHOVAH, or who is a rock except my God: is because where the subject treated of is concerning Divine Good, the Lord is called JEHOVAH, and where it is concerning Divine Truth he is called GOD, and also rock, as in the present case; in like manner afterwards, "Jehovah lives and blessed be my rock; the God of my salvation shall be exalted," signifies worship by truths from good, whence is salvation; to be exalted when predicated of God denoting worship from good by truths. AE 411.

Verse 43. *You will set me for the head of the nations, a people whom I have not known shall serve me.* That by *people* and *nation* are signified those who are of the LORD'S spiritual church and who are of his celestial church, is manifest from the signification of *people* and of *nations* in the Word, *people* signifying those who are in spiritual good, and *nations* those who are in celestial good, thus who are of the Lord's spiritual church, and who are of his celestial church. AC 1159.

Few persons know what is specifically signified by *people*, and what specifically by *nations*, therefore I wish to adduce some passages from the Word, where they are together named, from which it will be evident that something distinct is signified by *people*, and something distinct by *nation*, for unless something distinct was signified they would not both have been named together. Thus in Isaiah: "Therefore shall the strong *people* glorify you, the city of the terrible *nations* shall fear you. JEHOVAH will swallow up in this mountain the face of the covering cast over all *peoples*, and the veil that is spread over all *nations*," Is 25:3, 7, 8. A distinction is here made between *people* and *nations*, because *people* signify those who are of the LORD'S spiritual kingdom, and *nations* those who are of his celestial kingdom: thus those who are in spiritual good and who are in celestial good; spiritual good is the good of charity towards our neighbour, and thence the good of faith, and celestial good is the good of love to the LORD, and thence the good of mutual love; the Truth of this latter good is what is meant by *a city of strong nations*, for city signifies the Doctrine of Truth or the Truths of Doctrine; by *swallowing up the covering over all peoples and the veil spread over all nations* is signified that the shadow will be dissipated which has covered the understanding and prevented its seeing the truths, and perceiving the goods which are of the church and of heaven. Again: "Come near you *nations* to hear, and you *peoples* hearken, let the earth hear and the fullness thereof," Is 34:1, inasmuch as *nations* signify those who are in the good of love, and *peoples* those who are in the good of charity, and thence in the good of faith, therefore it is said of the *nations* that they *should come near*, and of *peoples* that they *should hearken*, to *draw near* signifying to be conjoined by love, and to *hearken* signifying to obey and be

instructed; and therefore it is said, *let the earth hear and its fullness*, *earth* signifying the church as to good, and *its fullness* signifying truths. AE 331.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 2. JEHOVAH *is my rock, my strong hold, and my deliverer, my GOD, my strength in whom I confide, my shield and the horn of my salvation, my high tower.* The SUPREME BEING is here designated by two distinct names, JEHOVAH and GOD, and under the former name is called a *rock, a strong hold, and deliverer*, and under the latter name is styled *strength, a shield, a horn of salvation, and a strong tower*; and under both is described as an ALMIGHTY SAVIOUR. But how inexplicable are the words, unless interpreted according to the idea suggested in the heavenly Doctrine of the New Jerusalem, namely: that by JEHOVAH is meant the SUPREME as to DIVINE GOOD, and by GOD the same SUPREME as to DIVINE TRUTH, and by both united the *Divine Marriage* of both! For, according to any other idea, it must of necessity be concluded that there are *two distinct sources* of divine power, strength, and salvation, the one called JEHOVAH, and the other called GOD, and that thus in reality there are two ALMIGHTIES, which is a conclusion in direct opposition both to the revelation of GOD, and the reason of man; whereas, when it is considered that the two names, JEHOVAH and GOD, are expressive of the two distinct principles, the GOOD and the TRUE, which enter into the composition of the ONE ALMIGHTY FATHER OF ALL BEING, all difficulties vanish, and the above words are then seen to confirm the Divine authority and plenary inspiration of the Book of the Psalms, as resulting from the DIVINE and HEAVENLY MARRIAGE of these principles.

Verse 42. *I will beat them small as dust before the wind.* These words manifestly apply to the spiritual enemies here spoken of, "Which are no other than the principles of what is false and evil. But the question is, what is to be understood by *beating small* these principles? It may be said perhaps that to *beat them small* is to regard them as things of *small importance*, when opposed to the power of the ALMIGHTY, and that this is a full proof of a conquest over them. But may not the expression, *I will beat small*, as above applied, have a still further meaning by pointing at the *particularising* of evils and falsities, in other words, by learning to view them in the *particular*; as well as in the *general*? Certain it is, that the more *minutely* we regard any evil, the more detestable it appears, and consequently we have more power over it than when we view it only in the *gross*. Every wise man therefore will see it to be an important duty to *enlarge* his ideas of every evil and false principle, under a conviction that the more the ideas of their deformity are *enlarged*, the more *extended* is his power over those principles.

# PSALM 19

To him that presides *over the music*, a Psalm of David.

1. The heavens declare the glory of GOD, and the firmament displays the work of his hands.
2. Day to day utters speech, and night to night shows knowledge.
3. There is no speech, nor language in which their voice is not heard.
4. Their line is gone out through all the earth, and their words to the end of the world; in them has he set a tabernacle for the sun;
5. Which, as a bridegroom, goes forth from his chamber, and rejoices as a strong man to run his course.
6. His going forth is from one end of the heavens, and his circuit to the other end thereof; and there is nothing hidden from his heat.
7. The law of JEHOVAH is perfect, restoring the soul; the testimony of JEHOVAH is sure, making wise the simple.
8. The statutes of JEHOVAH are right, rejoicing the heart; the commandment of JEHOVAH is pure, enlightening the eyes.
9. The fear of JEHOVAH is clean, enduring for ever; the judgements of JEHOVAH are truth; they are altogether just.
10. More to be desired are they than gold, yea, than much pure gold; sweeter also than honey and the dropping of honey-combs.
11. Also by them is your servant clearly instructed, in keeping them there is great reward.
12. Who observes *his* errors? Cleanse you me from secret *sins*.
13. Keep back your servant also from wanton sins, that they may not have dominion over me; then shall I be upright and innocent from much transgression.
14. Let the words of my mouth, and the meditation of my heart be acceptable in your sight, O JEHOVAH, my rock and my redeemer.

## The Internal Sense

That Divine Truth shall go forth on all sides, verses 1 to 4; that this will proceed from the LORD from first principles to the ultimates of heaven and the church, verses 5, 6; that that Divine Truth perfects man, because it is wisdom, verses 7 to 11; and not self-conceit, verses 12, 13; therefore it is pure and accepted, verse 14.

## EXPOSITION

Verse 1. *The heavens declare the glory of God.* By *heavens* are signified the *angelic heavens*; and whereas the *heaven* of the Lord in the earth is the church, by *heaven* is also signified the church; but by the *angelic heavens* are signified Truths Divine, inasmuch as the angels are receptions of Truths Divine proceeding from the Lord. Divine truth proceeding from the Lord as a sun is the light in *heaven*, which gives sight to the angels there, and at the same time intelligence and wisdom; from that

Divine light is all glory in *heaven*, which is such as to exceed all human apprehension. AC 9408. 9429.

Verse 4. *In them has he set a tabernacle for the sun.* By the sun is here meant the LORD as to Divine Love, because in the good of his love he dwells in the heavens, therefore it is said, "He set for the sun a tabernacle in the heavens." *Tabernacle* being there the LORD'S heaven from the good of love. AE 799.

Verses 7, 8, 9. *The law of JEHOVAH is perfect, restoring the soul; the testimony of JEHOVAH is sure, making wise he simple; the statutes of JEHOVAH are right, rejoicing the heart; the commandment of JEHOVAH is pure, enlightening the eyes; the judgements of JEHOVAH are truth, they are altogether just.* In several passages mention is made of *testimonies*, and at the same time of *law, precepts, commandments, statutes and judgements*, and by *testimonies* and *commandments* are signified such things as teach life, by *law* and *precepts* such things as teach doctrine, and by *statutes* and *judgements* such things as teach ceremonies. AE 392.

Verses 9, 10. *The judgements of JEHOVAH are truth, and are altogether just; more to be desired are they than gold, yea than much fine gold, and sweeter than honey and the dropping of honey-combs.* By *judgements* are signified the truths and goods of worship, wherefore it is said that the *judgements of JEHOVAH are Truth, and altogether just, just* signifying the good of life, and thence of worship; and whereas good is also signified by *gold* and *fine gold*, therefore it is said, that they are *more to be desired than gold, and than much fine gold, gold* denoting celestial good, and *fine gold* spiritual good; *desirable* denotes what is of the affection and love; inasmuch as the goods with which man is affected are also delightful, therefore it is said, that they are *sweeter than honey and the dropping of honey-combs*. AE 619.

Verses 9, 10. *The fear of JEHOVAH is clean, enduring for ever, the judgements of JEHOVAH are Truth, they are altogether just. The fear of JEHOVAH being clean* denotes love, and *the judgements of JEHOVAH being truth* denotes faith. AC 2826.

Verse 14. *Let the words of my mouth and the meditation of my heart be acceptable in your sight, O JEHOVAH, my rock and my redeemer.* By JEHOVAH *a rock* the same thing is signified as by JEHOVAH GOD, namely: the LORD as to Divine Good and Divine Truth, and he is called *redeemer* from regeneration which its effected by Divine Truth: *the words of the mouth* signify the understanding of truth, and *the meditation of the heart* the perception of Good. AE 411.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verses 7, 8, 9. *The law of JEHOVAH is perfect, restoring the soul; the testimony of JEHOVAH is sure, making wise the simple; the statutes of JEHOVAH are right, rejoicing the heart, the commandment of JEHOVAH is pure, enlightening the eyes; the fear of JEHOVAH is clean, enduring for ever; the judgements of JEHOVAH are truth, they are altogether just.* It must be plain to every intelligent reader, that the HOLY WORD is here described under the several titles and characters of the *law*, the *testimony*, the *statutes*, the *commandment*, the *fear*, the *judgements* of JEHOVAH, as that Word has respect to the several orders and degrees of DIVINE GOOD and TRUTH contained in it, and expressed by it. It must also be equally plain to every such reader, that in all these

orders and degrees of GOOD and of TRUTH, a reference is made to the *marriage* of those principles, or to that *undivided union*, by which they subsist in GOD Himself, and in all that comes from Him, Thus, when the HOLY WORD is called the *law* of JEHOVAH, it is marked by the two distinct names of *perfect*, and *giving rest to the soul*, the first name being intended to denote the principle of GOOD, and the second the principle of TRUTH which enter into its composition: When again this HOLY WORD is called a *testimony*, it is marked by the two distinct titles of *sure*, and *making wise the simple*, the first title having respect to the principle of GOOD, and the second to the principle of TRUTH: and both titles united being intended to mark the *Divine and Heavenly Marriage* of both those principles: Again, when this HOLY WORD is described by the term *statutes*, it is denominated as being *right* and *rejoicing the heart*, because the term *right* has relation to the principle of TRUTH, whilst the term *rejoicing the heart* has more relation to the principle of GOOD, and both terms united are expressive of the *Marriage* of TRUTH with its GOOD, and of GOOD with its TRUTH. Again, when this HOLY WORD is called the *commandment* of JEHOVAH, it is said to be *pure* and to *enlighten the eyes*, and thus to be a compound of the above principles of DIVINE Good and DIVINE TRUTH, inasmuch as to *be pure* is a title more characteristic of the former principle, and to *enlighten the eyes* is more characteristic of the latter, and thus both titles united are figurative of the above *Divine and Heavenly Marriage*: The HOLY WORD is further announced under another title, the fear of JEHOVAH, and it is said of it, under this title, that it is *clean* and *endures for ever*, presenting again a two-fold reference to the distinct principles of the GOOD and the TRUE, and thus a reference to the union or marriage of those principles; the principle of GOOD being more marked by the term *clean*, and the principle of TRUTH by *enduring for ever*: Lastly, the HOLY WORD is characterised under the title of the *judgements* of JEHOVAH, which judgements are said to be *true and altogether just*, impressing thus on the reader's mind the interesting idea of the marriage referred to above, one party in the above marriage being TRUTH and the other GOOD, the former being unequivocally designated by the term *true*, and the latter by the term *just*.

Thus then it is that the HOLY WORD, whether regarded as a *law*, or as a *testimony*, or as *statutes*, or as a *commandment*, or as the fear of JEHOVAH, or as *judgements*, in short, as a rule of life for the direction either of man's *will*, or of his *understanding*, or of his *actions*, and this in reference both to *spiritual*, *moral*, and *civil* life, bears indisputable evidence of its being written in relation to a DIVINE and HEAVENLY MARRIAGE, and of thus carrying along with it a proof of its DIVINE ORIGINAL, which is not to be found in any other writings whatever.



# PSALM 20

To him that presides *over the music*, a Psalm of David.

1. May JEHOVAH answer you in the day of trouble! may the name of the GOD of Jacob exalt you!
2. May he send you help from the sanctuary! and strengthen you out of Zion!
3. May he remember all your offerings, and make fat your burnt-sacrifice! Selah.
4. May he give you according to your heart, and fulfill all your counsel!
5. We will rejoice in your salvation, and in the name of our GOD we will set up banners; JEHOVAH will fulfill all your petitions.
6. Now know I that JEHOVAH saves his anointed; He will answer him from the heavens of his holiness, with the saving strength of his right hand.
7. Some *glory* in chariots and some in horses, but we will glory in the name of JEHOVAH our GOD.
8. They are brought down and fallen; but we are risen and stand upright.
9. Save, O JEHOVAH, let the king answer us in the day when we call.

## The Internal Sense

Celebration of the LORD because he sustains the church, verses 1 to 4; that salvation is from him, verses 5, 6, 9; that they will be saved who trust in him, and that they will perish who trust in themselves, verses 7, 8.

## EXPOSITION

Verses 1, 2. *May JEHOVAH send you help from the sanctuary, and strengthen you out of Zion.* Sanctuary denotes the heaven where the truth of faith is, and Zion where the good of love is. AC 8330.

Verse 3. *Remember all your offerings, and make fat your burnt-sacrifice.* That *burnt-offerings* in one complex signify representative worship, is manifest from the prophets, as in David, "Let JEHOVAH send you aid out of the sanctuary, and strengthen you out of Zion; remember all your *offerings*, and make fat your *burnt-sacrifice*;" Psalm 20:3, 4; and in Isaiah, "Every one that keeps the Sabbath from polluting it, even them will I introduce to the mountain of my holiness; their *burnt-offerings* and their *sacrifices* shall be accepted upon mine altar;" Is 56:6, 7; where *burnt-offerings* and *sacrifices* denote all worship,—*burnt-offerings*, worship from love; *sacrifices*, worship from faith thence derived. AC 923.

Verse 3. *Make fat your burnt-sacrifice.* To *make fat the burnt-sacrifice* is, to make worship good, and the reason is because *fat* denotes the celestial principle of good, as is manifest from several passages in the Word; and not only the *fat* which was in the animal, but also the *fat* which is from other sources, as butter and oil; and those things which partake at all of *fatness*, so far as they partake, so much of good they signify, as milk, honey, gums. That *fatness* was a representative of celestial good, thus of the love which is from the LORD, is manifest from the *burnt-offerings* and *sacrifices*, in

that all the *fat* was to be burnt on the altar, and that hence was an odour of rest to JEHOVAH. AC 5943.

Verses 2, 5, 6. JEHOVAH *will send you help from the sanctuary, and strengthen you out of Zion; we will sing in your salvation, and in the name of our God, will we set up our banners. Now know I that JEHOVAH saves his ANOINTED. He will answer him from the heaven of his holiness, with the saving strength of his right hand.* These words have relation to the LORD, and his victory over the hells, and the consequent salvation of men: combats and victories are understood by *answering his ANOINTED from the heaven of his holiness with the saving strength of his right hand*; and the consequent salvation of the faithful, by *strengthening us out of Zion, and singing in his salvation.* AE 850.

Verse 7. *Some glory in chariots and some in horses, but we will glory in the name of JEHOVAH our GOD.* By *glorying in a chariot and in horses* are signified all things which are from man's own intelligence. AE 355.

### **The Translator's Notes and Observations**

Verses 1, 2, 3, 4, 5. It is remarkable that, in all these verses, a manifest reference is made to the DIVINE and HEAVENLY MARRIAGE of the GOOD and the TRUE, which we have had occasion to note in all the preceding Psalms. Thus, in the first verse, JEHOVAH is expressive of the SUPREME BEING as to his DIVINE GOOD, and the *name of the GOD of JACOB* is expressive of the same DIVINE BEING as to his DIVINE TRUTH. In the second verse, again, mention is made of the *sanctuary* and of *Zion*, because the *sanctuary* signifies the source of all that is TRUE, and *Zion* the source of all that is GOOD. The same observation may be extended to the third, the fourth, and the fifth verses, where we find distinct mention made of *offerings* and *burnt-sacrifice*, of *heart* and *counsel*; of *salvation* and *the name of our GOD*; the proper meaning of which expressions, in their conjoined state, can only be known, by referring them to that eternal law stamped on all the pages of DIVINE REVELATION, by which they are compelled to bear witness to the above DIVINE and HEAVENLY MARRIAGE.

Verse 5. JEHOVAH, *will fulfill all your petitions.* In the original the term (*yimala*), *fulfill*, properly means to *fill*, or *make full*, and suggests an idea perfectly distinct from *granting*. If it be asked what the idea is, which is here intended to be expressed by *filling*, it may be replied, that all *petition*, or *prayer*, may be of two descriptions, either *full* or *empty*, and that it is of the *first* description, when it is from the LORD, and thus *filled* with his SPIRIT, but that it is of the *second* description when it is from the man himself, and thus has nothing in it but the man's own spirit, and is consequently *empty* of the DIVINE SPIRIT. When therefore it is here said, "JEHOVAH *will fulfill all your petitions*", it is the same thing as if it had been said, *your petitions shall no longer be empty*, having nothing in them but the selfish spirit of man, but *shall be full*, being derived from and replenished with a DIVINE SPIRIT from the MOST HIGH GOD.

# PSALM 21

To him that presides *over the music*, a Psalm of David.

1. The king shall be glad in your strength, O JEHOVAH, and in your salvation how greatly shall he exult.
2. You have given him his heart's desire, and have not withheld the request of his lips. Selah.
3. For you present him with the blessings of goodness; you will place a crown of pure gold on his head.
4. He asked life of you, and you have given him length of days for ever and ever.
5. His glory is great through your salvation; glory and honour have you laid upon him.
6. For you make him a blessing forever, you will make him glad with joy before your face.
7. For the king trusts in JEHOVAH, and through the mercy of the MOST HIGH he shall not be moved.
8. Your hand shall find out all your enemies; your right hand shall find out them that hate you.
9. You shall make them as a fiery oven in the time of your presence; JEHOVAH shall swallow them up in his wrath, and the fire shall consume them.
10. Their fruit shall you destroy from the earth, and their seed from the sons of man.
11. For they intended evil against you; they imagined a mischievous device; they have not prevailed.
12. Truly you shall make them turn their back; you shall make ready your *arrows* upon your strings against the face of them.
13. Be you exalted, O JEHOVAH, in your own strength; we will sing and praise your power.

## The Internal Sense

Concerning the LORD; that from his Divine (principle) he possesses all good and truth, consequently honour and glory, verses 1—7; that he will cast down all who are against him at, the day of judgement, verses 8—12; that they who are with him shall be saved through his power, verse 13.

## EXPOSITION

Verse 1. *The king shall be glad in your strength, O Jehovah.* There are two things which are predicated of the LORD, namely: that he is a *king* and that he is a *priest*; *king* or royalty signifies Holy Truth, *priest*, or priesthood, signifies Holy Good; the former is the Divine spiritual, the latter the Divine celestial principle. The LORD, as a *king*, governs all and singular things in the universe from Divine Truth, and as a *priest*, from Divine Good: Divine Truth is the order itself of his universal kingdom, all the laws of which are truths, or eternal verities; Divine Good is the very essential principle of order, all things of which are mercies; both are predicated of the LORD; if

only Divine Truth was predicable of him, no man could be saved, for Truths condemn every one to hell; but Divine Good, which is of mercy, elevates out of hell into heaven. AC 1728.

Verse 3, 5. *You present him with the blessings of goodness, you will set a crown of pure gold on his head; glory and honour have you laid upon him.* By the *king* here is not meant David, but the LORD, who is called a king from the Divine spiritual principle which proceeds from his DIVINE HUMANITY; and whereas *blessing* signifies acknowledgements, glorification and thanksgiving, that all good and truth, and thence heaven and eternal happiness are from him, hence it is evident what is signified by *you have presented him with the blessings of goodness*, and by *making him blessings for ever*; *the blessings of goodness* signify truths derived from good; *a crown of pure gold* signifies the good from which those Truths are derived; *honour and glory* signify Divine Good and Divine Truth. AE 340.

Verse 5. *Glory and honour have you laid upon him.* These words are spoken of the LORD, and by *glory and honour upon him* is meant all Divine Truth and Divine Good. AE 288.

Verse 10. *Their fruit shall you destroy from the earth, and their seed from the sons of man.* By the *fruit of the ground* are signified works of faith without charity; but that such fruit is no fruit, or that the work is dead, and that both the fruit and root perish, is thus declared in Amos: "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his *fruit* from above, and his *roots* from beneath;" Amos 2:9; and in David: "Their *fruit* shall you destroy from the earth, and their seed from amongst the sons of man," Psalm 21:10. AE 448.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 8. *Your hand shall find out all your enemies; your right hand shall find out them that hate you.* A manifest distinction is here made between *hand* and *right hand*, also between *enemies* and *those that hate*, which can only be accounted for by the consideration, that *hand* has reference to the power of DIVINE TRUTH, and *right hand* to the power of DIVINE GOOD, and that *enemies* denote those who are opposed to the former, and *they that hate* denote those who are opposed to the latter.

Verse 13. *We will sing and praise your power.* These words are expressed in the original Hebrew by two words, which both denote *singing*, the one probably having reference to *the joy* or *singing* of the *will*, and the other to the *delight* or *singing* of the understanding, and both to the *marriage* of the GOOD and the TRUE, which, we have had occasion to observe as the continual mark of distinction which meets us in almost every page of the sacred collection of the Psalms, and in no Psalm more remarkably than the present, as may be seen by an attentive review of the first, second, third, fourth, fifth, sixth, seventh, and eighth verses.

# PSALM 22

To him that presides upon Aijeleth Shahar, a Psalm of David.

1. My God, my God, why have you forsaken me! The words of my roaring are far away from my salvation.
2. O my God! I cry by day and you answer not; and by night, and have no rest.
3. Yet you are Holy, you that inhabit the praises of Israel.
4. In you our fathers trusted; they trusted in you, and you did deliver them.
5. They cried aloud to you, and were delivered; they trusted in you and were not ashamed.
6. And I am a worm, and no man; a reproach of man and despised of the people.
7. All they that see me laugh me to scorn; they open wide their lips, they shake the head, *saying*.
8. He trusted in JEHOVAH, let him deliver him, let him protect him, since he delighted in him.
9. For you are he that took me out of the womb; you did make me hope on my mother's breasts.
10. I was cast upon you from the womb; you are my GOD from my mother's belly.
11. Be not you far from me, for trouble is near, for there is no helper.
12. Many bulls have encompassed me; the strong bulls of Bashan have beset me round about.
13. They gaped upon me with their mouths, as a ravenous and roaring lion.
14. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels.
15. My strength is dried up like an earthen vessel; and my tongue cleaves to my jaws; and you have laid me in the dust of death.
16. For dogs have encompassed me, the assembly of the wicked have enclosed me; they have pierced my hands and *my* feet.
17. I can count all my bones: they look—they stare upon me.
18. They part my garments among them; and cast lots upon my clothing.
19. But you, O JEHOVAH, be not far off; O my strength! hasten to help me.
20. Deliver my soul from the sword; my only one from the hand of the dog.
21. Save me from the lion's mouth; and answer me from the horns of the unicorn.
22. I will declare your name to my brethren; in the midst of the congregation will I praise you.
23. You that fear JEHOVAH praise him; all you the seed of Jacob glorify him; and stand in awe of him all you the seed of Israel.
24. For he has not despised nor abhorred the affliction of the afflicted, neither has he hid his face from him; and when he cried to him, he heard him.
25. Of you shall be my praise in the great congregation; my vows will I pay before them that fear him.
26. The afflicted shall eat and be satisfied; they shall praise JEHOVAH that seek him; your heart shall live for ever.
27. All the ends of the earth shall remember and turn to JEHOVAH, and all the families of the nations shall worship before you.
28. For the kingdom is JEHOVAH'S, and he is the governor among the nations.

29. All the fat of the earth shall eat and prostrate themselves; all they that go down to the dust, and he *that* cannot keep his soul alive, shall bow down before him.
30. A seed shall serve him; it shall be counted to the LORD for a generation.
31. They shall come and shall declare his justice to a people to be born, that he has accomplished it.

## The Internal Sense

Of the state of the LORD'S passion. A prayer to the FATHER that he may not be deserted, verses 1 to 5, 8, 11; that he is despised above all men, verses 6, 7; that he is His by conception, verses 9, 10; that they who are of the church where the Word is have condemned him to death, verses 12 to 15; and crucified him, verses 16, 17; that they have divided his garments, or dispersed the Truths of his Word, verse 18; a prayer that he may not be deserted, verses 19, 20, 21; that thence the church will be established, verses 22, 23, 25; which he sustained through the power of his Divine principle, verse 24; that thereby there will be a church, which will be gathered from all parts, and will worship him, verses 26 to 31.

## EXPOSITION

Verses 9, 10. *You are he that look me out of the womb; you did make me hope on my mother's breasts, I have been cast upon you from my mother's belly, you are my GOD.* The regeneration of the spiritual man is here described by such things as relate to natural generation from the mother; hence by the words, *you are he that took me out of the womb*, is signified that by the LORD he is regenerated and made a man of the church; by *making me to hope from my mother's breasts*, is signified that he was afterwards led, and spiritually educated, *the breasts of the mother* signifying such things as regard spiritual nourishment in what relates to the church; the *mother* is the church; by *being cast upon you from the womb*, is signified that the LORD operated all things from the good of love; and by *you are my GOD from my mother's belly*, is signified that He operated all things by truths, for, as was said above, the *womb* is predicated of the good of love, and *the belly* of the truths from that good; hence it is said, *you are my GOD*, for where the good of love is treated of, the LORD is called JEHOVAH, and where truths are treated of, he is called GOD. AE 710.

Verses 14, 17, 18. *All my bones are out of joint; my heart is like wax, I can number all my bones; they part my garments amongst them, and cast lots on my clothing.* These Words relate to the LORD'S temptations as to Divine Truths, which were the LORD'S proprium [selfhood], and hence are called *my bones*, and as to Divine Good which was the LORD'S proprium, and hence is called *my heart*; that *heart* denotes good, see AC 3813, 3635, and whereas *bones* signify these truths, to *number* which is to desire to dissipate them by reasonings and false principles, therefore also it immediately follows, that *they divided his garments and cast lots upon his clothing*, for *garments* also denote Truths, but of an exterior order. AC 3812.

Verses 16, 20. *Dogs have compassed me about, the assembly of the wicked have enclosed me, they have pierced my hands and my feet, deliver my soul from the sword, my only one from the hand of the dog.* Dogs here denote those who destroy the goods of faith, who on that account are called *the assembly, of the wicked*; to *deliver the soul*

*from the sword*, denotes from the false principle vastating the truth of faith; that *sword* is the false principle vastating the truth of faith, see AC 2799, 4499, 6353, 7102, 8294; and that *soul* is the life of faith, AC 9050; hence also it is evident, that to *deliver my only one from the hand of the dog* denotes from the false principle vastating the good of faith. That good falsified and thereby made unclean is signified by *dogs*, is also evident in Matthew, "Give not that which is holy to *dogs*, neither cast your pearls before swine," Matt 7:6. The reason why *dogs* signify those who render the good of faith unclean by falsifications is because dogs eat unclean things, and also bark at and bite men. AC 9231.

Verse 18. *They part my garments amongst them, and cast lots upon my clothing*. Thus it is written in David, and in Matthew, "They divided his garments, casting lots, that it might be fulfilled what was said by the prophet," Matt 27:35; also in John, "The soldiers took the garments, and made four parts; and the coat; the coat was without seam, woven from the top throughout; they said concerning it, let us not divide it, but let us cast lots for it whose it shall be, that the Scripture might be fulfilled," John 19:23, 24. He who reads these Words, and knows nothing of the internal sense of the Word, is not aware that any arcanum lies concealed in them, when yet in singular the words there is a Divine Arcanum. The arcanum was, that, Divine Truths were dissipated by the Jews; for the LORD was Divine Truth, whence He is called the Word, John 1:1. and following verses: the WORD is Divine Truth; his *garments* represented Truths in the external form, and his *coat* [or clothing] Truths in the internal form; *the division of the garments* represented the dissipation of the Truths of Faith by the Jews; that garments denote Truths in the external form, see AC 2576, 5248, 5954, 6918; and that a *coat* [or clothing] denotes Truth in the internal form, see AC 4677; Truths in the external form are such as are Truths of the Word in the literal sense; but Truths in the internal form are such as are the Truths of the Word in the spiritual sense; the division of the garments into four parts signified total dissipation, in like manner as the division in Zechariah 14:4. and in other places; in like manner division into two parts, as is written concerning the veil of the temple, Matt 27:51; Mark 15:28; the *rending of the rocks* also on that occasion, Matt 27:52, represented the dissipation of all things of faith, for a rock denotes the LORD as to faith, and hence denotes faith from the LORD. AC 9093; see also AE 195.

Verse 21. *Save me from the lion's mouth, and answer me from the horns of the unicorn*. By *horns* are signified the power of Truth which is grounded in good, and in an opposite sense the power of the false principle which is grounded in evil. Divine Truths are here called *the horns of the unicorn* by reason of their height; hence mention is so often made of the *horn being exalted*, for exaltation signifies power from an interior principle. AC 2832.

By a *lion* is signified the false principle with great might destroying Truths; and by *the horns of the unicorn* are signified Truths which prevail against falsities. AE 316.

Verse 23. *You that fear JEHOVAH praise him; all you seed of Jacob glorify him; stand in awe of him all you seed of Israel*. In many passages in the Word mention is made of fearing JEHOVAH GOD, and by it is meant to worship, wherefore it shall be briefly said what is specifically meant *by fearing* GOD; all worship of JEHOVAH GOD must be from the love of good by truths; worship from the good of love alone is not worship, neither is that worship which is from truths alone without the good of love; there must

be both, for the good of love is the essential principle of worship; but good exists and is formed by truths, hence all worship must be by truths grounded in good. AE 696.

Verse 23. *Stand in awe of him all you seed of Israel.* By *the seed of Israel* is meant the spiritual church, for *seed* in the literal sense signifies posterity, but in the internal sense Faith, and since, as has been frequently said, there is no Faith unless where there is charity, therefore it is charity itself which is meant by *seed* in the internal sense. AC 1025.

Verse 24. *For he has not despised nor abhorred the affliction of the afflicted, neither has he hid his faces from him, and when he cried to him he heard him.* It is said in many passages of the Word, that JEHOVAH, that is, the LORD, conceals and hides his faces on account of iniquities and sins, and that he is entreated not to conceal and hide, when yet he never in any case conceals and hides, namely: his Divine Good and Divine Truth, for the LORD is Divine love itself, and mercy itself, and wills the salvation of all, wherefore he is present with all and every one, even with those who are in iniquities and sins, by which presence he gives them the liberty of receiving him, that is. Truth and Good from Him, wherefore if they freely will it, they also receive. The reason why it must be done freely is, that goods and truths may remain with man, and may appertain to him as his; for what a man does from freedom, this he does from affection, since all freedom is of the affection; affection also is his will, wherefore what is received in freedom, or from affection, this enters the man's will and remains; the reason why it then remains is because the will is the man himself; for in it *primarily* resides his life, but in thought and understanding *secondarily*. This therefore is the reason why man ought to receive Divine Good and Divine Truth, with which the Lord is always present: this also is meant by the words, "Behold, I stand at the door and knock; if anyone hear my voice, and open the door, I will come in to him, and *dine* with him, and he with me," Rev 3:20. But when man from freedom chooses evil, he then shuts the door against himself, and thus does not admit the good and truth which is from the LORD; wherefore the LORD in such case appears as absent: from this appearance it is that it is said, that JEHOVAH conceals and hides his faces, although he does not conceal and hide: moreover, man in such case, as to his spirit, turns himself away from the LORD, whence also he does not perceive the good, nor see the truth which is from the Lord, the consequence is, that it also appears as if the LORD does not see him, when yet he sees all and every thing belonging to him; from this appearance it also is, that the LORD is said to conceal and hide his faces, yea, that he is said to set his faces against the wicked. AE 412.

Verses 27, 28. *All the ends of the earth shall remember and turn to JEHOVAH, and all the families of the nations shall worship before him, for the kingdom is JEHOVAH'S and he is the governor among the nations;* and in Isaiah, "All the nations shall see your justice, and all things your glory," Isaiah 62:2. In these passages no mention is made of *nations* and *people*, but of *nations* and *kings*, because by *kings* the like is signified as by *people*, namely: those who are in truths, see AC 31; and whereas by *nations* are signified those who are in good, and by *kings* those who are in truths, therefore it is said of the *nations*, that *they shall see your justice*, and of *kings* that they shall see *your glory*, justice in the Word being predicated of Good, and glory of Truth. AE 331. See also AC 126.



Verse 29. *All they that go down to the dust shall kneel before him, and he that cannot keep his soul alive.* That *dust* signifies what is damned and infernal, is manifest from what has been said of the serpent, of whom, because he was cursed, it is said that he should eat *dust*, besides what is there shown concerning the signification of *dust*, it is allowed to add what is written in David, "All they that go down to the *dust* shall kneel before JEHOVAH, and he that cannot keep his soul alive;" Psalm 22:29; and in another place, "You hide your faces, they are troubled; you gather their spirit, they expire, and return to their *dust*," Psalm 104:24, which means that when they turn themselves away from the face of the LORD, they expire or die, and thus return to *dust*, that is, become damned and infernal. AC 278.

Verse 30. *A seed shall serve him; it shall be counted to the LORD for a generation.* The LORD is here treated of; and by the *seed* which *shall serve him*, are meant those who are in the truths of doctrine from the Word; and being *counted to the LORD for a generation* is signified that they shall be his to eternity, to be *counted* signifying to be placed in order and arranged; in this case, to be *numbered to*, or *added to*, thus to be his. AE 708.

# PSALM 23

A Psalm of David.

1. JEHOVAH is my shepherd, I shall not want.
2. He makes me lie down in green pastures; he leads me to the waters of rest.
3. He restores my soul; he leads me in the paths of justice, for his name's sake.
4. Yea, though I walk in the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me.
5. You prepare a table before me in the presence of mine enemies; you anoint my head with oil; my cup runs over.
6. Surely goodness and mercy will follow me all the days of my life; and I shall dwell in the house of JEHOVAH for ever.

## The Internal Sense

Concerning the LORD, that he teaches and leads to the truths and goods of heaven and the church, verses 1 to 3; thence there is no fear of the hells, because he preserves and gives good and truth in abundance, verses 4, 5; in heaven with the LORD to eternity, verse 6.

## EXPOSITION

Verse 1, 2, 5. JEHOVAH *is my shepherd I shall not want; he makes me lie down in green pastures; he leads me to waters of rest; he prepares before me a table in the presence of mine enemies; you make fat my head with oil; my cup runs over.* By these words in the internal sense is meant, that whoever trusts in the LORD, is led into all the goods and truths of heaven, and abounds in their delights; by *my shepherd* is meant the LORD; by *pastures of herb* are signified the knowledges of truth and good; by *waters of rest* are signified the truths of heaven thence derived; by *a table* is signified spiritual nourishment; by *making fat the head with oil*, is signified the wisdom which is from good; by *my cup runs over*, is signified the intelligence which is from truths; for by *cup* the like is signified as by wine. Mention is made of *pastures of herb and waters of rest*, as if they were comparisons, by reason of the LORD being called a *shepherd*, and the flock of a shepherd is led into pastures of herb, and to clear waters, but still they are correspondences. AE 375. See also AC 3120.

Verse 2. *He makes me lie down in green pastures.* From this passage it is evident that by *lying down* is signified a state of peace and tranquillity, and that by *lying down* in the present passage is signified tranquillity of state, for place in the internal sense is state. AC 3696.

Verse 4, 5. *Yea, though I walk in the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff they comfort me; you prepare a table before me in the presence of mine enemies; you make fat my head with oil; my cup runs over.* To *walk in the valley of the shadow of death*, in a spiritual sense, signifies an obscure understanding, to which truths do not appear from light; *your rod and your*

*staff shall comfort me*, signifies that Divine Truth spiritual together with Divine Truth natural will protect, because they have power; *a rod* is Divine Truth spiritual, *a staff* Divine Truth natural, both together as to the power of protecting, for to comfort is to protect: inasmuch as *a rod and a staff* signify Divine Truth as to power, it, therefore follows, *you prepare a table before me, you make fat my head with oil, and my cup runs over*; by which words is signified spiritual nourishment by Divine Truth, for by *preparing a table* is signified to nourish spiritually, by *making fat the head with oil* is signified by the good of love, and by *the cup running over* is signified the Truth of Doctrine from the Word. AE 726.

Verse 6. *I shall dwell in the house of JEHOVAH for length of days*. *Length*, when applied to time, signifies what is perpetual and eternal, as *length of days*, Psalm 23:6. but when applied to space signifies what is holy. AC 650. Verse 6. *Length of days*. The prolongation of days upon the earth does not signify a lengthening of the days of life in the world, but the state of the life in the church, consequently in heaven; for to be prolonged is predicated of good and its augmentation, and days signify the state of the life. AE 304.

### THE TRANSLATOR'S NOTES AND OBSERVATIONS

The attentive reader will not fail to remark, in the foregoing Psalm, an evident allusion to that DIVINE and HEAVENLY MARRIAGE of the GOOD and the TRUE, which has so frequently been above noted, as constituting a striking proof of the Divine inspiration of the sacred writings. For when he reads at verse 2. of *lying down in green pastures*, and of *being led to the watery of rest*, and at verse 5, of *the head being made fat with oil*, and of *the cup running over*, he will want no one to instruct him, that *to lie down in green pastures*, and *to have the head made fat with oil*, are expressions, which have more especial reference to the GOOD of *Love and Charity*, whilst being *led to the waters of rest*, and *having the cup running over*, have a similar reference to the TRUTH of *wisdom and intelligence*, and that all the expressions *united* point manifestly at the above DIVINE AND HEAVENLY MARRIAGE, and thus demonstrate the DIVINE ORIGIN of the Holy Record which contains them.

# PSALM 24

A Psalm of David.

1. The earth is JEHOVAH'S, and the fullness thereof; the world and they that dwell therein.
2. For he has founded it on the seas, and established it on the rivers.
3. Who shall ascend the mountain of JEHOVAH, and who shall stand in the place of his Holiness?
4. He that has clean hands and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully.
5. He shall receive a blessing from JEHOVAH, and justice from the GOD of his salvation.
6. This is the generation of them that seek Him, that seek your face, O Jacob. Selah.
7. Lift up your heads, O you gates! and be you lifted up you everlasting doors! and the king of glory shall come in.
8. Who is this king of glory? JEHOVAH strong and mighty, JEHOVAH mighty in battle.
9. Lift up your heads, O you gates! yea, lift them up you everlasting doors! and the king of glory shall come in.
10. Who is this king of glory? JEHOVAH of Hosts, he is the king of glory. Selah.

## The Internal Sense

Concerning the church, which is from the LORD through the Word, verses 1 to 3; that they will be in it, who are not in falsities and evils, verses 4, 5, 6; that they will receive the LORD who overcame the hells and glorified his humanity, verses 7 to 10.

## EXPOSITION

There is a speech of good spirits, and of angelic spirits, composed of several speaking at the same time, particularly in circling companies or choirs; concerning which by the Divine mercy of the LORD more will be said elsewhere. The speech of those who discourse in choirs has often been heard by me: it flows with a sort of rhythmical cadence. In speaking they do not at all think either of words or ideas; their meaning flows into those spontaneously: and no words or ideas flow into the discourse which multiply the sense, or divert it to any thing else, or to which there adheres any thing artificial, or which seems to themselves elegant as proceeding from self, or from self-love; for this would immediately create confusion. They do not fix their attention upon any word; they think only of the sense; and the words follow spontaneously upon the sense. The closes fall upon expressions implying unity, for the most part simple unity, but when upon an expression implying compound unity, they glide on, by an accent, to the following clause. The reason of these peculiarities is because they think and speak in society, and hence the form of discourse has a cadence, according to the connection and unanimity of the society. Such in old time was the form of canticles; and such is that of the *Psalms of David*. AC 1648.

Verses 1, 2. *The earth is* JEHOVAH'S, *and the fullness thereof, the world and they that dwell therein; for he has founded it upon the seas, and established it on the rivers,* *Fullness* here denotes truth and good; *earth* denotes the church in a specific sense; *world* denotes the church in a universal sense; JEHOVAH *founding the world upon the seas,* denotes on those things which are of science, AC 28; and *founding it upon rivers,* denotes on those things which are of intelligence, AC 3051; that it is not meant that JEHOVAH founded the world upon the seas, and established it on the rivers, who cannot see, for the world is not founded and established on them; wherefore every considerate person may see, that by *seas* and by *rivers*, something else is signified and that this something else is spiritual, or the internal principle of the Word. AC 697; see also AC 9755.

The *earth*, and the *world* denote the church, and *fullness* denotes all things belonging to it; the *seas on which he founded it* are the knowledge of truth in general; *rivers* are doctrinals; inasmuch as the church is founded on the latter and the former, therefore it is said that *he founded it on the seas, and established it on the rivers*; that this cannot be said of the earth and the world, is obvious to every one. AE 304.

By *the earth* is here signified the church as to truth; its *fullness* signifies all truths in the complex, and by the *world* is signified the church as to good; *they that dwell therein* signify goods in the complex. AE 741.

By the *world* is signified heaven and the church in the whole complex; by *seas* are signified knowledges and sciences, which are the ultimates of the church, specifically the knowledges of truth and good, such as are in the sense of the letter of the Word; by *rivers* is signified introduction by those knowledges to celestial intelligence; hence it may be manifest what is meant by the above words in the spiritual sense, namely: that the interior things of heaven and the church, which are called celestial and spiritual, are founded on the knowledges of truth and good, which are in the sense of the letter of the Word, rationally understood: it is said that JEHOVAH *founded the world on the seas,* and established it *on the rivers,* because *seas* and *rivers* are in the boundaries of heaven, represented by the sea, Suph, the sea of the Philistines, the river Euphrates, and the river Jordan, which were the boundaries of the Land of Canaan; and since ultimates in the Word signify lowest things, it is said that JEHOVAH *founded and established it, upon them.* AE 518.

Verse 3. *Who shall ascend the mountain of* JEHOVAH, *and who shall stand in the place of his holiness?* That the establishment of the Church is described by *founding the earth and the world upon the seas, and establishing them upon the rivers,* may be seen above; that the establishment of the Church is signified is evident from what follows, namely *Who shall ascend the mountain of* JEHOVAH, *and who shall stand in the place of his holiness!* for, by *the mountain of* JEHOVAH is meant Zion, by which is signified where the LORD reigns by divine truth; and by *the place of his holiness* is meant Jerusalem, where the temple was, by which is signified the Church as to doctrine: hence it is evident, that by the *foundation of the world* is meant the establishment of the Church. AE 2057.

Verse 8. *Who is this King of Glory?* The LORD is here called the *King of Glory* from the divine truth, from which he fought, conquered, and subdued the hells; hence it is, that he is called JEHOVAH *mighty,* and the hero of war. AC 10053.

Verse 5. *He shall receive a blessing from JEHOVAH.* For the proper signification of the term *blessing* see Exposition, Psalm 21:3, 5.

Verse 6. *This is the generation.* See Psalm 14:5, Exposition.

Verses 7, 9. *Lift up your heads, O you gates! and he you lifted up, you everlasting doors, and the King of Glory shall come in.* The *everlasting doors being lifted up* denotes the opening and elevation of hearts to the LORD, who is the *King of Glory*, and thereby the giving communication, that is, that he may flow in with the good of charity and the truth of faith: the Lord is called the *King of Glory from truth*, which is derived from good. AC 8989.

Verse 4. *Who has not lifted up his soul to vanity.* See Psalm 4:2, Exposition.

Inasmuch, as was above said, by *doors and gates* is signified introduction, and specifically are signified the truths which introduce, which are truths grounded in good from the LORD, hence it is evident what is signified by *doors and gates* in this passage, "Lift up your heads, O you *gates!* and be you lifted up, you everlasting *doors*, and the King of Glory shall come in." AE 208.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 5. *He shall receive a blessing from JEHOVAH, and justice from the GOD of his salvation.* The attentive reader will not fail to remark, in this passage, a reference to the marriage of the GOOD and the TRUE, so frequently referred to in the preceding Psalms, fits forming a characteristic proof of the divine inspiration of the Holy Word; JEHOVAH having more distinct relation to the principle of Divine Good, and GOD to the principle of Divine Truth. The same observation may be extended also to the sixth verse, where the principle of the Divine Good is again marked by Him who is sought, and the principle of the Divine True, by *your faces, O Jacob*.

Verse 6. *This is the generation of them that seek him, that seek your faces, O Jacob.* That by *Jacob* is represented the LORD, as to the DIVINE TRUE of the natural principle, see AC 4428, 4667, 6236.

Verse 7. *Lift up your heads, O you gates! and be you lifted up, you everlasting doors.* A singular distinction is here made between the *gates* and the *doors*, for it is said of the former, *lift up your heads*, and of the latter, *be you lifted up*, as if the former were to *lift up their heads* by some power of their own, whereas the latter were to be dependent for their elevation on the power of another. This distinction may, perhaps, be accounted for from the consideration, that the *gates* have more particular reference to the external man in his admission of divine truth, whereas the *doors* have more reference to the internal man in his admission of divine good, and in the former state man is led to suppose that his elevation is from some power of his own, whereas, in the latter, he is willing to acknowledge that it is from another.

Verses 8, 10. *Who is this King of Glory?* The two different answers here given to this question are striking illustrations of the truth of the heavenly doctrine of the New Jerusalem on the subject of redemption. For we are taught in that doctrine, that redemption consists in the two distinct acts of subduing the powers of darkness, and

of glorifying the Lord's HUMANITY; and how forcibly is the first of these acts described by the first answer to the above question, JEHOVAH *strong and mighty*, JEHOVAH *mighty in battle*, whilst the second is described with equal force by the second answer, JEHOVAH *of HOSTS*, *he is the King of Glory*.

# PSALM 25

*A Psalm of David.*

1. Unto you, O JEHOVAH, do I lift up my soul,
2. O my GOD, I trust in you, let me not be ashamed, let not mine enemies triumph over me.
3. Yea, let none that hope in you be ashamed; let them be ashamed that act treacherously without a cause.
4. Cause me to know your ways, O JEHOVAH, teach me your paths.
5. Lead me in your truth, and teach me, for you are the God of my salvation; in you do I hope all the day.
6. Remember, O JEHOVAH, your mercies and your compassions, for they are from eternity.
7. Remember not the sins of my youth, nor my transgressions; according to your mercy remember you me, for your goodness sake, O JEHOVAH.
8. Good and upright is JEHOVAH, therefore will he teach sinners in the way.
9. The afflicted will he guide in judgement, and the afflicted will he teach his way.
10. All the paths of JEHOVAH are mercy and truth to those who keep his covenant and his testimonies.
11. For your name's sake, O JEHOVAH, pardon mine iniquity, for it is great.
12. What man is he that fears JEHOVAH? Him shall he teach in the way he shall choose.
13. His soul shall abide in goodness, and his seed shall inherit the earth.
14. Communion with JEHOVAH have they that fear him, and his covenant makes he known to them.
15. Mine eyes are continually towards JEHOVAH, for he shall pluck my feet out of the net.
16. Look upon me, and be merciful to me, for I am solitary and afflicted.
17. The troubles of my heart are enlarged; O bring you me out of my distresses.
18. Look upon mine affliction and my pain, and take away all my sin.
19. Consider mine enemies; for they are many, and they hate me with cruel hatred.
20. O keep my soul and deliver me; let me not be ashamed, for I have taken refuge with you.
21. Let integrity and uprightness preserve me, for I have hoped in you.
22. Redeem Israel, O GOD, out of all his distresses.

## The Internal Sense

The prayers of the church to the LORD, that they may be preserved from the hells, verses 1 to 3; that they may be instructed in truths, verses 4 to 6; that from mercy their sins may be remitted, verses 7 to 11; thus they will have good and conjunction, verses 12 to 14; a prayer of the church to the LORD, and in the supreme sense, of the LORD to the FATHER, that seeing he alone fights against the hells, he may be assisted, verses 15 to 20; that he has integrity, verse 21; whence comes redemption, verse 22.



## EXPOSITION

Verse 7. *Remember not the sins of my youth, nor my transgressions.* In the Word, evils are sometimes called sins, sometimes *iniquities*, and sometimes *transgressions* but what is meant specifically by the latter and the former, is only made evident from the internal sense, those evils are called *transgressions*, which are done contrary to the truths of faith; those are called *iniquities*, which are done contrary to the goods of faith, and those *sins*, which are done contrary to the goods of charity and love; the two former proceed from a perverted understanding, but the latter from a depraved will; as in David, "Wash me from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sins are continually before you," Psalm 51:2, 3; *iniquity* denotes evil against the goods of faith, *sin* denotes evil against the goods of charity and love, and *transgression* denotes evil against the truths of faith; inasmuch as this latter is evil proceeding from a perverse understanding, and is thus known from the truths of faith, it is therefore said, *I acknowledge my transgressions*. Again, "Remember your mercies, JEHOVAH, and your compassions; remember not the sins of my youth and my transgressions," Psalm 25:6, 7; where *sins* denote evils derived from a depraved will, and *transgressions* denote evils derived from a perverse understanding. AC 9156.

Verse 7. *Remember not the sins of my youth.* In the Word it is said of JEHOVAH, that is, of the LORD, that he *remembers*, and that he does not *remember*; and by it is signified that in such case it is done of mercy, whether it be preservation or deliverance; in like manner as that he sees, hears, knows, and that he does not see, does not hear, and does not know, by which expressions also are signified compassions and non-compassions; the reason why it is so expressed is grounded in what passes in a similar way with man, and in appearance; for. when man averts himself from the LORD, as is the case when he does evil, then, because the LORD is to his back, it appears to him as if the LORD did not see him, did not hear and know him, neither *remember* him, when yet this is what appertains to the man, and hence from appearance it is so expressed in the Word; but the case is changed when man turns himself to the LORD, as he does when he does well: every one may know that recollection or *remembrance* cannot be predicated of the LORD, inasmuch as things past and future in him are eternal, that is, are present from eternity to eternity. That to *remember*, when concerning the LORD, denotes to have compassion, and thus to preserve or deliver from a principle of mercy is manifest from the following passages, "JEHOVAH has *remembered* us in our humility, because his mercy is for ever," Psalm 136:23. Again, "*Remember* not the sins of my youth, nor my transgressions, according to your mercy *remember* you me, because of your goodness, O JEHOVAH," Psalm 25:7. AC 9849.

Verse 10. *All the paths of JEHOVAH are mercy and truth to those who keep his covenant.* Doing *mercy* denotes the good of love, because all *mercy* is of love, for he who is principled in love or charity, is also principled in *mercy*; and in this case love and charity with him become *mercy*, when a neighbour is in want or misery, and in that state he affords him help; hence it is that by *mercy* is signified the good of love. *Truth* denotes the truth of faith, because all *truth* is of faith, on which account also, in the original tongue, faith is signified by the same expression. Inasmuch as the good of love and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore, those two principles are frequently in the Word spoken of

conjointly, as in David, "All the paths of JEHOVAH are *mercy* and *truth* to those who keep his covenant," Psalm 25:10. AC 6180.

The Word is the Divine Truth revealed from the LORD, and inasmuch as by it the LORD conjoins himself with the man of the church, therefore also it is the book of a *covenant*, because a *covenant* denotes conjunction. AC 9396.

Verse 12. *What man is he that fears JEHOVAH? Him shall he teach in the way that he shall choose.* What is signified in the Word *by fearing God*, may appear from very many passages therein understood as to the internal sense; *the fear of God*, as used in the Word, signifies worship, and indeed worship either grounded in fear, or in the good of faith, or in the good of love; worship grounded in fear, when the subject treated of is concerning the unregenerate; 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. In the above passage the *fear of JEHOVAH* is spoken of the spiritual man, as is evident from this consideration, that it is said, *he shall teach him in the way*, for that way is Truth, may be seen, AC 627. 2333. AC 2826.

Verse 22. *Redeem Israel, O GOD, out of all his distresses.* To *redeem Israel from his distresses* here denotes to deliver those who are of the church from the falsities which distress. AE 328. See also in this number what is properly meant by *redemption*; that it consists in deliverance from hell, conjunction with the LORD, and salvation, and that it is not therefore to be confounded with the *passion of the cross*, which was the last temptation by which the LORD subdued the powers of darkness, and at the same time glorified his HUMANITY, or united it with his DIVINITY, and thus gave the penitent continual access to himself.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 4. *Cause me to know your ways, O JEHOVAH, teach me your paths.* A distinction is here made between *ways* and *paths*, and though our enlightened Expositor has not told us what this distinction is, yet there can be little difficulty in discovering it, if it be considered, *that paths are more particular ways*, and that *ways are more general paths*. Supposing then that *ways* and *paths* are significative of Truths, it will then be seen clearly, that *ways* are figurative of *general* Truths, and *paths* of *particular* ones. Thus a *way* may be expressive of a general Truth, such as *you shall not commit murder*; or *you shall not steal*, whilst *paths* may be expressive of all the *particular ideas* which enter into the notion of *murder* and of *theft*.

Verses 17, 18. *The troubles of my heart are enlarged, O bring you me out of my distresses; look upon mine affliction and my pain, and take away all my sin.* There is every reason to believe, that in the original Hebrew all these four terms, namely: *troubles*, *distresses*, *affliction* and *pain*, have a definite meaning, being intended to express some species of sorrow manifesting itself in some distinct region of the human mind, whether it be the *will*, the *understanding*, the *operation*, or *all united*. It is to be lamented that in our English language the terms expressive of sorrow are not so definite in their meaning, so that in the application of the above four terms we use them *promiscuously*, without any regard to their peculiar meaning, as applied to the sorrow of any one region of the mind more than of another. The case is the same in

regard to our expressions of *joy*, which we thus use *indiscriminately*, making no internal distinction between a *delight*, a *gratification*, a *pleasure*, a *satisfaction*, etc. Yet it is plain that in the Book of revealed Wisdom, called the WORD OF GOD, we meet with no such confusion of terms, but expressions are applied which determine at once to what region of the mind both our *joys* and our *sorrows* belong. Thus we read perpetually of joy and *gladness*, one expression being intended to denote a gratification of the *will* in its reception of the good of love and charity, and the other being intended to express the gratification of the *understanding* in its reception of the Truth of heavenly wisdom. JESUS CHRIST too makes a similar distinction respecting our sorrows, when he says to his disciples, "You shall weep and lament, but the world shall rejoice, and you shall be sorrowful, but your sorrow shall be turned into joy," John 16:20. where it must be plain to every serious reader, that by *weeping*, *lamenting*, and *being sorrowful*, the DIVINE SPEAKER meant to express distinct degrees of sorrow, as manifested in the distinct degrees of the human mind.

# PSALM 26

*A Psalm of David.*

1. Judge me, O JEHOVAH, for I have walked in mine integrity, and in JEHOVAH have I trusted; I shall not slide.
2. Prove me, O JEHOVAH, and try me; explore my reins and my heart.
3. For your mercy is before mine eyes, and I have walked in your truth.
4. I have not sat with lying men, neither have I gone with dissemblers.
5. For I have hated the assembly of evil doers, and will not sit with the wicked.
6. I will wash my hands in innocence; and will compass your altar, O JEHOVAH.
7. That I may publish with the voice of thanksgiving, and recount all your wondrous works.
8. JEHOVAH, I love the habitation of your house, and the place of the tabernacle of your glory.
9. Gather not my soul with sinners, nor my life with men of blood;
10. In whose hands is mischief, and their right hand is full of bribes.
11. But I walk in mine integrity; redeem me, and be merciful to me.
12. My foot stands in an even place; in the congregations will I bless JEHOVAH.

## The Internal Sense

That the LORD has integrity, purity, and innocence, verses 1 to 6, 11; that he has the divine love of saving, verses 7, 8; that he is in combat with the wicked, verses 9, 10; that redemption comes when he conquers, verses 11, 12.

## Exposition

Verse 2. *Prove me, O JEHOVAH, and try me, explore my reins, and my heart.* Inasmuch as truths are separated from falsities, and goods from evils, by temptations, therefore it is here said, *try me*. AE 167.

Verse 8. JEHOVAH, *I love the habitation of your house.* *Habitation* signifies heaven, where the LORD is; it also signifies the good of love and faith, for these constitute heaven; and whereas all good is from the LORD, and heaven is called heaven from love and faith in the LORD; hence, also, *habitation*, in the supreme sense, signifies the LORD, as is evident from Isaiah 63:15, Psalm 26:8, and in other places; hence it is manifest, that the tabernacle was called the sanctuary and *habitation* of JEHOVAH from this ground, that things above mentioned were representative. AC 9481.

Verses 6, 7. *I will wash my hands in innocence, and will compass your altar, O JEHOVAH, that I may publish with the voice of thanksgiving, etc.* To *wash the hands in innocence*, signifies to be purified from evils and falsities; to *compass your altar, O JEHOVAH*, signifies conjunction with the Lord by worship, grounded in the good of love, which worship, since it is performed by truths derived from good, therefore it is added, *that I may publish with the voice of thanksgiving, etc.* AE 1391.

Verse 2. *Explore my reins (kidneys), and my heart.* To search and to prove the *kidneys*, denotes to explore the truths of faith; and to search and prove the *heart*, denotes, to explore the goods of love, for the *heart* denotes the good of love, and the truths of faith are signified by the *kidneys*. AC 10032.

*Innocence* is the very essential principle of love and charity, consequently of good, and consists in knowing, acknowledging, and believing, not with the mouth, but with the heart, that nothing but evil is from self, and that all good is from the LORD; when man is in this confession of faith from the heart, then the LORD flows in with good and truth, and insinuates into him a celestial proprium, which is bright and shining; it is impossible for any one to be in true humiliation, unless he be in this acknowledgement and faith from the *heart*, for in this case he is in self-annihilation, yea, in self-aversion, and thereby in absence from himself, and thus in a state of receiving the divine principle of the LORD; hence it is, that the LORD with good flows in into an humble and contrite heart. AC 3994; see also AC 3183, 3519, 5608.

All the rites of the ancient Church were representative of the LORD, as were also the rites of the Jewish Church; but the principal representative afterwards was the *altar*; also the burnt-offering, which, being made of clean beasts and clean birds, represented, as it signified the clean beasts, the goods of charity, and the clean birds, the truths of faith. AC 921. See also AC 1298, 2777, 2814, 2832.

# PSALM 27

*A Psalm of David.*

1. JEHOVAH is my light and my salvation, whom shall I fear? JEHOVAH is the strength of my life, of whom shall I be afraid?
2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
3. If a host encamp against me, my heart shall not fear; when war shall rise against me, in this will I be confident.
4. One thing have I asked of JEHOVAH, that will I earnestly seek; that I may dwell in the house of JEHOVAH all the days of my life, to behold the beauty of JEHOVAH, and to inquire in his temple.
5. For he will hide me in his tabernacle in the day of evil; he will conceal me in the secret place of his tent; he will set me high upon a rock.
6. And now shall my head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of shouting; I will sing hymns to JEHOVAH.
7. Hear my voice, O JEHOVAH; I will cry, be merciful to me, and answer me.
8. Unto you, my heart, *Jehovah* has said, Seek my face; your face, O JEHOVAH, will I seek.
9. Hide not your face from me; put not away your servant in anger; you have been my help; leave me not, neither forsake me, O GOD of my salvation.
10. For my father and my mother have forsaken me, but JEHOVAH will gather me.
11. Teach me your way, O JEHOVAH, and lead me in the path of rectitude because of mine enemies.
12. Deliver me not over to the lust of mine enemies; for false witnesses are risen up against me, and such as breathe violence;
13. Nevertheless, I firmly believe I shall see the goodness of JEHOVAH in the land of the living.
14. Hope in JEHOVAH, be of good courage, and he shall strengthen your heart; yea, hope you in JEHOVAH.

## The Internal Sense

The LORD'S discourse with the FATHER, that he is not afraid of the hells which fight against him, verses 1 to 3; of his union with the FATHER, verses 4 to 10, 13, 14; that thereby he will subdue the hells, verses 11, 12.

## EXPOSITION

Verse 3. *If a host encamp against me.* *Army* signifies truths and goods; see AC 3348; and truths and goods are arranged by the LORD according to heavenly order; hence, arrangement according to order is the *encamping of an army*, and the heavenly order itself, which is heaven, is the *camp*; this *camp*, or this order, is such that it cannot possibly be broken into by hell, although hell is in a continual endeavour to break into it; hence also that order or heaven is called a *camp*, and the truths and goods, that is,

the angels, who are arranged according to that order, are called *armies*. Inasmuch as several expressions in the Word have an opposite sense, so also has *camp*, and, according to such sense, signifies evils and falsities, consequently hell, as in David, "If a *host encamp* against me, my heart shall not fear, Psalm 27:3. AC 4236.

Verses 4, 5. *One thing have I asked of JEHOVAH, that will I earnestly seek, that I may dwell in the house of JEHOVAH all the days of my life, to behold the beauty of JEHOVAH, and to enquire in his temple; for he will, hide me in his tabernacle in the day of evil; he will conceal me in the secret place of his tent; he will set me high upon a rock.* Mention is here made of the *house of JEHOVAH*, of his *temple*, *tent*, and *tabernacle*, and by the *house of JEHOVAH* is signified the church which is in the good of love to the LORD, by the *temple* the church which is in truths grounded in that good; by the *tent of JEHOVAH* is signified Divine Truth, and by the *tabernacle* Divine Good; hence it is evident that by *dwelling in the house of JEHOVAH all the days of my life* is not meant to dwell in the house of JEHOVAH, but in the good of love to the LORD, and that by *visiting in the morning the temple of JEHOVAH* is not meant to visit it every morning, but to enquire after and seek the truths of that good; hence by *hiding in the tent* is signified to keep in Divine Truth, and to be protected from falsities, and by *being concealed in the secret place of the tabernacle* is signified to keep in Divine good, and to be protected from evils; by being *set up high on a rock* is signified to instruct in the interior truths. AE 799.

In the supreme sense the LORD, as to his Human Essence, is the *tent*, the *tabernacle*, and the *temple*. AC 414.

Verse 6. *I will offer in his tabernacle the sacrifices of shouting.* In the Word mention is made of various instruments, and each of them has its distinct signification, of which, by the Divine mercy of the LORD, we shall speak in their proper places. At the present we shall confine ourselves to what is said in David, "I will sacrifice in the tabernacle of JEHOVAH the sacrifices of shouting," where by *the tabernacle* is meant the celestial principle, and by *shouting, singing, and chanting* is expressed the spiritual principle thence derived. AC 420.

Verse 9. *Hide not your face from me; put not away your servant in anger.* From the above explications it may be known what the *face of JEHOVAH*, or the LORD, signifies namely: the Divine love, and every good in heaven and the church thence derived; hence also may be known what is signified by *hiding* or *concealing* the face, where JEHOVAH or the LORD is treated of, namely: that it is to leave man in his own proprium, and thence in evils and falsities which gush out from the proprium. For man, viewed in himself, is nothing but evil and the falsities thence derived, and is withheld from them by the LORD that he may be in good, which is effected by an elevation from the proprium. Hence it may be manifest that by *hiding* and *concealing the face*, when it relates to the LORD, is signified to leave man in evils and falsities, as in the following passages, "On account of all their wickedness I have concealed my faces from this city," Jeremiah 33:5: and in Isaiah, "Your sins have hid the faces of GOD from you, that he did not hear," Is 59:2; and in David, "Hide not your *faces* from me, put not away your servant in anger," Psalm xxvii. AE 412.

Verse 10. *For my father and mother have forsaken me, and JEHOVAH will gather me.* *Father* and *mother* here denote good and truth, which are said to have *forsaken*, when

man observes that of himself he is not able to do any thing good, or to know any thing true; that it is not to be understood as if David was forsaken by his father and mother is manifest. AC 3703.

Verse 13. *I nevertheless firmly believe I shall see the goodness of JEHOVAH in the land of the living.* Inasmuch as death signifies damnation and hell, hence life on the other hand signifies salvation and heaven, as in Matthew, "Strait is the gate and narrow is the way that leads to *life*," Matt 7:14: again, "If you will enter into *life*, keep the commandments," Matt 19:17. Hence it is that salvation is called *eternal life*, as in Matthew 19:24; Mark 10:24; 30; Luke 10:25; and that heaven is called *the land of the living*, as in David, "JEHOVAH, you are my confidence, my portion in the land of the living," Psalm 142:5; again, "That you may see the goodness of JEHOVAH in the land of the living." AE 186.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. JEHOVAH *is my light and my salvation, whom shall I fear? JEHOVAH is the strength of my life, of whom shall I be afraid?* In the original Hebrew two distinct terms are used to express what is here rendered *I fear* and *shall be afraid*, and hence we may safely conclude that two distinct ideas were intended to be suggested. It is not easy to say what these two distinct ideas are, but it appears most probable, from the proper sense of the two Hebrew terms which are here rendered *I fear* and *am afraid*, that *the former* term has more respect to *fear*, as an internal principle manifesting itself in the human heart, and the *latter* term has relation to the external effect of that fear in causing symptoms of outward trembling and agitation.

Verse 2. *When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell.* The wicked are here called *enemies and foes*, probably for the purpose of expressing their two fold opposition to the DIVINE GOOD and the DIVINE TRUTH, and thus their two fold purpose of destroying in man both the love of good, and the understanding of truth, which is to *eat up his flesh*.

Verse 6. *I will offer in his tabernacle the sacrifices of shouting.* In the received English version of the Psalms, what is here rendered *shouting* is expressed by the term *joy*, but in the original Hebrew the term is derived from a root expressive of the elevation of the voice in the way of *shouting*, and accordingly it follows, "I will sing a hymn to JEHOVAH."

Verse 11. *Teach me your way, O JEHOVAH, and lead me in the path of rectitude.* For the distinct meaning of the two terms *way* and *path*, see the Translator's notes and observations on Psalm xxv.



# PSALM 28

*A Psalm of David.*

1. Unto you, O JEHOVAH will I cry; O my rock, turn not away in silence from me, lest, if you be silent I become like them that go down into the pit.
2. Hear the voice of my supplications, when I cry to you; when I lift up my hands towards the oracle of your holiness.
3. Draw me not away with the wicked, and with the workers of iniquity, who speak peace with their fellows, but evil is in their hearts.
4. Give them according to their deeds, and according to the wickedness of their doings; give them according to the work of their hands; render to them their reward.
5. Because they consider not the works of JEHOVAH, nor the operation of his hands, he will destroy them, and not build them up.
6. Blessed be JEHOVAH, because he has heard the voice of my supplications.
7. JEHOVAH is my strength and my shield; my heart trusts in him, and I am helped; therefore my heart greatly rejoices, and with my song will I praise him.
8. JEHOVAH is their strength, and he is the saving strength of his anointed.
9. Save your people, and bless your inheritance; feed them, and uphold them for ever.

## The Internal Sense

A prayer of the LORD to the FATHER, that hypocrites may be subdued, verses 1 to 4; that he would assist, and he shall prevail, verses 6 to 8; that they who are in the truths and goods of the church may be saved, verse 9.

## EXPOSITION

Verse 1. *Unto you, O JEHOVAH do I cry, O my rock, turn not away in silence from me, lest, if you be silent to me, etc.* Mention is here made of JEHOVAH and a *rock*, because by JEHOVAH is meant the LORD as to the DIVINE Good, and by *rock*, the Lord as to DIVINE TRUTH, and since both the latter and the former are meant, therefore also it is here said, *turn not away in silence from me, lest if you be silent to me*, for one has relation to the DIVINE GOOD, and the other to the DIVINE TRUTH, since in every part of the Word there is a Heavenly Marriage, which is the marriage of GOOD and TRUTH. AE 411.

Verse 7. *Therefore my heart greatly rejoices, and with my song will I praise him.* The reason why *singing a song* signifies confession from joy of heart is because joy of heart expresses itself by singing, when it is in its fullness, for when the heart is full of joy, and thence also the thought, it then pours itself forth by a song, the joy of heart itself by the sound of the song, and the consequent joy of the thought by singing; the quality of the joy of the thought by the words of the song conformable and agreeable to the subject which is in the thought from the heart, and the quality of the joy of the

heart by the harmony, and the quantity of its joy by the elevation of the sound and in it of the words, all those things flow as it were spontaneously from the joy itself, and this by reason that all heaven is formed according to the affections of good and truth; the highest heaven according to the affections of good, and the middle heaven according to the affections of truth; thus also it is formed to joys, for every joy is from affection or from love: hence it is evident that the harmony of singing, and likewise that the art of music, can express various kinds of affections. From this cause it is that several kinds of musical instruments were applied in holy worship by the Jewish and Israelitish nation, each of which was expressive of the affections of celestial good, and of the affections of spiritual good, and thence of the joys, which were the subjects of their discourses; the stringed instruments were applied to the affections of spiritual good, and the wind-instruments to the affections of celestial good. AE 326.

### THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. *Unto you, O JEHOVAH, do I cry, O my rock.* These words not only teach the interesting lesson, above referred to in the *Exposition*, respecting the *Divine* and *Heavenly Marriage* of the GOOD and the TRUE, which forms a distinguishing characteristic of the Divine Authority of the sacred writings, but they inculcate also a doctrine which ought never to be forgotten by every sincere worshipper of the GREAT ALMIGHTY. The doctrine is, that GOOD derives all its power and strength from TRUTH, and that consequently the cultivation of TRUTH in the *understanding* ought never to be neglected as a thing of indifference, since the quality of GOOD in the *will* will ever depend on the quantity and quality of the knowledge of TRUTH from GOOD, which has been received in the understanding. This doctrine demands the particular attention of those well-disposed persons, who are apt to rest their acceptance with GOD on the sincerity of their *purposes*, without any regard to their *opinions*, urging in their excuse, that if the *life* be right, of what consequence is their *belief*? But the question is, can the *life* be *right*, if the *belief* be *wrong*, in other words, can the good of love and charity in the *will* be equally pure and equally operative in the case of its receiving no aid from an enlightened *understanding*, as it might have been if JEHOVAH and the ROCK had been united, and thus a well-disposed mind has the advantage of the *strength* of the *latter* and of the goodness of the *former*?

# PSALM 29

*A Psalm of David,*

1. Give to JEHOVAH, O you sons of the gods, give to JEHOVAH glory and strength.
2. Give to JEHOVAH the glory of his name; bow down to JEHOVAH in the ornament of holiness.
3. The voice of JEHOVAH is upon the waters; the GOD of glory thunders; JEHOVAH is on great waters.
4. The voice of JEHOVAH is full of power; the voice of JEHOVAH is full of majesty.
5. The voice of JEHOVAH breaks the cedars, yea, JEHOVAH breaks in pieces the cedars of Lebanon.
6. And he makes them skip like a calf, Lebanon and Sirion like the young of Unicorns.
7. The voice of JEHOVAH divides the flames of fire.
8. The voice of JEHOVAH shakes the wilderness; JEHOVAH shakes the wilderness of Kadish.
9. The voice of JEHOVAH makes the hinds to bring forth; and makes bare the forests; and in his temple does every one speak of glory.
10. JEHOVAH sits on the flood, yea, JEHOVAH sits a king for ever.
11. JEHOVAH gives strength to his people; JEHOVAH will bless his people with peace.

## The Internal Sense

That they who are in truths from the Word will adore the LORD, who is the Word, verses 1 to 4; of the power of Divine Truth from the LORD, verses 5 to 11.

## EXPOSITION

Verses 3 to 9. *The voice of JEHOVAH is upon the waters, the GOD of glory thunders, JEHOVAH is on great waters; the voice of JEHOVAH breaks the cedars, JEHOVAH breaks the cedars of Lebanon, and makes them to dance as a calf; Lebanon and, Sirion as a son of Unicorns; the voice of JEHOVAH divides the flames of fire; the voice of JEHOVAH makes the wilderness to tremble, makes to tremble the wilderness of Kadish; the voice of JEHOVAH makes the hinds to bring forth, and makes bare the forests; but in his temple every one says glory.* He who is not aware that singular things in the above words, as to every expression, are HOLY and DIVINE, may say within himself, if he be a mere natural man, what can this mean, that JEHOVAH *sits on the waters*, that, *by his voice he breaks the cedars, makes them to dance as a calf, and Lebanon as a son of unicorns*; that *he makes the lands to bring forth*, with several other particulars; for he knows not that the power of Divine Truth, or the Word, is described by those things in the spiritual sense; for in that sense, by *the voice of JEHOVAH*, which is there *thunder*, is meant Divine Truth or the Word in its power; by the *great waters*, on which JEHOVAH *sits*, are meant its truths; by the *cedars* and by *Lebanon*, which he *breaks*, are meant the false principles of the rational man; by *a calf and a son of unicorns* the false principles of the natural and sensual man; by *a flame of fire* the affection of what

is false; by *a wilderness and the wilderness of Kadish* the church where there is neither truth nor good; by *hinds* which JEHOVAH *makes to bring forth* are meant the Gentiles who are in natural good; and by *the forests which he makes bare* are meant the sciences and knowledges which the Word opens to them; wherefore it follows, "In his temple every one says glory," by which is meant, that in singular the things of the Word there are Divine Truths, for *temple* signifies the LORD, and hence the Word, also heaven and the church, and *glory* signifies Divine Truth. From these considerations it is evident, that in the Word there is not an expression which does not describe the Divine power of the Word against false principles of every kind amongst natural men, and the Divine power of reforming the nations. S. S. 18.

Verse 9. *The voice of JEHOVAH makes the hinds to bring forth, etc.* That there is an internal sense in this expression, is manifest from this consideration, that immediately afterwards it is said, *In his temple every one says glory*, which words, without a spiritual sense, do not cohere with the preceding. AC 6413.

The subject treated of in the above Psalm is concerning the Divine Truth which destroys falsities and evils; this Divine Truth is *the voice of JEHOVAH*; but *the glory which is said* is the Divine Truth which is in heaven and the church. AC 9926. see also AC 10182; see also AE 201.

Verse 10. JEHOVAH *sits on the flood*. *Walkings* and *journeyings* relate to the movements of man, and thence signify progressions of life, or progressions of the thought from the intention of the thought from the intention of the will; but *standings* and *sittings* appertain to the rest of man, and thence signify the esse of life, from which is the *existere* thereof, thus to cause to live: wherefore to *sit* upon thrones, when predicated of judgement, signifies to be in operation to judge, consequently also to judge, whence comes the expression *of sitting in judgement*, which denotes to do judgement; to *sit upon a throne* likewise, when treating of a kingdom, signifies to be king or to reign. Inasmuch as JEHOVAH, that is, the LORD, is the very esse of the life of all, therefore to *sit* is predicated of him in various parts of the Word, as in David, "JEHOVAH shall *sit* upon the flood, and he shall *sit* a king to eternity." Psalm 29:10.

Verse 11. JEHOVAH *will bless his people with peace*. Here is described the *peace* which they have who are in conjunction with the LORD by the reception of Divine Good and Divine Truth from him, and that it is *peace* in which and from which is heavenly joy. AE 365.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

The above is one of those Psalms, which leave no doubt on the well-disposed mind respecting the spiritual and internal sense contained in and conveyed by the sense of the letter. For in the description here given of what is called *the voice of JEHOVAH*, how plain it is to see, that it cannot be true, if its meaning be limited to the mere literal expressions by which it is announced? Whilst then the interpretation of this Psalm is earnestly recommended to the reader's attention as a satisfactory proof of the heavenly light by which the mind of the interpreter was illuminated, it is further pressed on his observation as a decisive and full demonstration, that the WORD OF THE MOST HIGH is replete with a wisdom worthy of its DIVINE AUTHOR, and at the same time is

calculated to elevate the human understanding to see by a light at once clear, edifying, and highly conducive to the promotion of its eternal happiness.

Verse 1. *Give to JEHOVAH, O you sons of the gods, give to JEHOVAH glory and strength.* What is here rendered *O you sons of the gods*, is expressed, in the received English version of the Psalms, by the term, *mighty*; but in the original Hebrew there is no such term, and it is merely said, *O you sons of the gods*. What is the proper sense and meaning of this expression, cannot perhaps be better understood than by the explanation of the original term, which is here rendered *gods*, as it is given in n. AC 8301 of the Arcana Coelestia. The words of the enlightened author are as follows:—"By *gods*, are meant the truths of good, and the reason is because by *gods* in a good sense are meant the angels, who are called *gods*, because they are substances or forms receptive of truth, in which is good from the LORD. The angels, consequently the truths of good which are from the LORD, are also meant by *gods* in the following passages:—"GOD stands in the company of GOD, in the midst of the *gods* he shall judge: I said you are *gods*, and you are all the sons of the Most High.' Psalm 82:1, 6. That the truths which proceed from the LORD are what are here meant by *gods*, is manifest from the consideration that it is first said, *the company of GOD*, and afterwards, *in the midst of gods*; That the term, GOD, is used in the WORD, where truth is treated of, see AC 2769, 2807, 2822, and that GOD in the supreme sense is the Divine Truth proceeding from the LORD, AC 7268. Again, "I will confess to you in my whole heart, before the gods I will sing psalms to you," Psalm 138:1; again, "There is none as you amongst the gods, O LORD," Psalm 86:8; again, "The GREAT GOD is JEHOVAH, and a GREAT KING over all gods," Psalm 14:3. The reason why it is so often said that JEHOVAH is above all *gods*, and that he is GOD of *Gods*, is because at that time several gods were worshipped, and the nations were distinguished by the gods whom they worshipped, and each nation believed that its own god was the supreme of all, and because hence a plurality of gods had a place in all minds.

The intelligent reader will not fail to discover, in the *glory* and *strength* which he is here required to *give to JEHOVAH*, evident traces of that *Marriage* of the GOOD and the TRUE, which has been so repeatedly referred to in the preceding pages, for he will see intuitively, that *glory* has more immediate reference to the DIVINE TRUTH, and *strength* to the DIVINE GOOD.

# PSALM 30

A Psalm, a Song at the dedication of the house of David,

1. I will extol you, O JEHOVAH, for you have raised me up, and not suffered my foes to rejoice over me.
2. O JEHOVAH, my GOD, I cried to you, and you have healed me.
3. O JEHOVAH, you have brought up my soul from hell; you have kept me alive from them that go down to the pit.
4. Sing to JEHOVAH, O you his saints, and give thanks at the remembrance of his holiness.
5. For his anger is but for a moment, in his favour is life; weeping may endure for a night, but in the morning there is singing.
6. And in my security I said, I shall never be moved.
7. O JEHOVAH, in your favour you have made my mountain to stand strong; you did hide your face, I was troubled.
8. Unto you, O JEHOVAH, I cried, and to you, O JEHOVAH, did I make my supplication.
9. What profit is there in my blood when I go down to the pit? Shall dust praise you? Shall it declare your truth?
10. Hear, O JEHOVAH, have mercy upon me; O JEHOVAH, be you my helper.
11. You have turned for me my mourning into dancing; you have put off my sackcloth and girded me with joy.
12. Therefore my glory shall sing praise to you and not be silent; O JEHOVAH my GOD, I will give thanks to you for ever.

## The Internal Sense

Of the glorification of the LORD'S humanity after he had suffered temptation, and the last, which was that of the cross, Verses 1 to 12.

## Exposition

Verse 2. *You have healed me.* That hereby is signified that the LORD alone preserves from evils, appears from the signification of *healing*, as denoting to cure and also to preserve from evils, for when diseases signify evils, to heal signifies their cure and preservation from them; as also in several passages in the Word; thus in Moses, "I kill and make alive, I smite and *heal*," Deut 32:39; and in Jeremiah, "Heal me JEHOVAH, that I may be healed, preserve me that I may be preserved," Jer 17:14; again, "I will cause health to come up upon you, and I will heal you of your plagues," Jer 30:17. And in David, "You have turned his whole bed *in his disease*; I said, JEHOVAH have mercy upon me, *heal my soul because I have sinned against you*" Psalm 41:3, 4; besides in many other passages, as Isaiah 6:10; 53:5; 57:18, 19. Jer 3:22; and because to heal has this signification, the LORD also calls himself a physician, "*They that be whole need not a physician*, but they that are sick; I came not to call the just but sinners to repentance," Matt 9:12, 13; Mark 2:17. Luke 5:31, 32. AC 8365.

There were *three* reasons why faith in the LORD healed the sick in the gospel, the *first* was, their acknowledging his Divine Omnipotence, and that he was GOD; the *second* was, because faith is acknowledgement and from acknowledgement contemplation, and all contemplation from acknowledgement causes another to be present, which is a common thing in the spiritual world, in this case therefore contemplation from the acknowledgement of the LORD'S Omnipotence, which was the acknowledgement from which they were first to view the LORD, when a new church should be established by him; hence it may appear, what is there understood by faith: the *third* reason was, that all the diseases which the LORD healed, represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the LORD, and indeed by looking to his Divine Omnipotence, and by repentance of the life, wherefore also he sometimes said, your sins are remitted you, go and sin no more; this faith also was represented and signified by their miraculous faith: but the faith whereby spiritual diseases are healed by the LORD, can only be given by truths from the Word, and by a life according to them, the truths themselves and the life according to them constituting the quality of the faith. AE 815.

Verse 7. *You did hide your faces and I was troubled.* For the proper signification of *hiding the face*, when applied to JEHOVAH, or the LORD, see the extract from the AE at verse 9 of chap. xxvii.

Verse 11. *You have turned for me my mourning into dancing; you have put off my sackcloth, and girded me with joy.* *Dancing* is here predicated of truths, and joy of goods, as also in other passages of the Word;. thus to put off *sackcloth* denotes to take away mourning over destroyed good, for by *putting on sackcloth* is signified mourning on account of the destruction of good. AC 4779.

# PSALM 31

To him that presides over the music, a Psalm of David.

1. With you, O JEHOVAH, do I take refuge; let me never be ashamed; deliver me in your justice.
2. Incline your ear to me, deliver me speedily; be to me a rock of strength,—a house of defence to save me.
3. For you are my rock and my fortress, therefore for your name's sake lead me and guide me.
4. Take me out of the net which they have hid for me, for you are my strength.
5. Into your hands I commit my spirit; you have redeemed me, O JEHOVAH GOD of truth!
6. I hate them that regard lying vanities; and I trust in JEHOVAH.
7. I will rejoice and be glad in your mercy, for you have considered my affliction; you have known my soul in distress;
8. And have not shut me up in the hand of the enemy; you have made my feet to stand in a broad place.
9. Have mercy upon me, O JEHOVAH, for I am in distress; mine eye is consumed with grief, even my soul and my belly.
10. For my life is consumed with sorrow, and my years with sighing; my strength fails because of mine iniquity, and my bones are consumed.
11. I am become a reproach amongst all mine enemies, and especially amongst my neighbours, and a terror to mine
12. I am forgotten as a dead *man* out of mind; I am become like a broken vessel.
13. For I have heard the slander of many; terror was on every side, while they consulted together against me; they devised to take away my life.
14. But I trusted in you, O JEHOVAH, I said you are my GOD.
15. In your hand are my times; deliver me from the hand of mine enemies, and from them that persecute me.
16. Cause your face to shine upon your servant; save me for your mercy's sake.
17. Let me not be ashamed, O JEHOVAH, for I have called upon you; let the wicked be ashamed, let them be silent in hell.
18. Let lying lips be silent, which speak harsh things against the righteous, with pride and scorn.
19. How great is your goodness which you have reserved for them that fear you! which you have worked for them that take refuge with you, before the sons of man.
20. You shall hide them in the secret of your presence from the pride of man; you shall conceal them in a tabernacle from the strife of tongues.
21. Blessed be JEHOVAH, for he makes his mercy wonderful to me in a fenced city.
22. But I said in my terror, I am cut off from before your eyes; nevertheless you heard the voice of my prayers when I cried to you.
23. O love JEHOVAH all you his saints; JEHOVAH preserved the faithful, and abundantly recompenses the proud doer.
24. Be of good courage; he will strengthen your heart, all you that hope in JEHOVAH.



## The Internal Sense

A prayer of the LORD to the FATHER that he will protect him against those who contrive mischief, verses 1 to 4; and who wish to kill him, verse 5; that thence he has grief of heart, verses 6 to 10; that they assault him with reproaches, as upon the cross, verses 11 to 13; that through his trust in the FATHER is delivered, verses 14 to 21; in despair thinking himself deserted, but he is not, verse 22; put your trust in the LORD, verses 23, 24.

## Exposition

Verse 5. *Into your hands I commit my spirit; you have redeemed me, O JEHOVAH GOD of truth.* To *redeem* denotes to deliver from falsities, and to reform by truths, this being the signification of *redeeming*, it is therefore said, O JEHOVAH GOD *of Truth*. AE 328.

Verse 8. *You have made my feet to stand in a broad place,* That by these Words is signified new life such as appertains to the regenerate man of the church, is manifest from the signification of *standing*, as denoting to be and to live, and also to sustain, concerning which see above, AE 414; and from the signification *feet*, as denoting the natural principle, which is the ultimate of Divine order, and the basis on which prior and superior things rest, and on which they subsist, concerning which see also above, AE 69, 600, 606; hence by *standing on the feet* is signified life in the full, because in the ultimate; and life is then in the full, when what is natural lives from what is spiritual; for the ultimate of man's life is in his natural principle; this ultimate is as a basis to his interior and superior principles, for these close in the ultimate and there subsist, wherefore unless the life be in the ultimate, it is not full, thus neither is it perfect. Moreover all interior or superior principles co-exist in the ultimate, as in their simultaneous abode, hence such as the ultimate is, such are the interior or superior principles, for these accommodate themselves to the ultimate, because it receives them. The like is signified by *standing on the feet* in David, "You have made my feet *to stand* in the breadth," Psalm 31:8; by *breadth*, is signified the Truth of doctrine from the Word, wherefore to *make my feet to stand in the breadth*, signifies to cause to live according to Divine Truths. AE 666.

By *standing on the feet* is signified natural life in agreement with spiritual life, and thus vivified by the LORD; the reason why this is signified is because by the spirit of life is meant the internal principle of man, which is called the internal man, which viewed in itself is spiritual, for the spirit of man thinks and wills, and to think and will in itself is spiritual; by *standing on the feet* is signified the external principle of man, which is also called the external man, which in itself is natural, for the body speaks and performs what its spirit thinks and wills, and to speak and to perform is natural. Every man who is reformed, is first reformed as to the internal man, and afterwards as to the external; the internal man is not reformed by merely knowing and understanding the truths and goods by which man is saved, but by willing and loving them, but the external man by speaking and doing those things which the internal man wills and loves, and in proportion as this is done, in the same proportion man is regenerated; the reason why he is not previously regenerated is because his internal principle is not previously in effects, but only in causes, and causes, unless they be in

effect, are dissipated, being like a house founded on ice, which falls when the ice is melted by the sun, in a word, he is like a man without feet, on which to stand and walk; the case is the same with the internal or spiritual man unless he be founded in the external or natural. AR 5, 10.

By *breadth* is signified the Truth of the Church, and the reason is because in the spiritual world there are four quarters, the east, the west, the south and the north, and the east and west make its length, and the south and north its breadth; and because in the east and west they dwell who are in the good of love, and therefore by east and west is signified good, hence in like manner by length; and because in the south and north they dwell who are in the Truths of wisdom, and therefore by south and north is signified Truth, hence in like manner by breadth. That by *breadth* is signified Truth, may be manifest from the following passages in the Word, "JEHOVAH, you have not shut me up into the hand of the enemy, you have made my feet to stand in *a broad place*," Psalm 31:8. "I called upon JEHOVAH from my distress, he *answered me in the breadth*," Psalm 67:5. "JEHOVAH brought me forth into the breadth; he delivered me," Psalm 17:20. "Ashur shall pass through Judah, he shall over-flow and pass through, and the stretching-out of his wings shall be the fullness of breadth," Isaiah 8:8. Nor is any thing else meant by the *breadth* of the City New Jerusalem, Apocr 21:16; for since by the New Jerusalem is meant a new church, by its breadth and length it is impossible to suppose that breadth and length can be signified but only truth and its good, for these are what constitute a church; as likewise in Zechariah, "I said to the angel, whither go you? He said, to measure Jerusalem, that I may see what is the breadth thereof and the length thereof," Zech 2:2. In like manner by the breadths and lengths of the now temple and new earth in Ezekiel, xl. xlii. xliii. xlv. xlvi. xlvii. AR 861.

Verse 9. *Have mercy upon me, O JEHOVAH, for I am in distress, mine eye is consumed with grief, my soul and my belly.* By the *eye*, the *soul*, and the *belly* is here signified the understanding and thence the exterior and interior thought of Truth, thus by *belly* are signified the interior things of the understanding, which are said to be *consumed with grief*, when they perish by falsities. AE 622.

A state of temptations is also described by the above Words; by the *eye* is signified the understanding; by the *soul* faith and the understanding of truth; by the *belly* faith and the understanding of good; the reason why this is signified by the belly is because the belly receives food, and by food and bread is signified nutritive good; in this case understanding and faith; their defect in temptation is signified by being *consumed with grief*. AE 750.

Verse 16. *Cause your face to shine upon your servant, etc.* To *cause the face to shine*, signifies to illustrate with Divine truth from Divine love; that this is meant by *causing the face to shine*, is because Divine Truth, which proceeds from the LORD as the sun of the angelic heaven gives all light there, and also illustrates the minds of angels and fills them with wisdom, wherefore the face of the LORD, in a proper sense, is the sun of heaven, for the LORD appears to the angels of the interior heavens as a sun, and this from his Divine love, for love in heaven, when presented to view appears as fire, but the Divine love as a sun. From that sun proceed both heat and light, the heat is the Divine Good, and the light the Divine Truth. Hence it is evident that *to cause your face to shine upon your servant* is meant to illustrate with Divine truth from Divine

good, wherefore it is added, *save me for your mercy's sake, mercy* is of Divine goodness. AE 412.

Verse 20. *You shall hide them in the secret of your faces from the pride of man; you shall conceal them in the tabernacle from the strife of tongues.* To *hide them in the secret of your faces* is in the Divine good not apparent before others; and to *conceal them in your tabernacle* is in the Divine truth, the *pride of men and the strife of tongues* are the evils of what is false and the falsities of what is evil, for pride is predicated of evils, because they are of self-love, and *man* signifies what is true and what is false; *the strife of tongues* is the false of evil. AE 412.

By the *secret of faces*, in which JEHOVAH *hides himself*, is signified the Divine good of the Divine love, for the *face of JEHOVAH* signifies the good of love, and what is *hidden* what is interior belonging to man; by the *pride of man* is signified the proud conceit of self-intelligence; by *tabernacle* is signified Divine truth; by the *strife of tongues* is signified the false principle of religion, from which men reason against truths. AE 455.

# PSALM 32

A *Psalm* of David, (Mashkil) Instructive.

1. Blessed is he whose transgression is forgiven, whose sin is covered.
2. Blessed is the man to whom JEHOVAH imputes not iniquity, and in whose spirit there is no guile.
3. When I kept silence, my bones were consumed, through my roaring all the day.
4. For day and night your hand was heavy upon me; my moisture is turned into the dryness of summer. Selah.
5. I acknowledge my sin to you, and mine iniquity have I not hid; I said, I will confess my transgressions to JEHOVAH, and you forgave the iniquity of my sin. Selah.
6. Upon this account shall every one that is godly pray to you, in the season when you may be found; truly, in the floods of great waters they shall not reach to him.
7. You are my hiding-place; you do preserve me from trouble; you do encompass me with songs of deliverance. Selah.
8. I will instruct you, I will teach you the way in which you shall walk; I will counsel *you*; mine eye shall be upon you,
9. Be not as the horse and mule which have no understanding; whose mouth must be held in with bit and bridle, lest they come near to you.
10. Many are the sorrows of the wicked, but mercy shall encompass him that trusts in JEHOVAH.
11. Rejoice in JEHOVAH, and exult you just; and sing aloud all you upright in heart.

## The Internal Sense

That the just is blessed, verses 1, 2; the grievousness of his temptations is described, verses 3, 4; confession of infirmities, and that he is delivered, verses 5 to 7; that he is wise, verses 8, 9; that he has confidence, verses 10, 11.

## Exposition

Verse 1. *He whose transgression is forgiven, whose sin is covered.* Mention is made of *transgressions*, also of *sin*, by reason of the marriage of truth and good in singular the things of the Word, for *transgression* signifies evil against, truth, which is the lesser evil, and *sin* evil against good, which is the greater; hence it is that mention is made of both. AC 6563.

Verse 3. *When I kept silence my bones were consumed through my roaring all the day.* That *roaring* signifies grievous lamentation arising from grief of heart, is manifest from these words, also from these, "I am feeble and sore broken, I have roared by reason of the disquietness of my heart." Psalm 38:8. AE 601.

Verse 6. *For this shall every one that is godly pray to you when you may be found, but in the floods of great waters they shall not reach him.* That a *flood of waters*, or an inundation, signifies temptation, is manifest from these Words in Ezekiel, "Thus says the LORD JEHOVAH, I will rend it with a stormy wind in my wrath, and there shall be an overflowing rain in mine anger, and great hail stones in my fury to consume it; that I may destroy the wall which you have daubed with what is untempered," Ezek 13:13, 14; where a *stormy wind* and an *overflowing rain* denote the desolation of what is false; a *wall daubed with what is untempered*, denotes what is feigned appearing as true; and in Isaiah, "JEHOVAH GOD a protection from inundation, a shade from the heat, for the spirit of the violent is as an inundation against a wall," Is 25:5, *inundation* here denotes temptation as to things intellectual, and is distinguished from temptation as to things voluntary, which is called *heat*. Again, "Behold the LORD has a strong and mighty one, as an inundation of hail, a storm of destruction, as an inundation of strong waters over-inundating," Is 28:2; the degrees of temptation are here described; again, in the same prophet, "When you passest through the waters, I will be with you, and through the rivers, they shall not overflow you; when you walkest through the fire you shall not be burned, neither shall the flame kindle upon you," Is 43:3; where *waters* and *rivers* denote falsities and phantasies; *fire* and *flame* denote evils and cravings; and in David, "Upon this every one that is godly shall pray to you, when you may be found, but in the floods of great waters they shall not reach him," Psalm 32:6; where an *inundation of waters* denotes temptation, which is also called a *flood*. AC 739.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

*Transgression* is an offence against the purity of DIVINE TRUTH, and therefore its *remission*, or what amounts to the same thing, its *removal*, cannot be effected but by the implantation of DIVINE TRUTH in its place; *sin* again is an offence against the DIVINE GOOD, and consequently its *covering* will require the presence and operation of the DIVINE GOOD to hide its pollutions. The *blessedness* then here announced is manifestly the communication of the DIVINE TRUTH and the DIVINE GOOD to the humble and sincere, who are desirous to have their natural errors of *understanding* supplanted by the one, and their natural corruptions of the *will covered* by the other.

Verse 3. *When I kept silence my bones were consumed through my roaring all the day.* If the reader be content with the mere literal meaning of this passage, he will find a difficulty in discovering the connection here insisted on between the *silence of the tongue* and the *consumption of the bones*, for there does not appear to be any connection between the one and the other. But this difficulty vanishes, whenever the views of the mind are elevated above the letter, to contemplate the spiritual sense of the passage, and by the bright light of correspondence to behold and to delight in the instructive and proper meaning of the two terms *silence* and *bones*. For what is *spiritual silence* but the torpor and inactivity of spiritual thought, occasioned in the present instances by a state of spiritual temptation? And what are *spiritual bones* but those principles in the human mind, on which all thought rests, and by which it exercises its activity, and thus gives utterance to the truth in which it principally delights? Here then we discover at once a connection between *silence*, or inactive thought, and *bones*, or the principles on which thought rests, and by which it gives utterance to its ideas. We see, therefore, at the same time, how a state of spiritual

temptation must always have a joint effect on the *tongue* and the *bones*, by checking the activity of thought in the one, and its exercise in the other.

That by *bones* is figuratively signified something *intellectual* proper to man, both as to what is true and what is false, may be seen confirmed by a variety of passages from the HOLY WORD collected together in AC 3812, of the *Arcana Coelestia*, to which the reader is referred for the fullest and most satisfactory information on the subject.

# PSALM 33

1. Sing you just in JEHOVAH; praise is becoming to the upright.
2. Praise you JEHOVAH on the harp; sing to him with an instrument of ten strings.
3. Sing to him a new song; play excellently to him with a loud noise.
4. For the word of JEHOVAH is right, and all his works are *done* in truth.
5. He loves justice and judgement; the earth is full of the mercy of JEHOVAH.
6. By the Word of JEHOVAH were the heavens made, and all the host thereof by the breath of his mouth.
7. He gathers together as a heap the waters of the sea; he gives the depths for treasures.
8. Let all the earth fear JEHOVAH; let all the inhabitants of the world stand in awe of him.
9. For he spoke and it was done; he commanded and it stood firm.
10. JEHOVAH has frustrated the counsel of the nations; he has annulled the devices of the peoples.
11. The counsel of JEHOVAH will stand for ever; the thoughts of his heart from generation to generation.
12. Blessed is the nation whose GOD is JEHOVAH, the people whom he has chosen for his inheritance.
13. JEHOVAH looks from heaven; he beholds all the sons of man.
14. From the place of his habitation he views all the inhabitants of the earth.
15. He forms their hearts together, he observes all their works.
16. A king is not saved by the multitude of an army; a mighty man is not delivered by much strength.
17. A horse is a vain thing for safety, and he shall not deliver by his great strength.
18. Behold, the eye of JEHOVAH is on them that fear him, on them that hope in his mercy;
19. To deliver their soul from death, and to keep them alive in famine.
20. Our soul waits for JEHOVAH; he is our help and our shield.
21. Truly our heart shall rejoice in him, for we have trusted in his holy name.
22. Let your mercy, O JEHOVAH, be upon us, according as we hope in you.

## The Internal Sense

Celebration of the LORD because the church is from him by means of the Word, verses 1 to 9; however the wicked may oppose, yet so it will be, verses 10, 11; blessed are they who are of that church, verses 12 to 15; that self-derived intelligence will effect nothing, verses 16, 17; that they will be saved who trust in the LORD, verses 18 to 22.

## Exposition

Verses 1, 2, 3. *Sing you just in JEHOVAH; praise is becoming to the upright; praise JEHOVAH on the harp, sing to him with an instrument of ten strings; sing to him a new song, play excellently to him with a loud noise.* Inasmuch as joy of heart is from celestial love and from spiritual love, therefore it is said, "Sing you just in JEHOVAH, praise JEHOVAH on the harp, play to him on an instrument of ten strings; sing you just,

is said of those who are in celestial love; praise on the harp and play on the psaltery," of those who are in spiritual love; that they are called *just* who are in celestial love, may be seen above, AE 204; and that the *harp* and *an instrument often strings*, are predicated of those who are in spiritual love, see also above, AE 323; and whereas a song is confession from joy originating in those lines, therefore it is said, "Confess to JEHOVAH, sing to him a new song; the exaltation of joy arising from fullness is signified *by playing excellently to him with a loud noise*." AE 326. See also AE 323.

Verses 1 to 4. In the word mention is made of various instruments, and each has its particular signification, as will be shown, by the divine mercy of the LORD, in its proper place: at present we shall only adduce some passages from David in relation thereto; as for instance, "I will offer in the *tent* of JEHOVAH sacrifices of shouting, I will *sing* and *play* to JEHOVAH," Psalm 27:6; where by *tent* is expressed what is celestial, and by *shouting*, *singing*, and *playing*, what is spiritual. Again, "Sing to JEHOVAH, you just, for praise is becoming to the upright: confess to JEHOVAH on the *harp*, play to him on the *psaltery*, an instrument of ten strings; *sing* to him a new song, *play* skilfully with a loud noise, because the word of JEHOVAH is right, and all his work is in truth," Psalm 33:1 - 4; signifying the truths of faith whereof such things are predicated: things spiritual, or the truths and good things of faith were celebrated by the *harp* and *psaltery*, by *singing* and the like; whereas things holy, or the celestial things of faith, were celebrated by wind instruments, as trumpets and the like: hence so many instruments were used about the temple, and it was ordained so frequently, that this or that should be celebrated with particular instruments, and this is the reason why instruments were applied and understood to signify the things themselves which were celebrated by them. It is worthy to be remarked, that angels and spirits, according to their differences with respect to goodness and truth, distinguish tones, and this not only in the case of singing and of instruments, but also in the words of speech, and admit only such tones as are in concord, so that there is an agreement of tones, consequently of instruments, with the nature and essence of goodness and truth. AC 420.

Verse 6. By the word of JEHOVAH *were the heavens made, and all the host of them by the breath of his mouth*. The *armies of them*, or of the heavens, denote truths, and whereas by *host* or *armies* are signified truths, therefore the sons of the kingdom and angels, by virtue of the truths in which they are principled, are called the *armies* of the heavens, as in Luke, "Suddenly there was present with the angel a multitude of the heavenly army praising GOD," Luke 2:13. So in David, "Bless you JEHOVAH, all his armies; you ministers of his that do his will," Psalm 103:21; and again, "Praise JEHOVAH, all you his angels; praise him, all you his armies," Psalm 148:2. AC 448.

*The Word of JEHOVAH* is the Divine Truth proceeding from the LORD; *the breath* [or spirit] *of the mouth of JEHOVAH* is life thence derived; the *heavens thence made, and all the armies of them*, are the angels so far as they are receptions of the Divine Truth; the reason why the heavens denote angels is because angels constitute heaven; and since angels are receptions of Divine Truth, therefore by angels, in the abstract sense, are signified the Divine Truths which are from the LORD, see AC 8192; and that the *armies of heaven* in the same sense denote Divine Truths, see AC 3448, 7230, 7988; hence it may be manifest what is signified by the Word in John, "In the beginning was the Word, and the Word was with God, and GOD was the Word; all things were made by him, and without him was nothing made that was made; and the Word was made



flesh and dwelt among us, and we have seen his glory," John 1:13; that the LORD is here meant by the Word, is evident, for it is said, that *the Word was made flesh*. AC 9987.

The *Word of JEHOVAH by which the heavens were made*, and *the breath* [or spirit] *of his mouth by which their armies*, signify the Divine Truth proceeding from the LORD; the *armies of the heavens* are all things of love and faith; *the waters of the sea which he gathers into a heap*, signify the knowledges of truth, and truths in general, which are together in the natural man; *the depths which he gives for treasures* signify sensual scientifics, which are the most general and ultimate things of the natural man, and in which together are interior or superior truths, whence they are called *treasures* AE 275.

Without the Divine Truth of the Word, which in its essence is the Divine good of the Divine love and the Divine truth of the Divine wisdom of the LORD, man cannot have life; by the Word there is conjunction of the LORD with man, and of man with the LORD, and by that conjunction there is life; there must be something from the LORD which can be received by man, by which there may be conjunction, and thence eternal life. AR 200.

Verse 8. *Let all the earth fear JEHOVAH; let all the inhabitants of the world stand in awe of him*. By *world* in general is signified the church as to all things belonging thereto, as well goods as truths, but specifically it signifies the church as to good, as is the case more especially when the *earth* is mentioned at the same time: that by the *earth*, in the word, is signified the church, was shown above, AE 304, 697; but when the *world* is mentioned at the same time, then by the *earth* is signified the church as to truth; for there are two things which constitute the church, namely truth and good, and these two are signified by the earth and world: thus in Isaiah, "With my soul have I desired you in the night; with my spirit also in the midst of me have I expected you in the morning; for when you teach the *earth* your judgements, the inhabitants of the *world* learn justice," Is 26:9; and in David: "Let all the *earth* fear JEHOVAH, let all the inhabitants of the *world* stand in awe of him:" here by the *earth* are signified those who are in the truths of the church, and by the inhabitants of the *world* those who are in the goods of the church. AE 741.

Verse 10. JEHOVAH *frustrates the counsel of the nations, etc*. *People* denote those who are against the truths of the spiritual church, thus who are in falsities, and *nations* those who are against the goods of the celestial church, thus who are in evils, these things are signified also by the people and nations who were driven out, of the land of Canaan. AE 331.

Verse 11. *Generations* denote what is eternal, because by theirs, in the internal sense, are meant the *generations* of faith and charity, thus which are of heaven and the church, which are eternal; by the sons of Israel, of whom *generations* are predicated, is also signified the church. That by *generations* is signified what is eternal, is evident from the following passages in the word, "My justice shall be to eternity, and my salvation to *generations of generations*; awake according to the days of antiquity, *generations* of eternities," Isaiah 51:8, 9; again, "The counsel of JEHOVAH shall stand to eternity, the thoughts of his heart to *generations* and *generations*," Psalm 33:11. It is said to eternity, and *generation* to *generations*, and eternity is predicated of the

divine celestial principle or good, and *generations* of the divine spiritual principle or truth; for in the Word, especially the prophetic, there are generally two expressions concerning one and the same thing, as in the passage's above quoted, to eternity and to *generation* and *generation*, and this on account of the celestial marriage in all and singular things of the Word; the celestial marriage is the marriage of good and of truth, or the conjunction of the LORD and of heaven. AC 9263.

Verse 18. *Behold the eye of JEHOVAH is on them that fear him*, etc. Inasmuch as the *fear* of JEHOVAH signifies the reception of Divine truth, and *mercy* the reception of Divine good, therefore it is said that the eye and the good pleasure of JEHOVAH are upon them that fear him, upon them that hope in his mercy. AE 696.

Verse 18. *Behold the eye of JEHOVAH is on them that fear him*. *Eyes*, when predicated of the LORD, signify the Divine Providence, and the reason is because when predicated of man, they signify the understanding, and the Divine understanding, as being infinite, is the Divine Providence. AE 88.

Verses 18, 19. *Behold the eye of JEHOVAH is on them that fear him, to deliver their soul from death, and to keep them alive in famine*. By those that fear JEHOVAH are meant those who love to do his commandments; by *delivering their soul from death* is signified from evils and falsities, and thereby from damnation: by *keeping them alive in famine* is signified to give spiritual life according to desire; desire for the knowledges of truth and good is the affection of spiritual truth, which is given only to those who are in the good of life, that is, who do the commandments of the LORD, who, as was said, are meant by *those that fear the LORD*. That by *famine* is signified the privation, defect, and ignorance of the knowledges of truth and good, is manifest from the signification of *famine*, as being the privation of the knowledges of truth and good, also a defect and ignorance of those knowledges. AE 386.

## The Translator's Notes and Observations

Verse 17. *A horse is a vain thing for safety*. What is here called *a vain thing* is expressed in the original Hebrew by a term, which properly signifies *a lie*, intimating that the natural understanding of man, which is figured by *a horse*, is in direct opposition to the Divine Truth, and thus not to be depended on for salvation.

### PSALM XXXIV.

A Psalm of David, when he changed his behaviour towards Abimelech, and drove him away, and he departed.

1. I will bless JEHOVAH at all times; his praise shall be continually in my mouth.
2. In JEHOVAH my soul shall boast; the afflicted shall hear and be glad.
3. O magnify JEHOVAH with me, and let us exalt his name together.
4. I sought JEHOVAH, and he answered me, and delivered me from all my fears.
5. They look to him and are enlightened, and their faces are not ashamed.
6. This poor *man* cried, and JEHOVAH heard, and saved him from all his distresses.
7. The angel of JEHOVAH camps round about them that fear him, and delivers them.

8. O taste and see how good JEHOVAH is! Blessed is the man that trusted in him.
9. O fear JEHOVAH you his saints, for there is no lack to them that fear him.
10. The young lions do lack and suffer hunger; but they who seek JEHOVAH shall not lack any good.
11. Come you children hearken to me, I will teach you the fear of JEHOVAH.
12. Who is the man that desires life, that loves many days to see good?
13. Keep your tongue from evil, and your lips from speaking deceit.
14. Depart from evil, and do good; seek peace, and pursue it.
15. The eyes of JEHOVAH are upon the just, and his ears are open to their cry.
16. The face of JEHOVAH is against them that do evil, to cut off the remembrance of them from the earth.
17. They cry, and JEHOVAH hears, and delivers them out of all their distresses.
18. JEHOVAH is near to them that are of a broken heart, and he saves them that are of a contrite spirit.
19. Many are the evils of the just, and JEHOVAH delivers him out of them all.
20. He preserves all his bones; not one of them is broken.
21. Evil shall slay the wicked, and they that hate the just shall be condemned.
22. JEHOVAH redeems the soul of his servants; and none of them that trust in him shall be condemned.

## The Internal Sense

Celebration of the LORD, because he delivers them that trust in him from all evil, verses 1 to 11; that he will preserve the good, and that the wicked will perish, verses 12 to 22.

## Exposition

Verses 4, 6. *I sought JEHOVAH, and he answered me. etc.* It is a general [rule or law] in all divine worship, that man should first will, desire, and pray, and then that the LORD should answer, inform, and do, otherwise man does not receive any thing divine. We read frequently in the Word, that the LORD answers when they call upon and cry to him, as in Psalm 34:4, 6; but yet the LORD gives them to ask and what to ask, wherefore the LORD knows it before, but still the LORD wills that man should ask first, to the end that he may do it as from himself, and thus it is appropriated to him; otherwise if the petition itself were not from the LORD, it would not be said that they should receive what they asked. AE 376.

Verses 9, 10. *O fear JEHOVAH you his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger, but they who seek JEHOVAH shall not lack any good.* They who *fear JEHOVAH and have no want*, here signify those who love to do the commandments of the LORD, and they who *seek JEHOVAH and shall not lack any good*, signify those who are therefore loved by the LORD, and receive from him truths and goods; the *young lions who lack and suffer hunger*, signify those who are knowing and wise from themselves; to *lack and be hungry* denotes that they have neither truth nor good. AE 386.

Verse 12. *Who is the man that desires life*, [lives]. In this and in other passages mention is made of *lives* in the plural, because there are two faculties of *life* in man,

one which is called understanding, and which is of truth, and the other which is called will, and is of good; these two *lives* or faculties of *life* make one, when the understanding is of the will, or, what is the same thing, when truth is of good; hence it is that in the Hebrew tongue so frequent mention is made of *life* and also of *lives*. In respect to *lives*, they signify in the plural both what is of the will and what is of the understanding, consequently what is of good, and what is of truth; for the life of man is nothing else but good and truth wherein is life from the LORD, inasmuch as man, without good and truth and the *life* therein, is no man; for man without these principles would not be able to will any thing or to think any thing, all his faculty of willing being derived from what is good or not good; and all his faculty of thinking being derived from what is true or not true; hence man has *lives*, which are one life when his thought is derived from his will-principle, that is, when truth which is of faith is derived from good which is of love. AC 3623.

Verse 13. *Keep your tongue from evil, etc.* By the *lips* and *tongue*, with which they speak a lie and guile, is signified the thought with intention of persuading falsities against truths, and of seducing. AE 866.

Verse 14. *Depart from evil, and do good; seek peace and pursue it.* *Peace* is a blessed principle of the heart and soul arising from conjunction of the LORD with heaven and the church, and this from the conjunction of good and truth with those who are there, hence there is no longer any combat of what is evil and false against what is good and true, or no disagreement or war in a spiritual sense; the consequence is peace, in which is effected all fructification of good and multiplication of truth, consequently all wisdom and intelligence: and whereas this peace is from the LORD alone, and from him with the angels in heaven and with men in the church, therefore by *peace* in the supreme sense is meant the LORD, and in a respective sense heaven and the church, consequently good conjoined to truth with those who are there. From this description of *peace* an idea may be formed of the signification of *peace* in the following passages, "Depart from evil and do good, seek peace and pursue it," Psalm 34:14; where *peace* denotes all things which are; of heaven and the church, whence comes the happiness of eternal life; and since this happiness appertains only to those who are in good, therefore it, is said, "Depart from evil and do good, seek peace and pursue it," again: "Much peace have they who love your law, and nothing shall offend them; I have hoped for your salvation, and done your commandments," Psalm 119:165, 166; where peace denotes what is celestially blessed, happy, and delightful, and since these blessings are given only to those who love to do the commandments of the LORD, therefore it is said, "Much peace have they who love your law, I have hoped for your salvation O JEHOVAH, and have done your commandments." Salvation denotes eternal life, that they have no infestation from evils and falsities, is signified by *nothing offending them*. AE 365.

Verse 16. *The face of JEHOVAH is against them that do evil, to cut off the remembrance of them from the earth,* Inasmuch as the wicked, in the other world, are in the evil of punishment, therefore it is supposed by them that this is from the LORD, and that he looks at them with an angry look, and casts them into hell and punishes, like a man in a passion, when yet the LORD never regards any one but from love and mercy. AE 412.

Verse 20. *He keeps all his bones, not one of them is broken.* That by these Words is signified scientific truth, and that it shall be entire, appears from the signification of *bone*, as denoting the ultimate in which interior things terminate as in their bases, that they may be supported to prevent their being severed to pieces; such an ultimate in spiritual things is the scientific principle, for all spiritual truths and goods flow down according to order into inferior things [or principles], and terminate at length in scientifics, and there present themselves visibly to man; that not to *break* denotes that it shall be entire, is evident. The scientific principle is said to be entire, when it admits into itself nothing but truths which are in agreement with their good, for the scientific principle is the common receptacle. Moreover scientifics are circumstanced like the bones in man; if they be not entire, or in their order, as when they are out of joint, or distorted, the form of the body hence varies, and according to it the actions. AC 8005.

## The Translator's Notes and Observations

Verse 7. *The angel of JEHOVAH camps round about them that fear him, and delivers them.* The doctrine of the *ministration of angels* is here insisted on and expressed in the strongest terms, being called an *encampment round about them that fear him*, which manifestly implies that man, as to his soul or spirit, is *in the midst of them*, and is thus guarded by their angelic protection. It may be objected perhaps, that the *Divine protection of the LORD alone*, is a sufficient security for man against all the attempts of his spiritual adversaries, and that consequently then; is no need of additional succour from the above *ministration*. This objection is *specious*, because it is certainly true that the LORD *alone* is a guardian both willing and able to defend his creature man; but then it surely merits consideration, that the *ministration of angels* is not so much for the purpose of *lending aid* to the LORD in his administration of the concerns of mankind, as with a view to extend his mercy by finding an employment for the innumerable host of his angelic kingdom, which is to them at once the most delightful and the most beneficial. It is not then *necessity*, but the *superabundance of the Divine mercy*, to which we are indebted for the above *angelic encampment*, which at once makes manifest the adorable love of our HEAVENLY FATHER, brings into fuller exercise the affection and thoughts of his *ministering spirits*, and provides more fully for the guardianship and comfort of mankind.

Verse 8. *O taste and see how good JEHOVAH is.* *Tasting* has relation to the *will* of man, and *seeing* to his *understanding*, consequently the injunction to *taste and see that JEHOVAH is good*, implies the *combined* exercise of these two faculties. It is not sufficient therefore that man only *tastes* the Divine goodness in his *will*, unless he also *seen* it with his *understanding*, nor that he *sees* it with his *understanding*, unless he at the same time *tastes* it in his *will*, consequently it is an imperative duty binding on every Christian, to apply both his *will* and *understanding unitedly* to the sublime and momentous purpose here pointed at, to *taste and see that JEHOVAH is good*.

Verse 20. *He keeps all his bones, and not one of them is broken.* This passage is a proof, amongst a thousand others, of the internal sense contained in the letter of the Sacred Volume of Revelation, for what eye cannot see that the *bones* here spoken of cannot possibly mean the natural bones of the material body? We are compelled then to interpret the expression as relating to the *interior bones* of the spirit of man, and that these bones are the scientific principle of the human mind, will appear in the

plainest and most satisfactory manner from consulting what has been just above said on the subject in the *Exposition*.

# PSALM 35

*A Psalm of David.*

1. Contend, O JEHOVAH, with them that contend with me; fight against them that fight against me.
2. Take hold of shield and buckler, and arise for my help.
3. Draw out also the spear, and stand between me and my persecutors; say to my soul, I am your salvation.
4. Let them be ashamed and blush that seek my soul; let them be turned back, and brought to confusion that devise my hurt.
5. Let them be as chaff before the wind, and let the Angel of JEHOVAH drive them away.
6. Let their way be dark and slippery, and let the Angel of JEHOVAH pursue them.
7. For without cause have they hid for me their net; without cause have they dug a pit for my soul.
8. Let destruction come upon him unawares, and let his net which he has hid catch himself; let him fall into destruction.
9. And my soul shall exult in JEHOVAH, it shall be glad in his salvation.
10. All my bones shall say, O JEHOVAH, who is like you, delivering the afflicted from him that is too strong for him, yea, the afflicted and needy from him that spoils him?
11. Fierce witnesses have risen up; they question me concerning things that I know not.
12. They recompense me evil for good,—the spoiling of my soul.
13. But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting, and my prayer returned into my own bosom.
14. I conducted myself as if it were for my companion and my brother; I bowed myself in mourning as bewailing a mother.
15. And when I halted they were glad and gathered themselves together; the abjects, whom I knew not, gathered themselves together against me; they did rend me, nor were they silent.
16. With profane mockers at feasts they gnashed upon me with their teeth.
17. LORD, how long will you look on? Rescue my soul from their destructions, my only one from the lions.
18. I will celebrate you in the great congregation; I will praise you among many people.
19. Let not my enemies unjustly rejoice over me; let them not wink with their eye that hate me without a cause;
20. For they speak not peace, and devise words of deceit against those that are peaceable in the earth;
21. They open their mouth wide against me; they say, Aha! aha! our eye has beheld.
22. You have seen, O JEHOVAH! be not silent, O LORD, be not far from me.
23. Arouse yourself, and awake to my judgement, O my GOD, and my LORD, to *plead* my cause.
24. Judge me according to your justice, O JEHOVAH my GOD, and let them not rejoice over me.

25. Let them not say in their hearts, Aha! that is our desire; let them not say, we have swallowed him up.
26. Let them be ashamed and blush together that rejoice in my hurt; let them be clothed with shame and ignominy that exalt themselves against me.
27. Let them sing and be glad that delight in my justice; let them say continually, let JEHOVAH be magnified! who has pleasure in the peace of his servant.
28. And my tongue shall proclaim your justice, and your praise, all the day long.

## The Internal Sense

Of the LORD'S combats against the hells, and their subjugation and prostration, verses 1 to 9; that they seek to put him to death, because he wishes to do them good, whence he is grieved, verses 10 to 16; a prayer to be preserved from them that he may rejoice, verses 17, 18; that they blaspheme him, verses 19 to 21, 25; that through his Divine [principle] He will overcome them, verses 22, 23, 24, 26; wherefore the justice of the LORD will be praised, verses 27, 28.

## Exposition

Verses 1, 2, 3. *Contend O JEHOVAH, with them that contend with me; fight against them that fight against me. Take hold of shield and buckler, and arise for my help; draw out also the spear, and stand between me and my persecutors; say to my soul, I am your salvation.* That in this passage by *fighting, taking hold of shield and buckler, and drawing out the spear*, is not signified to lay hold of those warlike arms, is evident, for it is spoken of JEHOVAH, but it is so expressed because all the weapons of war signify such things as have relation to spiritual war; by a *shield* inasmuch as it protects the head, is signified defence against falsities destroying the understanding of truth; by a *buckler*, inasmuch as it protects the breast is signified protection against the falsities destructive of charity, which is the will of good; and by a *spear*, since it protects all things of the body, is signified protection in general; inasmuch as such things are signified therefore it is added, "Say to my soul, I am your salvation."

Since JEHOVAH, that is, the LORD, protects man from the hells, that is, from the evils and falsities continually arising thence, therefore the LORD is called *Jehovah Zebaoth*, that is, JEHOVAH *of Armies*, and by armies are signified the truths and goods of heaven and of the church in the complex, by which the LORD removes the hells in general, and with every individual in particular; hence it is that fighting and warfare are attributed to JEHOVAH as a hero and a man of war in combat, as may be manifest from the following passages, "JEHOVAH ZEBAOth descends to fight on Mount Zion and upon its hill," and in Zechariah, "JEHOVAH shall go forth and fight against those nations as when he fought in the day of battle," Zech 14:3; and in Isaiah, "JEHOVAH shall go forth as a mighty man, he shall stir up zeal as a man of war, he shall prevail over his enemies," Is 42:13; and in Moses, "JEHOVAH will wage war against Amalek from generation to generation," Exod 17:10; this was said, because by Amalek are signified those falsities of evil, which continually infest the truths and goods of the church. AE 734.

Verse 10. *All my bones shall say, O JEHOVAH, who is as you, delivering the poor from him that is too strong for him, the poor and needy from him that spoils him? Bones*



here denote scientific truths, see AC 8005; the *needy* in this passage denote those who are in little truth, and the *poor* denote those who are in little good, and are infested by evils and falsities, from those infestations also the *needy* are called *afflicted* in the original tongue, for to be afflicted is to be infested by falsities. AC 9209.

The reason why mention is here made of both *poor* and *needy* is because it is according to the style of the WORD, that where truth is spoken of, good is also spoken of, and in the opposite sense, where the false is spoken of, evil is also spoken of, because they make one, and are as a marriage, wherefore *poor* and *needy* are named together, for by *poor* are meant those who are deficient in the knowledges of good, and by *needy* those who are deficient in the knowledges of truth. AE 238.

Verse 13. *But as for me, when they were sick, my clothing was sackcloth, etc.* By being *clothed in sackcloth*, is signified lamentation on account of the devastation of truth in the church; for *garments* signify truths, wherefore to be *clothed in sackcloth*, which is not a garment, signifies lamentation, because there is no truth, and where there is no truth there is no church. The children of Israel represented lamentation by various things, which, owing to their correspondences were significative, as by putting ashes on their heads, by rolling themselves in the dust, by sitting a long time silent upon the ground, by shaving themselves, by mourning and howling, by tearing their garments, and also by putting on sackcloth, besides other particulars; and each of these signifies some evil of the church among them, for which they were punished; and when they were punished, by these methods they represented repentance, and by reason of this representation of repentance and at the same time of humiliation, they were heard. AR 492.

Verse 14. *I bowed myself in mourning [in black], as bewailing a mother.* Since *mourning* in the churches before the LORD'S coming, which were representative churches, represented spiritual grief of mind on account of the want of truth and good, mourning being used on occasions of oppression from an enemy, of the death of a father and mother, and other similar cases, and by oppression from an enemy was signified oppression from evils which are from hell, and by father and mother was signified the church as to good and as to truth, these things being represented by mourning amongst them, therefore on such occasion they were clothed *in black*, as in David, "I will say to GOD my rock, why have you forgotten, why go I *in black* because of the oppression of the enemy?" Psalm 42:9; again, "I bowed myself *in black* as one that mourns for a mother," Psalm 35:14; and in Jeremiah, "Judah mourns, and the gates thereof languish; they are *black* to the earth, and the cry of Jerusalem is gone up; for their nobles have sent their little ones for water; they came to the pit, they found no water; they returned with their vessels empty," Jer 14:2, 3 — That being *black* [or clothed in black] here signifies spiritual grief of mind on account of the want of truth in the church, is manifest from every particular expression in the internal sense; for by *Judah* is signified the church as to the affection of good, and by *Jerusalem* the church as to the affection of truth; by *gates* is signified admission to them; that there were no longer any truths, is described, by the *nobles sending their little ones for water*, by *their coming to the pits, not finding waters, and their vessels returning empty*; *waters* signify truths; *pits* those things which contain, which things are doctrinals from the Word, and the Word itself, in which they no longer see truths. From these passages it may be manifest that *black* in the Word signifies what is not true, in like manner as

diskness, cloud, obscurity, and several other things from which comes blackness. AE 372.

Verse 16. *They gnashed upon me with their teeth.* He, who is not acquainted with the spiritual sense of the Word, may suppose that the expression of *gnashing the teeth* is here applied to denote anger and evil intention, because on such occasions the *teeth* are pressed together; but mention is made of *gnashing of teeth* in the Word, because the teeth signify falsities in the extremes, and *gnashing* the vehemence of combating in favour of them; this attempt and act is also from correspondence. Such also was the quality of the *deaf* and *dumb spirit* whom the LORD cast out; for all spirits are from the human race; he was of that class of men, who had vehemently combated in favour of falsities against truths; hence it is that the person possessed by him *foamed* and *gnashed with his teeth*; he is called by the LORD *deaf* and *dumb*, because he was not willing to perceive and understand the truth; for the deaf and dumb signify such persons; whereas he was determined and obstinate in his opposition to truths, and had confirmed himself in falsities, that spirit could not be cast out by the disciples, for the falsities, in favour of which he had combated, could not as yet be dispersed by them, for they were not as yet qualified to disperse them, on which account they were moreover blamed by the LORD: that the spirit was of such a quality, and that the person possessed by him was not of such a quality, is signified by the spirit tearing him, and by the person possessed pining away, and by the LORD saying to the spirit, that he should no more enter into him. Hence it may be manifest what is signified by *gnashing of teeth*, Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28. Inasmuch as *teeth* correspond to the ultimates of the life of the intellectual man, which are called sensual, and as these are in the falsities of evil when they are separated from the truths of the interior understanding, which are called spiritual, yet, the same correspond to the truths of good in sensual things when they are not separated, hence it is that *teeth* in the Word also signify ultimate Truths. AE 556.

Verses 20, 21. *For they speak not peace, and devise works of deceit, etc.* By *month* is signified *speech, preaching, and doctrine*, AR 453, and by *guile*, is signified persuasion to evil by means of falsehood, properly speaking from cunning and design; for he who persuades another to something from cunning or guile, the same also persuades from design, for cunning or guile proposes something to itself, conceals its purpose or design, and when there is an opportunity puts it into execution. AR 624.

Verse 28. *My tongue shall meditate on your justice, your praise, all the day.* By *tongue* is here signified confession from the doctrine of the church, for it is said that it meditates; *justice* is predicated of its good, and *praise* of its truth. In the Word frequent mention is made of the lip, the mouth, and the *tongue*, and by the lip is signified doctrine, by the mouth thought, and by the *tongue* confession. The reason why the lip, the mouth, and the tongue have such significations is because they are the externals of men, by which publication is made of things internal, and internal things are what are signified in the internal or spiritual sense; for the Word in the letter consists of external things which appear before the eyes and are perceived by the senses, hence the WORD in the letter is natural, and this for the reason that the Divine Truth which it contains may be there in the ultimate, and then in its fullness: but those external things, which are natural comprehend in them internal things which are spiritual, which therefore are the things signified. AE 455.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. *Contend, O JEHOVAH, with them that contend with me, and fight against them that fight against me.* To a person unacquainted with the internal sense of the WORD it will appear, that to *contend* and to *fight* in this passage, is a mere tautology, and has no other meaning. But to a person, whose intellectual eyes are open to see, that the ALMIGHTY never deals in such tautology, it will be manifest, that the two terms, *contending* and *fighting*, have relation to the *heavenly marriage* of the GOOD and the TRUE, which pervades the Book of Revelation, and that thus to *contend*, when predicated of the ALMIGHTY, has reference to the DIVINE GOOD of his love, and when predicated of the wicked, has reference to the infernal evil of an opposite love. In like manner to *fight* is not a repetition of the same thing, but, when applied to the ALMIGHTY, has respect to the DIVINE TRUTH of his most holy wisdom, and when applied to the wicked, has respect to the principles of what is false in their opposition to that wisdom. The two terms then mark that Divine union of love and wisdom which prevails in heaven, and that infernal conjunction of what is evil and false which rules in hell. A similar observation may be extended to the two expressions *ashamed* and *blush*, and also to being *turned back* and *brought to confusion*, which occur at the subsequent verse 4.

# PSALM 36

To him that presides *over the music*, a Psalm of David, the servant of JEHOVAH.

1. The saying of transgression to the wicked: in the midst of his heart, there is no fear of GOD before his eyes.
2. For he flatters himself in his own eyes: to find out his iniquity is hateful *to him*.
3. The words of his mouth are iniquity and deceit; he ceases to understand to do good.
4. He devises iniquity upon his bed; he persists in a way not good; he abhors not evil.
5. O JEHOVAH, your mercy is in the heavens, your truth is even to the skies.
6. Your justice is as the mountains of GOD; your judgements are a great deep; you, O JEHOVAH, preserve man and beast.
7. How precious is your mercy, O GOD! and the sons of man shall put their trust under the shadow of your wings.
8. They shall be filled with the fatness of your house, and you shall make them drink of the stream of your delights.
9. For with you is the fountain of life; by your light we see light.
10. O continue your mercy to them that know you, and your justice to the upright in heart.
11. Let not the foot of pride come against me; and let not the hand of the wicked remove me.
12. Then shall the workers of iniquity fall; they shall be thrust down, and shall not be able to rise.

## The Internal Sense

Of hypocrites, that they think evil; verses 1 to 4; that it is to be acknowledged that all good and truth are from the LORD, verses 5 to 9; that good and truth are with those who acknowledge the LORD, verse 10; that the LORD protects from evil, and that the wicked perish, verses 11, 12.

## Exposition

Verse 1. *The saying of transgression to the wicked: in the midst of his heart there is no fear of GOD before his eyes.* In *the midst* here signifies in the whole because in the inmost; for such as the inmost is, such is the whole, for from the inmost all other things are produced and derived, as the body from its soul; the inmost of every thing is also what is called soul; as for example, the inmost of man is his will and thence his understanding, and such as the will is and thence the understanding, such is the whole man; the inmost of man is also his love and thence his faith, and such as his love is and thence his faith, such is the whole. That the whole man is such as his middle or internal, is also understood by the LORD'S Words in Matthew, "The light of the body is the eye; if the eye be good, the whole body is lucid, if the eye be evil, the whole body is full of darkness," Matt 6:22, 23; where by the eye is signified the understanding of

man, see AE 37 and 52, which, if good, that is, if grounded in truths derived from good, in such case affects the quality of the whole man, which is signified by the whole body in such case being lucid; but on the other hand if the understanding be grounded in the falsities of evil, the whole man in such case acquires a similar quality, which is signified by the whole body in such case being darkened. AE 313.

Verses 5, 6. *Your justice is as the mountains of GOD, your judgements are a great deep.* Both *mercy* and *justice* have relation to love; and *truth* and *judgements* have relation to faith. That *justice* has relation to good, and *judgement* to truth, may be manifest from the signification of *justice* and from the signification of *judgement*: justice and judgement are frequently mentioned together in the Word; but what they signify in the internal sense, is not yet known: in a proximate sense, *justice* is predicated of what is just, and judgement of what is right; just is, when any thing is judged from a principle of good, and this according to conscience; but right is, when any thing is judged from a principle of law, consequently also according to conscience, because law is in this case the rule of judgement: but in the internal sense, *justice* is what is derived from good, and *judgement* what is derived from truth; good is all that appertains to love and charity; truth is all that which appertains to faith grounded in charity; truth derives all its essence from good, and is called truth grounded in good, as faith is grounded in charity, consequently also judgement is grounded in justice. That justice and judgement have this signification, is evident from the various passages in the Word where they are mentioned together. AC 2235.

*Mercy* signifies the DIVINE GOOD of the Divine Love, and *Truth* the DIVINE TRUE, and since the DIVINE TRUE is the light of heaven, it is therefore said, *your truth is even to the aethers*; by *aethers* therefore in the plural is signified Divine light even to the highest heaven, that is, in the highest degree. Similar things are signified by *aethers*, Psalm 77:17; Psalm 78:23, 24. AE 541.

In many passages of the WORD mention is made of *judgements*, of *precepts*, and of *statutes*, and by *judgements* are there signified civil law, by *precepts* laws of spiritual life, and by *statutes* laws of worship. AE 946.

Verse 6. *You preserve man and beast, O JEHOVAH.* By *man* and *beast* is signified interior affection which is spiritual, from which is derived intelligence, and exterior affection which is natural, from which is derived the science corresponding to intelligence. AE 650.

Verse 8. *They shall be filled with the fatness of your house, and you shall make them drink of the stream of your delights.* By *the fatness of your house with which they are filled*, is signified the good of love and its properties, *house* denotes those things which are of the mind, by *the stream of delights which you give them to drink*, is signified intelligence and the happiness thence derived. AE 1159.

Verse 9. *For with you is the fountain of Huts, by your light we shall see light. With you is the fountain of lives,* signifies that with the LORD and from him is Divine Truth; inasmuch as this is signified by *the fountain of lives*, therefore also it is said, by *your light we see light*; by the LORD'S light is signified Divine Truth. AE 483.

The *light*, which is life from the LORD in heaven, is there called the Divine Truth, since it is lucid in the minds of those who are there, and thence is lucid before their eyes; hence it is, that light in the Word signifies the Divine Truth, and thence intelligence and wisdom; and that the LORD Himself is called *light*. The reason why the LORD is the source of all life is because he is the sun of the angelic heaven, and the light of that sun is the Divine Truth, and the heat of that sun is the Divine Good, each is life; hence is the origin of all life in heaven and in the world. AE 186.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. *The saying of transgression to the wicked, etc.* In the received English version of the Psalms a different construction is put on these Words, for in those versions it is supposed that *transgression* speaks to some other person, and not to the wicked man himself, but in the original Hebrew it is expressly said that *transgression* speaks to the wicked, for the Words are literally as it is here expressed, "The saying of transgression to the wicked." Besides, the words which immediately follow, *in the midst of his heart*, are an additional proof that *the saying of transgression* was addressed to the wicked, in order to convince him that his *whole man* was wicked, and that thus, whatever appearances might be presented to the contrary in his external man, there was in reality *no fear of GOD before his eyes*.

# PSALM 37

A *Psalm* of David.

1. Be not angry with the ungodly, and be not envious against the workers of iniquity.
2. For they shall speedily be cut down like the grass, and be withered as the green herb.
3. Trust in JEHOVAH and do good; dwell in the land, and feed on Truth.
4. And delight yourself in JEHOVAH, and he will give you the desires of your heart.
5. Commit your way to JEHOVAH, and put your trust in him, and he will bring it to pass.
6. And he will bring forth your justice as the light, and your judgement as the noon-day.
7. Trust quietly in JEHOVAH, and wait patiently for him; be not angry with him who prospered in his way, with the man who does wicked devices.
8. Refrain from anger, and forsake wrath; be not angry lest you do evil.
9. For evil doers shall be cut off; but they that hope in JEHOVAH, shall inherit the earth.
10. But yet a little while, and the wicked shall not exist; and you shall diligently consider his place, and it shall not be found.
11. And the afflicted shall inherit the earth, and shall be delighted with the abundance of peace.
12. The wicked plots against the just, and gnashes upon him with his teeth.
13. The LORD shall laugh at him, for he sees that his day is coming.
14. The wicked draw out the sword, and bend their bow, to cast down the afflicted and needy, to slay the upright in the way.
15. Their sword shall enter into their own heart, and their bows shall be broken.
16. The little good of the just is better than the wealth of many wicked.
17. For the arms of the wicked shall be broken; but JEHOVAH upholds the just.
18. JEHOVAH knows the days of the upright, and their inheritance shall be for ever.
19. They shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.
20. For the wicked shall perish; and the enemies of JEHOVAH shall be consumed as the fat of lambs; in smoke shall they be consumed.
21. The wicked borrows, and pays not again, but the just *man* is merciful and gives.
22. For the blessed of him shall inherit the earth, and the cursed of him shall be cut off.
23. By JEHOVAH the steps of *that* man are made firm, and his way is pleasing to him.
24. Though he fall, he shall not be laid prostrate, for JEHOVAH supports his hand.
25. I have been young and am become old, but I never saw the just forsaken, or his seed begging bread.
26. He is ever merciful and lends, and his seed is blessed.
27. Depart from evil and do good, and you shall dwell *in the land* for ever.

28. For JEHOVAH loves judgement, and forsakes not his saints; they are preserved for ever, but the seed of the wicked shall be cut off.
29. The just shall inherit the earth, and shall dwell therein for ever.
30. The mouth of the just meditates wisdom, and his tongue pronounces judgement,
31. The law of his GOD is in his heart; his steps shall not falter.
32. The wicked watches the just and seeks to slay him.
33. JEHOVAH will not leave him in his hand, nor condemn him when he is judged.
34. Trust in JEHOVAH and keep his way, and he will exalt you to possess the earth; when the wicked are cut off, you shall behold.
35. I have seen the wicked an object of dread, spreading himself like a green native tree;
36. Yet he passed away, and lo, he was not; and I sought him, but he could not be found.
37. Mark the perfect *man*, and behold the upright, for the end of that man is peace.
38. But the transgressors shall be destroyed together; the end of the wicked shall be cut off.
39. But the salvation of the just is from JEHOVAH; he is their strength in the time of distress.
40. And JEHOVAH shall help them and deliver them; he will deliver them from the wicked and will save them, because they trust in him.

## The Internal Sense

A comparison between the lot of the wicked and the good; that the wicked, though they flourish for a short time, at last perish and are cast into hell, verses 1, 2, 8, 9, 10, 12 to 15, 17, 20, 21, 28, 32, 35, 36, 38; that the good are saved by the LORD, and taken up into heaven, verses 3 to 7, 11, 16, 18, 19, 22 to 31, 33, 34, 37, 39, 40.

## Exposition

Verse 2. *For they shall soon be cut down like the grass, and be withered like the green herb.* The vile principles of delights are called the *green herb*, because they are merely worldly and corporeal, or external; for, as was said, the pleasures, which are in things corporeal or external, derive their origin from delights more interior in order; the delights, which are perceived in outermost or corporeal things, are respectively vile; for every delight is such, that it becomes viler, the more it approaches to things external, and happier in proportion as it accedes to things internal, wherefore, as was said, in proportion as they are unfolded in order, or external things are separated, in the same proportion delights become more gratifying and happy; this may be sufficiently manifest from the consideration, that the delight of man's pleasures, during his life in the body, is vile when compared with his delight after the life of the body, when he comes into the world of spirits, yea, so vile, that good spirits altogether despise the delights of the body, nor are they willing to return into them, even supposing them to be gifted with every delight which the whole world could supply: the delight of these spirits, in like manner, becomes vile when they are elevated by the LORD into the heaven of angelic spirits, for in such case they put off those interior



delights, and put on delights still more interior; in like manner the delight, which angelic spirits have enjoyed in their heaven, becomes comparatively vile, when they are elevated by the LORD into the angelic: or third heaven, in which heaven the happiness is inexpressible, because internal things are alive, and nothing but mutual love prevails. AC 996.

Verse 6. *And he shall bring forth your justice, etc.* See Exposition, Psalm xxxvi. verse 6.

Verses 10, 37. *The afflicted shall inherit the earth, and shall be delighted with the abundance of peace. Mark the perfect man, and behold the upright, for the end of that man is peace.* By the *afflicted* are here meant those who are in temptations in the world, by the *abundance of peace with which they shall be delighted*, are signified the delights which succeed temptations, for after temptations are given delights from the LORD resulting from the conjunction of good and truth on the occasion, and from conjunction thence with the LORD; that from the conjunction of good and truth man has the delight of peace, is meant by *mark the perfect man, and behold the upright, for the end of that man is peace*; the *perfect man who is to be marked*, is predicated of good in the Word, and the *upright who is to be seen*, is predicated of truth; the *end* is the termination of combat when peace comes. AE 365.

Verse 12. *The wicked plots against the just, and gnashes upon him with his teeth.* *Teeth* signify the ultimates of the life of the natural man; there are two kinds of sensuals, the one of the will, and the other of the understanding; the sensuals of the understanding are signified by *teeth*; these last sensuals, that is, sensual men who are in them, or in falsities from confirmation, seem to themselves to be in power over all things, so as to be altogether invincible; for which reason the *teeth* of the locusts, Rev 9:8, by which such sensuals are signified were like the *teeth* of lions, for by lion is signified power. AR 435.

The sensual man, or he who thinks and acts from the sensual principle, is one who believes nothing but what is obvious to the external senses, and who is led merely by corporeal appetites, pleasures, and cravings; such being the quality of the sensual man, he therefore rejects every thing internal, till at length he is unwilling even to hear it named; hence he in heart denies whatever is of heaven; the life after death he certainly does not believe, because he places life solely in the body, wherefore he supposes that he himself shall die in like manner as a beast: he thinks as it were in the surface, that is, in ultimates or extremes, and is altogether ignorant that there is given interior thought, according to the perception of truth and good; the ground of this ignorance, and the reason why he does not even know that there is an internal man, is because his interiors look downwards to those things which are of the world, of the body, and of the earth, with which they act in unity, hence they are diverted from looking upwards or to heaven, for they are in a contrary direction. To look upwards, or to heaven, does not consist in thinking about the things which are of heaven, but in regarding them as an end, that is, in loving them above all other things, for whither the love turns itself, thither the interiors of the man are also turned; hence also the thought. From these considerations it may be manifest what is the quality of man's sensual principle, or of the natural principle in the extremes, for he is called a sensual man, who thinks from the sensual principle. AC 7693.

Verse 14. *The wicked draw the sword, and bend their bow, to cast down the poor and needy.* That by the *poor* and *needy* are here meant those who are spiritually such, but who still desire the knowledges of truth and good, is evident, for it is said that the *wicked draw the sword and bend the bow*; for by the *sword* is signified the false principle combating against truth, and attempting to destroy it; and by *the bow* the doctrine of what is false in opposition to the doctrine of what is true; hence it is that it is said, that they do this to *cast down the poor and needy*. AE 238.

Verse 15. *Their sword shall enter into their own heart, and their bow shall be broken.* *Their sword shall enter into their own heart*, signifies that they will perish by their own false principle, and *their bow shall be broken* signifies that their doctrine of what is false will be dissipated, which is also the case after their departure out of the world, on which occasion falsities destroy them, and their doctrine, so far as it has been applied to truth, is dissipated by falsities. AE 357.

Verses 18, 19. *JEHOVAH knows the days of the perfect, and their inheritance shall be for ever. They shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.* *The days of the perfect* signify the states of those who are in good and thence in truths, or those who are in charity and thence in faith; by *JEHOVAH being their inheritance for ever* is signified that they are his own and in heaven; by their *not being ashamed in the time of evil* is signified that they conquer when they are tempted by evils; and by being *satisfied in the days of famine* is signified that they will be sustained by truths when they are tempted and infested by falsities, the *time of evil* and *the days of famine* signify states of temptations, and temptations are from evils and falsities. AE 386.

Verse 20. *The wicked shall perish, and the enemies of JEHOVAH shall be consumed as the fat of lambs; in smoke shall they be consumed.* That *the wicked and the enemies of JEHOVAH shall be consumed in smoke*, signifies that they will perish by the falsities of evil: they are called *wicked* who are in falsities, *enemies* who are in evil, and *smoke* is the false principle of evil. AE 539.

Verse 21. *The wicked borrows and pays not again, but the just man is merciful and gives.* In the WORD, where mention is made of *borrowing* and *lending*, it signifies to be instructed, and to instruct, from the affection of charity, as in Matthew, "Give to every one that asks of you, and from him that is desirous to *borrow* of you, turn not away," Matt 5:42. That, in this passage, by *asking* is not meant *to ask*, is evident, for it is said, *give to every one that asks*; thus, neither by *desiring to borrow* is meant *to desire to borrow*; for, if a man were to give to every one that *asks*, and also to every one that is *desirous to borrow*, he would be deprived of all his property; but, inasmuch as the LORD spoke from the Divine [Being or principle] by *asking* and being *desirous to borrow*, and by giving and receiving what is *borrowed*, is meant the communication of celestial goods, which are the knowledges of good and truth; for in regard to this communication the case is this,—the more an angel gives to another from the affection of charity, the more flows in with him from the common good out of heaven, that is, from the LORD, AC 6478; thus, by *giving to him that asks*, an angel is not deprived but enriched with goods. The case is the same also with man, when he does good to another from the affection of charity. This affection consists in communicating good, without having recompense as an end; but the non-affection of

charity consists in communicating good for the sake of recompense as an end. AC 9174.

Verse 30. *The mouth of the just meditates wisdom.* That the *mouth* from correspondence, thus in the spiritual sense, signifies thought, but in the natural sense, utterance, may be manifest from the following passages: *The mouth of the just meditates wisdom*, Psalm 37:30, where, by *mouth* is signified thought grounded in affection, for man, from that thought, *meditates wisdom*, but not from the *mouth* and its speech; and in Luke, "JESUS said, I will give you a *mouth* and a *wisdom*, which all your adversaries shall not be able to deny and resist," Luke 21:15, where *mouth* denotes speech grounded in understanding, thus the thought from which man speaks; and in Matthew, "Not that which enters into the *mouth* renders a man unclean, but what comes forth from the *mouth*, this renders man unclean: what enters into the *mouth* goes into the belly, and is cast out into the drought; but those things which proceed out of the *mouth* come forth from the heart; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" Matt 15:11, 17, 18, 19; by those things which *enter into the mouth*, in the sense of the letter, are meant foods of every kind, which, after use in the body, go through the belly into the drought; but in the spiritual sense, by the things which *enter into the mouth* are signified all things, which from the memory, and likewise from the world, enter into the thought; these things also correspond to foods, and those which enter into the thought, and not at the same time into the will, do not render man unclean, for the memory and the thought thence derived are only as an entrance to him, since the will is the man himself, the things therefore, which enter the thought and no further, are rejected as it were by the belly, and cast into the drought; the *belly* from correspondence signifies the world of spirits, whence thoughts flow in with man, and the drought signifies hell. It is to be noted that man cannot be purified from evils and consequent falsities, unless the unclean things belonging to him emerge even to the thought, and are there seen, acknowledged, distinguished, and rejected. From these considerations it is evident, that by what *enters into the mouth*, in a spiritual sense, is signified what enters into the thought from the memory, and from the world; but that by what comes forth from the *mouth*, in a spiritual sense, is signified thought from the will, or from the love; for, by the heart, from which it comes forth into the *mouth*, and from the *mouth*, is signified the will of man and the love; and since the love and the will make the whole man, for man is such as his love is, hence those things, which go forth thence into the *mouth* and from the *mouth*, make man unclean, which, that they are evils of every kind is evident from their enumeration above. In this manner are these words of the LORD understood in the heavens. AE 580.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 3. *Trust in JEHOVAH and do good, dwell in the land and feed on truth.* In the received version of the Psalms, what is here rendered *feed on truth*, is expressed by these words, *verily you shall be fed*; but the translation here given is in perfect accord with the original Hebrew.

The pious reader will not fail to note the several distinct degrees of love and adoration of the ALMIGHTY, to which he is called by the several distinct precepts here presented

of *trusting in* JEHOVAH, of *delighting in him*, of *committing our way to him*, of *resting in him*, and of *waiting patiently for him*, and he will perceive that the observance of these precepts has a manifest tendency to lead him gradually to a closer conjunction with the Divine mercy and blessing of the MOST HIGH.

# PSALM 38

A Psalm of David, to bring to remembrance.

1. O JEHOVAH, rebuke me not in your anger, and chasten me not in your wrath.
2. For your arrows penetrate me, and your hand presses upon me.
3. There is no soundness in my flesh because of your indignation, nor peace in my bones because of my sin.
4. For mine iniquities are gone over my head; as a weighty burden they are too heavy for me.
5. My wounds stink, they are putrid, because of my foolishness.
6. I am bent and bowed down greatly, I go mourning all the day.
7. For my loins are filled with burning, and there is no soundness in my flesh.
8. I am enfeebled and exceedingly broken; I roar by reason of the disquietness of my heart.
9. O LORD, all my desire is before you, and my groaning is not hidden from you.
10. My heart is greatly agitated; my strength fails me; and even the light of mine eyes is not with me.
11. My friends and companions stand aloof from my plague, and my neighbours stand afar off.
12. And they that seek my soul lay snares, and they that intend my hurt speak mischievous things, and imagine deceit all the day.
13. And I am as a deaf *man* that hears not; and as a dumb *man* that opens not his mouth.
14. And I am as a man that does not hear; and in whose mouth are no reproofs.
15. For in you, O JEHOVAH, do I hope; you will answer O LORD my GOD.
16. Truly I speak, lest they should rejoice over me; when my foot is moved, they magnify themselves against me.
17. For I am ready to fall, and my grief is continually before me,
18. For I will declare mine iniquity; I am troubled for my sin.
19. And mine enemies are lively; they are strong; and they that hate me wrongfully are multiplied.
20. They also that render evil for good are mine adversaries, because I follow what is good.
21. Forsake me not, O JEHOVAH; O my GOD, be not far from me.
22. Make haste to help me, O LORD my salvation.

## The Internal Sense

The grievousness of the LORD'S temptations described, verses 1 to 10; that they of the church seek his life, verses 11, 12; that he bears all with patience, verses 13, 14; his trust in the Father that the infernals will not prevail, verses 9, 15 to 22.

## Exposition

Verse 3. *Nor peace in my bones because of my sin.* There is no *peace* belonging to those who are in evils and falsities; it appears indeed as if they were in peace when

they succeed in the world, and they also seem to themselves on such occasions to be of a contented mind; but this apparent peace is only in things the most external, whilst interiorly there is no peace; for they think of honour and gain without an end, and cherish in their minds cunning, deceit, enmity, hatred, revenge, and many similar evils, which, whilst they are not aware of it, distract and devour the interiors of their mind, and thence also the interiors of the body; that this is the case appears clearly with them after death, when they come into those interiors, on which occasion the delights of their mind are changed into the contrary, as may be manifest from what is shown in the work on HEAVEN and HELL, HH 485 to 490. AE 365.

Verses 4, 5, 7. *For mine iniquities are gone over my head, etc.* *Disease* denotes evil, because in its internal sense are signified such things as affect the spiritual life; the *diseases*, which affect that life are evils, and are called lusts and cravings: charity and faith constitute spiritual life, which life sickens when the false takes place of the truth which is of faith, and evil takes place of the good which is of charity, for these things [the false and evil] bring that life to death, which is called spiritual death, and is damnation, as diseases bring the natural life to its death; hence it is that by *disease* in the internal sense is signified evil, as in Moses, "If you shall reject my statutes, and if your soul shall loathe my judgements that you will not do all my precepts, whilst you make my covenant of none effect, I will visit upon you with terror, with consumption, and with a burning fever, which shall consume the eyes and torment the soul," Lev 26:15, 16. And in David, "Mine *iniquities* have gone over my head, my wounds are *putrid* and *corrupt*, because of my foolishness, for my loins are filled with burning, there is no soundness in my flesh," Psalm 38:4, 5, 7. Inasmuch as by *diseases* are signified the corruptions and evils of spiritual life, therefore by the various kinds of *diseases* are signified the various kinds of corruptions and evils of that life. AC 8364.

Verse 5. *My wounds stink, they are putrid because of my foolishness.* *Wounds* denote evils of the will, which are evil works, which are said to *stink* and *be putrid because of foolishness*, when it is the delight of the will and thence of the thought to do them. AE 962.

Verse 6. *I go mourning [in black] all the day.* For the proper meaning of *mourning*, see note at verse 14 of chap. xxxv. AE 372.

Verses 5,7,11. *My wound—burning—plague.* All diseases belonging to man have correspondence with the spiritual world; for whatever in universal nature has not correspondence with the spiritual world, it has not existence, having no cause from which it can exist, consequently from which it can subsist; the things which are in nature, are nothing but effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist, unless the cause be continually in it, for on the cessation of the cause the effect ceases; an effect considered in itself is nothing but the cause, but the cause so intrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere; and as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end; unless the cause also exist from its cause, which is the end, it is not a cause, for a cause without end is a cause in no order, and where there is no order, there is not any thing effected. Hence then it is evident, that an effect considered in itself is a cause, and that a cause considered in itself is an end, and that the end of good is in heaven, and proceeds from the LORD, consequently that an effect is not an effect

unless the cause be in it, and be continually in it, and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the Divine [principle] which proceeds from the LORD be in it. Hence also it is evident, that all and singular things in the world, as they have existed from the divine [being or principle], exist also from the divine [being or principle.] AC 5711.

These observations are made in order that it may be known, that diseases also have correspondence with the spiritual world, not correspondence with heaven, which is the grand man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell, for man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is because diseases correspond to the lusts and passions of the mind (*animus*), these therefore are the origins of diseases; for the origins of diseases in common are intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thereby into death; that man is subject to death by reason of evils, or on account of sin, is a thing known in the church, thus also he is subject to diseases, for these are of death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, inasmuch as they originate in things unclean, according to what was said above. AC 5712.

All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and cravings of evil, consequently contrary to those things which are of heaven, wherefore they act upon (or into) man from an opposite principle; heaven, which is the grand man, contains all things in connection and safety; hell, as being in the opposite principle, destroys and rends all things to pieces; consequently if the infernals are applied, they induce diseases, and at length death. But it is not permitted them to flow-in even into the solid parts of the body, or into the parts which constitute the viscera, the organs, and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow-in into such unclean things as appertain to the disease; for, as was said, nothing in any wise exists with man, unless the cause also be in the spiritual world; the natural principle belonging to man, if it was separated from a spiritual principle, would be separated from all cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to man's being healed naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; it was shown me where they were, and what was their quality, and it was also told me whence they were. AC 5713.

Verse 12. *And they that seek my soul lay snares.* That a *snare* in the spiritual world is enticement and deception by the delights of the love of self and of the world, thus the enticement and deception of evils, and this by reasonings grounded in the fallacies of the senses, which favour those delights, is evident to every one, for ensnarings and entrappings are from no other source: neither do the diabolical crew assault any thing else with man except those his loves, which they render delightful by every method,

until he is taken, and when he is taken, the man reasons from falsities against truths, and from evils against goods; and in such case he is not content herewith, but also takes delight in ensnaring and enticing others to falsities and evils; the reason why he also takes this delight is because in such case he is one of the diabolical crew. AC 9348.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 1. O JEHOVAH, *rebuke me not in your anger, and chasten me not in your wrath.* Is it asked in what sense the passions of *anger* and *wrath* are here ascribed to JEHOVAH, and what is the difference between them, and further, what is the proper distinction between the *rebuke* of anger and the *chastisement* of wrath? It is impossible to give a satisfactory answer to these questions, until it be first seriously considered, that JEHOVAH ever was and ever will be the purest mercy and love, and that when *anger* and *wrath* are ascribed to him, it is merely from *appearance*, or because to a wicked and thoughtless person he *seems* to be *angry* and *wrathful*, whenever his own pure laws of mercy and wisdom are opposed and violated by the sin and folly of mankind. According to this idea, the *rebuke of anger* is imputed to the ALMIGHTY, whenever his mercy's thwarted by the *evils* of man's *will*; and again, the *chastisement of wrath* is imputed to him, whenever the benevolent and wise counsels of his wisdom are made light of and rejected by the *false principles* which naturally prevail in man's *understanding*. Let man then only oppose evil and error in himself through the DIVINE POWER with which he is continually supplied for that blessed purpose, and from that moment he will begin to rise out of and above *appearances*, and to rejoice in the delightful acknowledgement of the ETERNAL TRUTH, that God is LOVE and must ever remain so.



# PSALM 39

"To him that presides *over the music*, to Jeduthun, a Psalm of David.

1. I said, I will take heed to my ways, that I sin not with my tongue; I will keep a check upon my mouth, while the wicked is before me.
2. I was dumb with silence, I refrained from speaking even of good; my sorrow was stirred.
3. My heart was hot in the midst of me, in my moaning the fire kindled; I spoke with my tongue:
4. Make known to me, O JEHOVAH, my end, and the measure of my days what it is; that I may know how frail I am.
5. Behold, you have made my days as a hand-breadth, and my age is as nothing before you; verily every man at his best state is altogether vanity. Selah.
6. Surely man walks as a shadowy image, surely they are disquieted in vain; he heaps up *riches* and knows not who shall gather them.
7. And now, O LORD, what wait I for? My hope is in you.
8. Deliver me from all my transgressions; make me not the reproach of the foolish.
9. I will be dumb; I will open not my mouth; for you have done it.
10. Remove your plague away from me; I am consumed by the stroke of your hand.
11. With rebukes do you chastise man for iniquity; you make his beauty to waste away like a moth; surely every man is vanity. Selah.
12. Hear my prayer, O JEHOVAH, and give ear to my cry; be not silent at my tears; for I am a sojourner with you, a stranger as all my fathers were.
13. Look upon me that I may recover strength, before I go hence and be no more.

## The Internal Sense

The LORD'S patience in a state of temptations, verses 1 to 3, 8 to 11; that he wishes the end of them, verses 4 to 7; a prayer to the FATHER that he may not be deserted, verses 12, 13.

## Exposition

Verses 4, 5, *Make known to me, O JEHOVAH, my end, and the measure of my days, what it is, that I may know how frail I am. Behold, you have made my days as a hand-breadth, and mine age is as nothing before you.* It appears as if by these words were meant only times of life, the end of which he is desirous to know, and that they quickly pass away: but in the spiritual sense, are not meant times, but instead of times, states of life, wherefore by *make known to me, O JEHOVAH, my end, the measure of my days, what it is*, is signified that he may know the state of his life and its quality, thus what would continue to be the quality of his life; by *behold, you have made my days as a hand-breadth*, is signified that the quality of the state of his life is of little moment; and by *my time being as nothing before you*, is signified that the state of his life is of no avail: for *time* and *days* signify states of life as to truth and as to good,

and hence as to intelligence and wisdom, consequently that the former and the latter, so far as they are from himself, are of no account: that this is the meaning of the words cannot be seen by those who only think naturally, because natural thought cannot be separated from the idea of time, but spiritual thought, such as angelic thought is, has nothing in common with time, nor with space, nor with person. AE 629.

Verse 10, *Remove your plague away from me, I am consumed by the stroke of your hand.* By *plagues*, in the Word, are signified such things as destroy spiritual life with men, and consequently the church, and of course things which induce death, understood in a spiritual sense, which in general, have reference to the cupidities arising from the loves of self and of the world; for these loves are the roots from which evils and falsities of every genus and species bud forth and are born. AE 584.

In the Word in many passages it is said of JEHOVAH, that he burns with anger, and is angry, and also that he consumes and destroys; but it is so expressed because it so appears to man, who turns himself away from the LORD, as is the case when he does evil; and whereas on such occasions he is not heard, and is also punished, he believes that the LORD is in anger with him, when yet the LORD is in no case angry, and in no case consumes, for he is mercy itself, and good itself: hence it is evident what the quality of the Word is as to the letter, namely that it is according to appearance with man. In like manner, when it is said that, JEHOVAH repents, as in what follows, when yet, JEHOVAH in no case repents, for he foresees all things from eternity: hence also it may be manifest into how many errors they fall, who do not think beyond the sense of the letter, when they read the Word, thus who read it without doctrine from the Word, which doctrine teaches how the case is: for they who read the Word from doctrine, know that JEHOVAH is mercy itself, and good itself, and that it cannot in any way be said of infinite mercy, and of infinite goodness, that it burns with anger and consumes; wherefore from that doctrine they know and see that it is so said according to the appearance presented to man. AC 10431.

Verse 12, *For I am a sojourner, with you, a stranger as all my fathers were.* By a sojourner are signified those who were instructed in the truths of the church, and who received those truths, but by a stranger are meant those who were not willing to be instructed in the truths of the church, because they were not willing to receive them. AC 8002.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 12, *Hear my prayer, O JEHOVAH, give ear to my cry.* A distinction is here made between *prayers* and a *cry*, also, between *hearing* and *giving ear* to: the distinction probably is grounded in what subsists between the *will* and the *understanding*, *prayer* having relation to the affection of the will in its application to the ALMIGHTY, and *cry* having relation to the thought of the understanding on the same occasion. The ALMIGHTY therefore is said to *hear* the former, and to give ear to the latter, to instruct us, that though he is attentive to both, yet his attention is more fixed on a devout *desire of the heart*, than on an *enlightened application of the intellect*.

# PSALM 40

To him that presides *over the music*, a Psalm of David.

1. I waited patiently for JEHOVAH, and he inclined to me, and heard my cry.
2. And he brought me up out of the pit of devastation, out of the mire of clay, and set my feet upon a rock; he has established my steps.
3. And he has put a new song in my mouth, even praise to our GOD; many shall see it and fear, and shall put their trust in JEHOVAH.
4. Blessed is the man that makes JEHOVAH his confidence, and respects not the proud, and such as turn aside to a lie.
5. Many are your wonderful works, O JEHOVAH, my GOD, which you have done, and many are your thoughts towards us; no one can be compared with you; I would declare and speak of them, but they exceed all enumeration.
6. In sacrifice and offering you have not delighted; mine ears have you opened; burnt-offering and sin-offering have you not required.
7. Then said I, Lo! I come, in the volume of the book it is written of me.
8. I delight to do your will, O my GOD, and your law is in my inner parts.
9. I preach the glad tidings of justice in the great congregation; behold, my lips I will not refrain, O JEHOVAH, you know.
10. Your justice I have not hid in the midst of my heart; your faithfulness and your salvation I have declared; I have not concealed your mercy and your truth from the great congregation.
11. You, O JEHOVAH, will not withhold your mercies from me; your loving-kindness and your truth will continually preserve me.
12. For innumerable evils have encompassed me; mine iniquities have taken hold of me, so that I am not able to see; they are more than the hairs of my head, and my heart fails me.
13. Be pleased, O JEHOVAH, to deliver me; O JEHOVAH, make haste to help me.
14. Let them be ashamed and blush together that seek my soul to destroy it; let them be turned backward and put to shame that wish me evil.
15. Let them be desolate as the reward of their shame, that say to me, Aha! Aha!
16. Let all those that seek you rejoice and be glad in you; let such as love your salvation say continually, may JEHOVAH be magnified!
17. As for me, I am afflicted and needy, but the LORD cares for me; you are my help and my deliverer, O my GOD, do not tarry.

## The Internal Sense

A thanksgiving and celebration of the FATHER because he had assisted him, verses 1 to 5; that he came into the world as it is written in the Word, that he might do the will of the FATHER, verses 6 to 8; that he also preached the kingdom of GOD and taught, verses 9, 10; his confidence through his Divine principle as to those who seek his life, verses 11 to 15, 17; they will have joy in the LORD, who worship him, verse 16.

## EXPOSITION

Verse 2. *He brought me up out of the pit of devastation, out of the mire of clay, and set my feet upon a rock.* By a *pit of devastation* is signified the false principle of doctrine, and by the *mire of clay* the evil of life; and by *setting the fact upon a rock* the like is signified as above by *making the feet to stand in the breadth*, or in a broad place, since by *rock* is signified the Truth of doctrine from the Word, and in the supreme sense the LORD as to Divine Truth. The very life itself, when it is in its fullness, is signified by *standing on the feet*, and it is then in its fullness, when the natural principle lives from the spiritual; for the ultimate of the life of man is in his natural principle; this ultimate is as a basis to his interior and superior principles, for these close in the ultimate and there subsist; wherefore unless the life be in the ultimate, it is not full, thus neither is it perfect; and moreover, all interior and superior principles exist together in the ultimate, as in their simultaneous principle, hence, such as the ultimate is, such are interior and superior principles, for these accommodate themselves to the ultimate, because it receives them. AE 666.

Verse 3. *And he has put a song into my mouth, even praise to our GOD.* Songs in the ancient church, and afterwards in the Jewish, were prophetic, and treated of the LORD, especially of his coming into the world, and destroying the diabolical crew at that time more raging than ever, and liberating the faithful from their assaults; and inasmuch as the prophetics of *songs* contained such things in the internal sense, hence by them is signified the glorification of the LORD, that is, the celebration of him from gladness of heart, is especially expressed by a *song*, inasmuch as gladness in a *song*, breaks forth as it were of itself into sound: hence it is that JEHOVAH, that is, the LORD, in *songs* is called hero, a man of war, the God of armies, the conqueror, strength, defence, the only shield; and the diabolical crew, which was destroyed, is called the enemy which was smitten, swallowed up, overwhelmed, cast into hell. AC 8261.

Verses 6, 8. *In sacrifice and offering you have not delighted; burnt-offering and sin-offering you have not required: I delight to do your will, O GOD, and your law is in my inner parts.* It is evident from these Words, that *burnt-offerings and sacrifices* were merely representative of internal worship, and that when they were separated from internal worship, they were idolatrous; this must be plain to every man of sound reason, for what is an altar, but something of stone, and what is burnt-offering and sacrifice but the slaying of a beast? If worship be Divine, it must represent the celestial principle which should be known and acknowledged, and from which worship should be paid to him whom they represent. AC 922.

That sacrifices were by no means acceptable to JEHOVAH, consequently that they were only tolerated and permitted for the reason just now mentioned, appears plainly from the prophets, as in Jeremiah, "Thus says JEHOVAH of Hosts, the God of Israel, put your burnt-offerings on your sacrifices and eat flesh. I did not speak with your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings and sacrifices; but this word I commanded them, saying, obey my voice, and I will be your GOD." Jer 7:21, 22, 23. And in David, "In sacrifice and offering have you not delighted; burnt-offerings and sacrifices for sin have you not required; I have desired to do your will O my God," Psalm 40:6, 8. AC 2180.

Verse 7. *In the volume of the book it is written of me.* It is to be noted that here, and in other passages in the Word, mention is made of a *book*, but that by it is meant a *volume*; for in ancient times writing was on parchment which was rolled together, and the parchment was called a book, and the volume [or roll] of a book. AE 299.

The Word is Divine Truth, which in common constitutes heaven and the church, and in particular each angel, that heaven may be in him, and man, that the church may be in him. That by the book is understood the Word, may be seen in the Psalms of David, "In the volume of the *book* it is written of me," Psalm 40:7; and Ezekiel, "I looked, and behold a hand was put forth to me, and in it was a volume of a *book*, written within and without," Ezek 2:8, 9. AR 256.

Verse 8. *I delight to do your will, O my God.* To *do the will* [or good pleasure] of GOD signifies to live according to his precepts; this is his good pleasure, or will, because from his Divine love he wills that all should be saved, and by it they are saved. The term *good pleasure*, in the Hebrew language, also signifies *will*, for whatever is done according to his will, this is well-pleasing, and the Divine love wills nothing else then that love from him should be with angels and men, and his love is then with them, when they love to live according to his precepts. AE 293.

Verse 17. *I am poor and needy, remember me, O LORD, [ADONAI].* That *by poor* and *needy* are not meant poor and needy as to worldly riches, but as to spiritual riches, is evident, since David, who was a king, speaks this of him-self, wherefore also he said, "O JEHOVAH, incline your ear and answer." AE 238.

#### THE TRANSLATOR'S NOTES AND OBSERVATIONS.

Verse 14. *Let them be ashamed and blush together that seek my soul to destroy it.* It will appear that there is tautology in these words, until it be recollected, that to be *ashamed* has relation to the *will*, and to *blush* to the *understanding* and that both terms are here applied to denote that those two faculties are in the closest connection with each other.

Verse 17, *O my GOD do not tarry.* GOD never *tarries*, because he is in the continual act of exercising his divine mercy and providence for the general good of his creatures, but he *appears* to *tarry* when his creatures are in trial and temptation, on which occasion they cannot discern the *rapidity* with which he hastens for their deliverance.

# PSALM 41

To him that presides, a Psalm of David.

1. Blessed is he that considers the poor, in the day of evil JEHOVAH will deliver him.
2. JEHOVAH will guard him, and keep him alive, and he shall be blessed upon the earth; and you will not give him up to the lust of his enemies.
3. JEHOVAH will support him on the couch of infirmity; you will make his bed in his sickness.
4. As for me, I said, JEHOVAH be merciful to me, heal my soul for I have sinned against you.
5. Mine enemies speak evil against me, saying, when shall he die, and his name perish?
6. And if he comes to see me, he speaks vanity; his heart gathers iniquity, he goes abroad, and tells it.
7. All that hate me whisper together against me: against me do they devise evil, saying:
8. May a cursed thing cleave fast to him, and now that he lies down, may he no more rise up.
9. Even the man of my peace, in whom I trust, and who did eat of my bread, has lifted up his heel against me.
10. But you, O JEHOVAH, be merciful to me, and raise me up, that I may requite them.
11. By this I know that you delight in me, because mine enemy does not triumph over me.
12. And as for me, you uphold me in mine integrity, and set me before your face for ever.
13. Blessed be JEHOVAH the GOD of Israel from age to age, Amen and Amen.

## The Internal Sense

That he who is in temptations, and thence in affliction, is always supported and vivified thereby, verses 1 to 3; that the infernals among themselves contrive mischief against the LORD, verses 5 to 7; and think he is absolutely to be destroyed, verse 8, and even they also of the church where the Word is, verse 9; that they will not succeed, but will be destroyed, verses 10, 11. That the LORD has integrity, verses 12, 13.

## EXPOSITION

Verse 9. *He that did eat of my bread has lifted up his heel against me.* These words were spoken of the Jews, with whom were Divine Truths, because they had the Word, as may be manifest from John 13:18, where those Words were applied to the Jews, wherefore by *eating the LORD'S bread* is signified the appropriation of Divine Truth, in this case its communication, because it could not be appropriated to them; *bread* signifies the Word, from which comes spiritual nourishment: to *lift up the heel against*

*him* signifies to pervert the sense of the letter of the Word even to the denial of the LORD, and to the falsification of all truth; for Divine Truth is presented in an image as a man, whence heaven in the whole complex is called the grand man, and corresponds to all things of man, for heaven is formed according to the Divine Truth proceeding from the LORD, and whereas the Word is Divine Truth, therefore also this before the LORD is in an image as a Divine man; therefore its ultimate sense, which is the sense of the letter, corresponds to the heel; the perversion of the Word, or of Divine Truth, by the application of the sense of the letter to falsities, such as were the traditions of the Jews; is signified by *lifting up the heel against the LORD*. AE 617.

Verse 13. *From age to age*. By *ages of ages*, when predicated of the LORD, is signified eternity; the reason why eternity is not mentioned, but *ages of ages*, is because the latter is a natural expression, and the former a spiritual, and the literal sense of the Word is natural, and the internal sense spiritual, and the latter is contained in the former. AE 468.

Verse 13. *Amen*. *Amen* signifies the truth, and inasmuch as the LORD is truth itself therefore he so often says: Amen, (verily) I say to you. The LORD is called the *Amen* in the Apocalypse: these things says the Amen, the faithful and true witness; Rev 3:14. That the LORD is Truth itself he himself teaches in John 14:6; 17:19. *Amen*, therefore, signifies the divine confirmation from the Truth, consequently from the LORD himself. AR 23.

# PSALM 42

To him that presides; instruction for the sons of Korah.

1. As the hart cries after the streams of water, so cries my soul after you, O GOD.
2. My soul thirsts for GOD, the living GOD; when shall I come and behold the face of GOD?
3. My tears have been my bread day and night, while they every day said to me, where is your GOD?
4. When I remember those things, I pour out my soul within me; for I was wont to go with the multitude, to walk solemnly with them to the house of GOD, with the voice of praise and thanksgiving; the multitude celebrating a festival.
5. Why are you cast down, O my soul, why are you disquieted within me? Hope you in GOD, for I shall yet praise him; his countenance is salvation.
6. O my GOD, my soul is cast down within me, therefore will I remember you from the land of Jordan, and of the Hermonites from the mountain of Mitzar.
7. Abyss shouts to abyss at the noise of your waterspouts; all your billows and your waves are gone over me.
8. By day JEHOVAH will command his mercy; and by night his song will be with me, even prayer to the GOD of my life.
9. I will say to GOD my rock, why have you forgotten me? Why go I mourning because of the oppression of the enemy?
10. As the crushing of my bones are the reproaches of mine enemies, whilst, they daily say to me, where is your GOD?
11. Why are you cast down, O my soul, and why are you disquieted within me? Hope you in God, for I shall yet praise him, the salvation of my countenance and my GOD.

## The Internal Sense

Of the LORD'S state of grief and perturbation from his temptations, with his confidence in his Divine principle, verses 1 to 6; the grievousness of his temptations even to despair, verses 7 to 10; his confidence through his Divine principle of being raised up, verse 11.

## EXPOSITION

Verse 1. *As the hart cries after the streams of water, so cries my soul after you, O GOD.* Hart in this passage denotes the affection of truth; to cry after the streams of water, denotes to desire truth. AC 6413.

Verse 4. *I walked solemnly with them to the house of GOD, with the voice of praise and thanksgiving.* Since joy of heart is from celestial love and from spiritual love, it is said, "*Confess to JEHOVAH, sing to him a new song.*" AE 826.

Verse 5. *Why are you cast down, O my soul, why are you disquieted within me? Hope you in GOD, for I shall yet praise him, his countenance is salvation.* By the faces of



JEHOVAH, of GOD, or the LORD, are meant the interior things of the church, of the Word, and of worship, because in those things is divine good and divine truth, thus the LORD himself, and he is in things internal from them, and not in things external, namely: of the church, of the Word, and of worship, without them. AE 412.

Verse 6. *Therefore will I remember You from the land of Jordan.* The *land of Jordan* denotes that which is lowly, and thus what is distant from the celestial principle, as the external things of man are from the internal, for the land of Canaan signifies the LORD'S kingdom and church, and indeed its celestial and spiritual principles, wherefore it was also called the holy land and the heavenly Canaan, and whereas it signified the LORD'S kingdom and church, it signifies in the supreme sense, the LORD himself, who is the all in all of his kingdom and church; hence all things, which were in the land of Canaan, were representative; the things in the midst of the land, or which were inmost, represented his internal man, as Mount Zion and Jerusalem, the former celestial things, and the latter spiritual; the things at a greater distance represented things more remote from internal; the ultimate things, or those which were the boundaries, represented the external man; the boundaries of Canaan were several in number, in general the two rivers, Euphrates and Jordan, also the sea; hence Euphrates and Jordan represented external things. AC 1585.

That Jordan has the above signification, may be manifest also from these passages in the Word, as in David, "My GOD, my soul is cast down within me, therefore will I remember you from the land of Jordan, and of the Hermonites from the mount of littleness;" where to *remember from the land of Jordan* denotes from what is last, thus from what is low. AC 4255.

Verse 7. *Abyss shouts to abyss at the noise of your waterspouts.* By *abyss* in old time was signified hell, and the phantasies and persuasions of what is false, were likened to waters and streams, also to smoke thence issuing; evil spirits, who devastate man, also those who tempt, are from that, source; and their phantasies which they infuse, and the lusts with which they inflame man, are like inundations and exhalations issuing thence. AC 756.

By *waves* and *billows* are signified evils and falsities. AE 538.

Verse 9. *I will say to GOD my rock, why have you forgotten me?* By GOD the *rock*, is understood the LORD as to Divine Truth, in this passage as to defence. AE 411.

Verse 9. *Why go I mourning [in black] because of the oppression of the enemy?* Since *mourning* in the churches before the coming of the LORD, which were representative churches, represented spiritual grief of mind on account of the want of truth and good, for mourning was for oppression by an enemy, for the death of a father or mother, and similar reasons, and by oppression from an enemy was signified oppression from evils which are from hell, and by father and mother was signified the church as to good and as to truth; therefore these things were represented by *mourning* amongst them, and on those occasions they went in black. AE 372.

Verse 11. *For I will yet praise him, the salvations of my countenance and my God.* *The salvations of my countenance* signify all things which are within, thus which are

of the mind and affections, consequently which are of the love and faith, which, as being saving, are called *salvations*. AE 412.

### THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 5. *Why are you cast down, O my soul, why are you disquieted within me?* To be *cast down* has relation to the will and its affections, to be *disquieted within me* has relation to the understanding and its thoughts, thus both expressions united point to the heavenly Marriage of the GOOD and the TRUE, which is a distinguishing characteristic of the HOLY WORD.

Verse 11. *For I will yet praise him, the salvations of my countenance and my GOD.* It was said above, at verse 5, *I shall yet praise him; his faces are salvations*. It is here said, *I will yet praise him, the salvations of my countenance and my GOD*, which is a plain proof that the *faces of God*, or his Divine love and wisdom, were the *salvations* spoken of in both cases.

# PSALM 43

1. Judge me, O GOD, and plead my cause against an unmerciful nation; O deliver me from the man of deceit and iniquity.
2. For you are the GOD of my strength, why have you cast me off? Why go I mourning because of the oppression of the enemy?
3. Send out your light and your truth, let them guide me, let them bring me to the mountain of your holiness and to your habitations.
4. And I will go to the altar of GOD, to GOD the joy of my exultation, and upon the harp will I praise you O GOD, my GOD.
5. Why are you cast down, O my soul, and why are you disquieted within me; hope you in GOD, for I will yet praise him, the salvation of my countenance and my GOD.

## The Internal Sense

The grievousness of the LORD'S temptations even to despair, verses 1, 2. His prayer to the Father that Divine Truth may comfort him, verses 3, 4. His consolation, verse 5.

## EXPOSITION

Verse 2. *Why go I mourning [in black] because of the oppression of the enemy?* See *Exposition*, at verse 9, of Psalm xlii.

Verses 3, 4. *Send out your light and your truth, let them guide me, let them bring me to the mountain of your holiness, and to your habitations, and I will go to the altar of GOD, to GOD.* That by the *altar of GOD* is here meant the LORD as to the DIVINE HUMAN principle, is very manifest, for the subject treated of is concerning the way to heaven, and to the LORD there, the way to heaven is meant by *send out your light and your truth, let them guide me*, *light* is illustration in which truths appear; heaven to which they were to lead, is meant by *the mountain of holiness and your habitations*; *the mountain of holiness* is the heaven where the LORD'S celestial kingdom is, in which the good of love reigns; *habitations* are those heavens where the LORD'S spiritual kingdom is, in which truth grounded in that good prevails; and since both are meant, therefore it is said, that *I may enter to the altar of GOD, to GOD*, and by *the altar of GOD* is meant where the LORD is with the good of love, and by *GOD* is meant where the LORD is with truth derived from that good, for the LORD is called GOD from Divine Truth, and JEHOVAH from Divine Good. AE 391.

Verse 4. *Upon the harp will I praise you, O GOD, my GOD.* That the *harp* signifies praise from spiritual truths, is evident, for it is said, *upon the harp will I praise you, O GOD, my GOD*; and it is also before said, *send out your light and your truth, they shall guide me*. AE 323.

Verse 5. *O my soul.* It is impossible that any thing should be known, or even thought, respecting influx and the commerce of the *soul* with the body, unless it be known what the soul is, and also somewhat concerning its quality; if the *soul* be a thing

unknown, nothing can be said concerning its influx and commerce; for how can the communication of two parts be a subject of thought, when the mind is in total ignorance concerning the quality of one of them? That ignorance prevails as to every quality of the *soul*, especially in the learned world, may be manifest from this consideration, that some believe it to be a certain aethereal principle, some a principle of flame or fire, some a principle of pure thought, some a principle of general vitality, some a principle of natural activity; and what is still a further proof of the prevailing ignorance concerning the nature of the *soul* is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in the fibres there, others in the striated bodies, others in the ventricles, and others in the small gland, some in every part; but in this case they conceive of a vital principle such as is common to every living thing; from which considerations it is evident, that nothing is known concerning the soul, and this is the reason why all that has been asserted on the subject is grounded in mere conjecture. And whereas it was impossible thus to form any idea respecting the soul, the generality of mankind could not but believe, that the *soul* is a mere principle of vitality, which when the body dies, is dissipated; and hence it is, that the learned have less belief in a life after death than the simple, and in consequence of such unbelief, neither can they believe in the things belonging to that life, which are the celestial and spiritual things of faith and love; this is also evident from the LORD'S words in Matthew, "You have hid these things, from the wise and intelligent, and have revealed them to infants," Matt 11:25; and again, "Seeing they do not see, and hearing they do not hear, neither do they understand," Matt 13:13; for the simple think no such thing concerning the soul, but believe that they shall live after death, in which simple faith lies concealed, although they are not aware of it, a belief that they shall live there as men, shall see angels, shall discourse with them, and enjoy happiness. AC 6053.

As to what concerns the *soul*, of which it is said that it shall live after death, it is nothing else but the man himself, who lives in the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is called a spirit, and appears in this case altogether in a human form, yet cannot in any wise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter appears as a man in the world, has senses, namely of touch, of smell, of hearing, of seeing, much more exquisite than in the world; has appetites, cupidities, desires, affections, loves, such as in the world, but in a more excellent degree; thinks also as in the world, but more perfectly; discourses with others; in a word, he is there as in the world, insomuch that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of the life in the world. This then is the soul of man which lives after death. But lest the idea should fall upon somewhat unknown by using the term *soul*, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer it, the interior man, for it appears there altogether as a man, with all the members and organs that man has, and it is also the real man himself in the body; that this is the case, may also be manifest from the angels seen, as recorded in the Word, who were all seen, in the human form, for all the angels in heaven have a human form, because the LORD has, who after his resurrection appeared so often as a man. The ground and reason why an angel and the spirit of a man is a man in form is because the universal heaven from the LORD has a tendency to conspire to a human form, whence the universal heaven is called the grand man,

which man, and the correspondence of all things of man therewith, have been treated of at the close of several chapters; and whereas the LORD lives in every individual in heaven, and by influx from the universal heaven acts upon every individual, therefore every angel is an image thereof, that is, a form most perfectly human, in like manner man after death. All the spirits, as many as I have seen, which are thousands and thousands, have been seen by me altogether as men, and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance respecting their state after death, and that they entertain such vain and empty thoughts concerning the soul, and that several, who have thought more deeply on the subject, have made the soul into somewhat as it were of a subtle aerial principle, which idea must needs lead into that insane error, that it is dissipated after death. AC 5054.

Verse 5. *I will yet praise him the salvations of my countenance* [or faces] *and my GOD*. The salvations of the faces signify all things which are within, thus which are of the mind and affections, consequently which are of the love and faith, which, as being saving, are called *salvations*. Evil affections, which are lusts, are also expressed by the *faces*, because they appear in the face, for the face is the external or natural form of the interiors which are of the mind [anima] and of the mind [mens]; also in the spiritual world they make one, for it is not there allowed to assume the semblance of any other face than what is of the affections, thus which corresponds to the interiors of the mind; hence it is that the angels of heaven have dignified and beautiful faces, whereas the infernal spirits have faces dark and deformed. AE 412.

### **The Translator's Notes and Observations**

Verse 3. *Send out your light and your truth*. A distinction appears here to be made between *light* and *truth*, when yet they are one and the same, *light* being the *internal* of truth, and truth the *external*. It is possible to have *truth* without *light*, as is the case with those who read the letter of the WORD without attending to its spiritual meaning, which is properly the *light* of the letter, and without which the letter is darkness.

# PSALM 44

To him that presides *over the music*; a Psalm of instruction for the sons of Korah.

1. O God, we have heard with our ears, our fathers have told us the works you did in their days,—in the days of old.
2. You did drive out the nations with your hand, but them you did plant; you did destroy the peoples, but them you did cause to spread.
3. For they got not the land in possession by their own sword, and their own arm did not save them; but your right hand, and your arm, and the light of your countenance, because you did favour them.
4. You are my king O GOD, command salvations for JACOB.
5. Through you we will push down our oppressors; through your name will we tread them under that rise up against us.
6. For I will not trust in my bow, and my sword shall not save me.
7. For you have saved us from our oppressors, and have put them to shame that hate us.
8. In GOD we glory all the day, and will praise your name for ever. Selah.
9. But now you have cast us off, and have put us to shame, and go not forth with our armies.
10. You make us to turn back from the enemy, and they who hate us spoil for themselves.
11. You have given us like sheep for meat, and have scattered us among the nations.
12. You have sold your people for nought, and have not become rich by their price.
13. You make us a reproach to our neighbours, a scorn and derision to them that are round about us.
14. You make us a proverb amongst the nations, a shaking of the head amongst the peoples.
15. Every day my disgrace is before me, and the shame of my face has covered me.
16. Because of the voice of him that reviles and blasphemes, by reason of the enemy and the self-avenger.
17. All this is come upon us, yet have we not forgotten you, nor dealt falsely with your covenant.
18. Our heart is not turned back, and our steps have not declined from your way.
19. For you have bruised us in the place of dragons, and have covered us with the shadow of death.
20. If we have forgotten the name of our GOD, and stretched out our hands to any strange God;
21. Will not God search this out? For he knows the secrets of the heart.
22. For on your account, are we killed every day, we are reputed as sheep *appointed* for slaughter.
23. Awake, why sleep you, O LORD? Arise, cast us not off for ever.
24. Wherefore hide you your face? Wherefore forget you our afflictions and our oppression?
25. For our soul is bowed down to the dust, our belly cleaves to the earth.

26. Arise for our help, deliver us for your mercy's sake.

## The Internal Sense

That the church was established by the Lord among the ancients, after ejecting the evil, verses 1 to 4; that this was done by God and not by men, verses 5 to 8; that nevertheless the hells now prevail over him, as though there were no Divine presence, whence it comes, that there is no church, verses 9 to 12, 19; that he is blasphemed by the evil in the church, verses 13 to 16; notwithstanding his integrity, verses 17 to 21; that he endures, this for the sake of the Divine principle, verse 22; a prayer that the Divine principle may therefore assist him, verses 23, 26; that he is in an extreme state of temptations, as though he were deserted, verses 24, 25.

## Exposition

Verse 3. *Their own arm did not save them, but your right hand, and your arm, and the light of your faces.* It is said, *your right hand, and your arm, and the light of your faces*, because the *right hand* denotes power, the *arm* denotes strength, and the *light of your faces* denotes the Divine Truth from the Divine Good. AC 10019.

Verse 5. *Through you will we push down (as an ox with his horns) our enemies.* Striking with the horn in the Word is said of the destruction of the false by the power of truth, and in the opposite sense, of the destruction of truth by the power of the false; and this by reason that by horn is signified the power of truth derived from good, and of the false derived from evil, AC 2832, as in Ezekiel, "You push with side and shoulder, and *with your horns you strike* all that are infirm," Ezek 34:21, speaking of those who with all force and power destroy the truths and goods of the church by fallacious reasoning grounded in things sensual; to push with the side and shoulder denotes with all force and power, AC 1085, 4931 to 4937; hence it is evident why mention is made of striking with the horn in Moses, "The first-begotten of his ox, he has honour, *and his horns are the horns of a unicorn, with these shall he strike the people together* to the ends of the earth," Deut 33:17; these words are in the prophecy of Moses concerning Joseph, where by Joseph in the internal sense is meant the LORD as to the Divine spiritual [principle], and in the representative sense his spiritual kingdom; the horns of a unicorn denote those things which are of power derived from the good and truth of faith; to strike the people denotes to destroy falsities by truths; to the ends of the earth denotes from all sides where the church is. And in David, "You are my king, O GOD, *by you will we strike with the horn our enemies*" Psalm 44:4, 5, where to strike enemies with the horn denotes also to destroy falsities by the power of the truth and good of faith: who cannot see, that in the above passages no mention would have been made of striking with the horn, as being done by men, unless on account of the signification of horn, as denoting power. AC 9081.

Verse 9. *But you have cast us off, and put us to shame, and go not forth with our armies. That God did not go forth with their armies*, signifies that he did not protect them, because they were in the falsities of evil, for *armies* denote the falsities of evil, wherefore also it is said, that *he forsook them and put them to shame*, and that *he made them return from the enemy*, the *enemy* being evil which is from hell. AE 573.

Verse 14. *You make us a proverb among the nations, and a shaking of the head amongst the peoples.* In this passage, *peoples* denote those who are against the truths of the spiritual church, thus who are in falsities, and *nations* those who are against the goods of the celestial church, thus who are in evils. AE 331.

Verse 19. *For you have bruised us in the place of dragons, and have covered us with the shadow of death.* These words also relate to temptations; that man in such case is precluded from influx out of heaven, like the sensual man; that he does not perceive what is good and what is true, is signified by *GOD bruising him in a place of dragons, and, covering him with, the shadow of death, a place of dragons* denoting the abode of those who are *dragons* in hell, namely: who have destroyed in themselves all good; the false principle, in which the same are, is called *the shadow of death*. AE 714.

Verses 22, 23. *For on your account we are killed all the day, we are reputed as the flock of slaughter. Awake, why sleep you, O LORD? forsake us not for ever. We are killed all the day,* signifies that of ourselves, we are always falling into falsities, and are seduced by them, especially in the time when falsities reign; hence it is evident what is signified by the *flock of slaughter*; that we may be elevated from them by the LORD, is signified by *Awake, O Lord, forsake us not for ever*. AE 314.

Verses 25, 26. *Our soul is bowed down to the dust, our belly cleaves to the earth. Arise for our help.* In old time, by the *belly* were signified things which are nearest to the earth, by the *breast* those things which are above the earth, and by the *head* things supreme; this was also signified in the Jewish church by the depression of the *belly* to the earth, and by the sprinkling of *dust* upon the head; so in David, "Wherefore hide you your faces, wherefore forget you our affliction and our oppression, for our soul is bowed down to the dust, and our belly cleaves to the earth. "Arise for our help," Ps 44:24, 25, 26, where it is also manifest that when man averts himself from the faces of JEHOVAH, he adheres with the *belly* to the dust and the earth. AC 247.

By the *soul* and by the *belly* in the spiritual sense is here also signified the thought of the understanding, and by being *bowed down to the dust and cleaving to the earth*, is signified that it was tainted with falsities, for by *dust* and *the earth* is signified what is infernal and damned. AE 622.



# PSALM 45

To him that presides upon Shoshannim; for the sons of Korah, instruction, a Song of Loves.

1. My heart swells with a noble theme; I will speak of my works to the king; my tongue is the pen of a ready writer.
2. You are more beautiful than the sons of man; grace is poured into your lips, therefore GOD has blessed you for ever.
3. Gird your sword upon your thigh, O most mighty, with your glory and your majesty.
4. And in your majesty ride prosperously on the Word of truth, of meekness, and of justice; and your right hand shall teach you wonderful things.
5. Yours arrows are sharp; the people shall fall under you; they shall penetrate the heart of the king's enemies.
6. Your throne, O GOD, is for ever and ever, a sceptre of rectitude is the sceptre of your kingdom.
7. You love justice, and hate iniquity; therefore GOD, your GOD, has anointed you with the oil of gladness above your companions.
8. All your garments *are anointed* with myrrh, aloes, and casia; out of the ivory palaces they have made you glad with stringed instruments.
9. King's daughters are among your excellent women, on your right hand stands the queen in the best gold of Ophir.
10. Hear, O daughter, and see, incline your ear; forget also your own people and your father's house.
11. Then shall the king greatly desire your beauty, for he is your LORD, and bow yourself down before him.
12. And the daughter of Tyre shall come with a gift; the rich among your people shall entreat your favour.
13. The king's daughter is all glorious within; her clothing is embroidered with gold.
14. She shall be brought to the king in clothing of needlework; the virgins, her friends, that follow her shall be brought to you.
15. With gladness and exultation shall they be brought; they shall enter into the king's palace.
16. In the place of your fathers shall be your sons; you shall make them princes in all the earth.
17. I will make your name to be remembered in all generations; therefore shall the people praise you for ever and ever.

## The Internal Sense

Of the glorification of the LORD'S humanity and of heaven and the church from him. A magnificent saying concerning the LORD and conjunction with him, verse, 1, 2; that Divine Truth belongs to him alone, verse 2; that by Divine Truth he powerfully overcame the hells, verses 3 to 5; that his kingdom is eternal, verse 6; that he made his Humanity divine thereby, verses 7, 8; whence heaven and the church are his, which are in Divine Truths from him, verse 8; that thence come the affections of truth, in

which the heavenly societies are, verse 9; of the church where the Word is, that it must recede from the affections of the natural man, verse 10; that so it will be the LORD'S church, verse 11; and will possess knowledges of truth and good, with sciences subservient, verses 12 to 14; that thus there will be conjunction with the LORD in heaven, verse 15; that all primary truths are his, verse 16; that the universal church will serve the LORD, verse 17.

## Exposition

Verses 1, 2, 3, 5. *A song of love, my heart swells with a noble theme; my tongue is the pen of a ready writer; you are more beautiful than the son of man; grace is poured into your lips; ride on the Word of truth, of meekness and of justice; your right hand shall teach you wonderful things.* To ride on the Word of Truth, of meekness and if justice, is to teach the doctrine of truth and of good; in this, as in other parts of the Word, a distinct signification is affixed to *word, mouth, lip, and tongue*; that they have reference to the doctrine concerning charity, is manifest, because it is called a song of loves, of which doctrine is predicated a *beauty superior to the sons of man, grace of the lip, a right hand which teaches wonderful things.* AC 1288.

To ride on the Word of truth manifestly denotes the intelligence of truth, and upon the Word of meekness and of justice, denotes the wisdom of good. AC 2761.

Verses 2 to 9. That the contents of these verses have relation to the LORD, is evident from singular the things contained in this Psalm, and hence that he it is of whom it is written, *GOD has anointed you, your GOD, with the oil of gladness, with myrrh, aloes, and casia, are all your garments*: from the series it may be manifest what is signified by these words, namely: that he has divine wisdom, and that from him is the doctrine of divine truth; this is signified by being *more beautiful than the sons of man*, by *grace being poured on your lips*; *beautiful* signifies being wise, the *sons of man* signify their intelligence in divine truth, and *lips* signify doctrinals: his omnipotence from divine truth grounded in divine good, and hence the destruction of falsities and of evils, and the subjugation of the hells, is signified by *gird your sword upon your thigh, O most mighty, with your glory and majesty and in your majesty ride prosperously on the word of truth, of meekness and of justice, your right hand shall teach you wonderful things, your arrows are sharp; the people shall fall under you; they penetrate the heart of the king's enemies*: by a sword is signified truth fighting against what is false and destroying it; by *chariot* the doctrine of Truth in like manner by the Word of Truth; by *riding* is signified to instruct and to combat; by the *right hand* Omnipotence; by *arrows* are signified Truths combating, by *people* those who are in the false principles of evil, and by the *king's enemies* those who are against Truths, thus the hells; that hence *he has a kingdom and dominion*, is signified by *your throne O GOD, is for ever and ever, a sceptre of rectitude is the sceptre of your kingdom; a sceptre of rectitude is the Divine Truth* which has power and a kingdom; that in consequence of delivering the good from damnation by destroying the evil, the essential Divine [principle] united itself to its Human [principle], is signified by *you have loved justice and hated iniquity, therefore GOD has anointed you, your GOD, with the oil of gladness above your companions; to love justice and to hate iniquity*, signifies to deliver the good from damnation by destroying the evil; to *anoint with the oil of gladness* signifies to unite himself by victories in temptations; *GOD, your God*, signifies the reciprocal union of the Human [principle] with the Divine, and of the

Divine with the Human-Divine Truths united with Divine Goods are signified by *he anointed with myrrh, aloes and casia all your garments*, *myrrh* signifying the good of the ultimate degree, *aloes* the good of the second, and *casia* the good of the third; in like manner as those three aromatics mixed with oil of olive whence the oil of holiness by which anointing was made' Exod 30:23, 24; this oil signified the Divine good of the Divine love, and the garments which were anointed signify Divine Truths; that the spiritual affections of truth are for those who are of his kingdom, is signified by *the daughters of kings being among your excellent women*, the *daughters of kings* being the spiritual affections of truth, which are said to be *excellent* when the truths are genuine; and that heaven and the church are in his protection and conjoined to him, because in love to him from him, is signified by *the queen standing at his right hand in the best gold of Ophir*; *queen* signifying heaven and the church; *at the right hand* [signifying in protection and conjunction with him, find the *best gold of Ophir* denoting love to the LORD. AE 684.

Verse 3. *Gird your sword upon your thigh, O most mighty, with your glory and majesty, ride upon the Word of Truth*. To *gird the sword upon the thigh* signifies divine truth combating from divine good, that this is signified by *sword upon the thigh*, see AC 10485; and whereas from divine truth he subdued the hells, and arranged the heavens into order, therefore it is said, *O most mighty, with your glory and majesty*, and also, *ride on the Word of Truth*; to *ride on the Word of Truth* signifies to act from divine good by divine truth. AE 288. See also AE 298.

Inasmuch as chariots and horses signify doctrine from the Word and the understanding of it, and all doctrine of truth and its understanding is out of heaven from the LORD, therefore it is said of him, that he rides on the Word, on the clouds, on heaven, on a cherub, and that he causes to ride. AE 355.

Verses 7, 8. That odoriferous *myrrh* denotes sensual truth, is manifest from David, "You have loved justice, therefore GOD has anointed you, your GOD, with the oil of gladness above your companions, with myrrh, aloes, and casia; all your garments," those things are said of the LORD, who alone is the anointed of JEHOVAH, since the divine good of the divine love, which is signified by the oil of anointing, was in him; by his *garments*, which are said to be anointed with *myrrh, aloes, and casia*, are signified divine truths from divine good in the natural principle. AC 10262.

Verse 9. *On your right hand did stand the queen in the best gold of Ophir*. In the Word throughout it is said of angels and of the men of the church, that they *stand before* GOD, also that they *walk* before him, and in the spiritual sense by *standing* before him is signified *to be* from him, and by *walking* before GOD is signified to live according to *being from him*. AE 639.

By a *queen*, who *stood at the right hand in the gold of Ophir*, is signified the church from the reception of good from the LORD; inasmuch as all things belonging to man, which are on the right side, have reference to good from which truth is derived, and those on the left side to truth derived from good, therefore it is said that *the queen stands on the right hand*. AC 9941, and AR 620, and AC 9688.

Verse 11. *Hear, O daughter, and see, incline your ear, then shall the king greatly desire your beauty. To hear, to see, and to incline the ear*, which are said of the king's

*daughter*, signifies to hearken, to perceive, and to obey, thus to understand, to do, and to be wise from the LORD; that in such case she will be accepted of the LORD, is signified by *then shall the king greatly desire your beauty*; *beauty* is predicated of the affection of truth, for this makes the beauty of angels; therefore *bow down yourself to him* signifies worship from a humble heart; and *the daughter of Tyre shall send a gift* signifies worship from those who are in the knowledges of truth; *the rich among the people shall entreat your favour* signifies adoration from those who are in intelligence derived from those knowledges; *the king's daughter is all glorious within*, signifies the spiritual affection of truth, which is said to be *glorious* from the abundance of truth, and *within* signifies what is spiritual; *her clothing of the foldings of gold* signifies truths formed from the good of love; *she shall be brought to the king in needlework*, signifies appearances of truth, such as are in the sense of the letter of the Word; *her friends that follow her* signify the spiritual and natural affections subservient; *with gladness and exultation shall they be brought, they shall enter into the king's palace*, signifies with heavenly joy into heaven, where the LORD is. AE 863. See also AE 242 and AE 412.

Verses 14, 15. *The king's daughter is all glorious within, her clothing is embroidered with gold, she shall be brought to the king in clothing of needlework.* By *the king's daughter* is signified the spiritual affection of truth, and hence the church consisting of those who are in that affection; *king* signifies the Lord as to divine truth; *clothing embroidered with gold* signifies intelligence and wisdom from that truth; the *needlework* in which she shall be *brought to the king* are the knowledges of truth. AE 195.

# PSALM 46

To him that presides; a song for the sons of Korah, upon Alamoth.

1. GOD is our refuge and strength; he is found to be a powerful help in trouble.
2. Therefore we will not fear though the earth be moved, and the mountains be cast into the heart of the seas.
3. Though the waters thereof roar and foam; though the mountains shake with the swellings thereof. Selah.
4. *There is* a river, the streams whereof shall make glad the city of GOD, the holy place of the tabernacles of the Most High.
5. GOD is in the midst of her, she shall not be moved; GOD shall help her at the return of the morning.
6. The nations rage, the kingdoms are moved; he utters his voice, and the earth melts away.
7. JEHOVAH of Hosts is with us, the GOD of Jacob is our defence. Selah.
8. Come you, behold the works of JEHOVAH, who makes desolations in the earth.
9. He makes wars to cease to the end of the earth; he breaks the bow, and cuts the spear to pieces, he burns the chariot with fire.
10. Be still, and know that I am GOD; I will be exalted among the nations, I will be exalted in the earth.
11. JEHOVAH of Hosts is with us; the GOD of Jacob is our defence. Selah.

## The Internal Sense

That there will be protection from the LORD when the last judgement comes and continues, verses 1 to 3, 6, 7; that they who are of the church, and in the doctrine of truth, will be saved by the LORD when he comes, verses 4, 5; that they will have nothing to fear from the infernals and their infestations, verses 8, 9; that this comes of the LORD, verses 10, 11.

## EXPOSITION

Verses 2, 3, 4. *Therefore we will not fear, though the earth be moved, and the mountains be cast into the heart of the seas; though the waters thereof roar and foam; though the mountains shake with the swelling thereof:* [There is] *a river, the streams whereof shall make glad the city of GOD, the holy [place] of the tabernacles of the MOST HIGH, GOD is in the midst of her; she shall not be moved.* These Words in the spiritual sense involve, that although the church, with all things belonging to it, perishes, still the Word and the Divine Truth contained in it will not perish, for by *the earth* is signified the church, by the *mountains* its goods of love, by the *waters* truths, and by the *waters thereof roaring and foaming*, their states when they perish, and falsities and evils enter in their place; consequently the state of the church, when it is vastated as to goods, and desolated as to truths; but see above, AE 304, 405, where those things are more fully explained. That the Word, or Divine Truth for the church, will not perish, is signified by a *river, whose streams shall make glad the city of God, not being moved*; *river* here signifies the same as fountain, namely the Word, because

mention is made of its *streams*, by which are signified truths; *the city of GOD* signifies the church as to doctrine; to *make glad*, signifies influx and reception from joy of heart, and *not to be moved* signifies not to perish as to any thing. AE 518.

By *the mountains which shall be cast into the heart of the seas*, are signified the evils of the love of self, and of the world. AE 405.

By *waters* are signified the truths of the church, which are said to *roar* or be *disturbed* when they are falsified; by *nations* are signified the goods of the church, and in the opposite sense its evils; and by *kingdoms* the truths of the church, and in the opposite sense its falsities, likewise those who are principled in the latter and the former. AE 304.

Jerusalem was called the *holy city*, because it signified the church as to the doctrine of Truth, and the Divine Truth proceeding from the LORD is what is called *holy*. That the city, without such representation and consequent signification, would on no account have been called *holy*, but rather profane, may be manifest from this consideration, that they rejected the LORD and crucified him there, wherefore also it is called *Sodom* and *Egypt*, Rev 11:8, but since it signified the church as to the doctrine of truth, it was called not only the *holy city*, but also the *city of God* and the *city of the GREAT KING*. AE 223.

Verse 5. *God shall help her at the, return of the morning*. Inasmuch as *morning* signifies the LORD, his coming, also his kingdom and church, and likewise the good of love which is from him, it may hence be manifest what is meant by *morning* in the following passages, "Make me to hear your mercy in the morning," Psalm 142:8; again, "I will sing of your mercy in the morning," 59:17; again, "GOD shall help her at the return of the morning." AE 179.

Verse 9. *He makes wars to cease to the end of the earth, he breaks the bow, and cuts the spear to pieces, he burns the chariot with fire*. In this passage by JEHOVAH *making wars to cease to the end of the earth*, is signified that he makes combats to cease, understood in a spiritual sense, which are of falsities against the truths and goods of the church. See above, AE 357. AE 734.

Inasmuch as by *wars* are signified spiritual combats, which are of what is false against the truth and good of the church, it is hence evident what is signified by JEHOVAH *making wars to cease to the end of the earth*, namely: that he makes to cease all combat and all disagreement from the first principles to the last of the truth of the church; the *end* [extremity] *of the earth* signifies its last principles; that there shall be no combat of doctrine against doctrine, is signified by his *breaking the bow*; that there will be no combat from any false principles of evil, is signified by *cutting the spear to pieces*; and that he will entirely destroy the doctrine of what is false, by his *burning the chariots with fire*. AE 357.

# PSALM 47

To him that presides; a Psalm of the sons of Korah.

1. O clap your hands all you peoples; sing to God with the voice of triumph.
2. For JEHOVAH is most High; he is greatly to be feared; he is a great king over all the earth.
3. He will subdue the peoples under us, and the nations under our feet.
4. He shall choose for us our inheritance, even the excellency of Jacob whom he loved. Selah.
5. GOD is gone up with a shout; JEHOVAH with the voice of a trumpet.
6. Sing praises to GOD, sing praises; sing praises to our king, sing praises.
7. For GOD is the king of all the earth; sing you praises with understanding.
8. GOD reigns over the nations; GOD sits on the throne of his holiness.
9. The princes of the people are gathered together, the people of the GOD of Abraham; for the shields of the earth are GOD'S; he is greatly exalted.

## The Internal Sense

Of the LORD'S kingdom, celebration of the LORD, in that he reigns over the church, verses 1, 2; that he will remove falsities and evils, verse 3; that, he will restore the church, verses 4, 5; that he will therefore be celebrated, verse 6; because the government of the universal church is his, verses 7, 8; and of the heavens, verse 9.

## Exposition

Verses 1, 5, 6, 7, 8. *O clap your hands all you peoples, sing to GOD with the voice of triumph. GOD is gone up with a shout, JEHOVAH with the voice of a trumpet. Sing praises to GOD, sing praises to our king, sing praises. For GOD is the king of all the earth, sing you praises with understanding.* Inasmuch as there are various affections of good and truth, and each affection is uttered by a suitable tone, therefore in the WORD various kinds of instruments are mentioned, especially in David, by which similar affections are signified. He who is acquainted with the internal sense of the Word, and at the same time with the tones of the instruments there mentioned, may know what affection is there signified and described: the angels know this from the bare mention of them, and at the same time from the thing with its expressions there described, when man reads the WORD, as for example in David, "Clap your hands all you peoples, sing to GOD with the voice of triumph; GOD is gone up with a shout, JEHOVAH with the voice of a trumpet; sing to GOD, sing to our king, for GOD is the king of all the earth, sing with understanding." Again, "They have seen your goings, O GOD, the goings of my GOD; the singers went before, the minstrels follow after, in the midst of the virgins playing with the timbrels," Psalm 68:25, 26, 27. Again, "Sing you aloud to GOD our strength, make a joyful noise to the GOD of Jacob; lift up a song, and bring here the timbrel, the pleasant harp, with the psaltery; blow up the trumpet in the new moon," Psalm 81:1, 2, 3. Again, "Praise GOD with the sound of the trumpet, praise him with the psaltery and harp, praise him with the timbrel and dance; praise him with stringed instruments and organs; praise him with the loud cymbals, praise

him upon the high-sounding cymbals." Psalm 150:3, 4, 5. All the instruments here named, signify affections, each its particular one, and this from the agreement of their sound, for affections are what produce varieties of tones with men, whence also from the tones affections are known. To the above I will add this arcanum: the angels, who in heaven constitute the LORD'S celestial kingdom, draw the internal sense of the Word from the affection alone of man when he reads the Word, resulting also from the sound of the expressions in the original tongue; but the angels, who are in the LORD'S spiritual kingdom, draw the internal sense from the truths which the expressions contain; hence from the celestial kingdom man has heartfelt joy who is in spiritual affection, and from the spiritual kingdom confession from that joy; the sounds of musical instruments, which are there named, elevate the affection, and truths form it. AE 326.

Verse 5. *God is gone up with a shout, JEHOVAH with the voice of a trumpet.* Truth divine itself in heaven is signified by voices and lightnings, but celestial or angelic truth adjoined to divine, which is beneath or around, is signified by *the voice of a trumpet*; as in Zech. "JEHOVAH shall appear over them, and his weapon shall go forth as lightning, and the LORD JEHOVAH shall sound with a trumpet, and shall advance in the storms of the south," Zech 9:14; and in David, "God is gone up with a *shout*; JEHOVAH with the voice of a trumpet," Psalm 47:5; where *shout* denotes the truth of spiritual good, *the voice of a trumpet* denotes the truth of celestial good. AC 8815.

Verse 8. *GOD sits on the throne of his holiness.* Inasmuch as by the angels, also by the twelve apostles, and likewise by the twelve tribes of Israel, are signified all the truths of the church, and in the supreme sense the Divine Truth, therefore by sitting on thrones is not meant that they themselves will sit, but *that* the LORD as to Divine Truth, from which is judgement; and by judging the twelve tribes of Israel, is signified to judge all according to the truths of their church: hence it is evident that *sitting on a throne*, when predicated of the LORD, is signified to be judging, thus to judge; it is called *a throne of glory*, because glory signifies Divine Truth. AR 687.

Verse 9. *The shields of the earth are GOD'S, he is greatly exalted.* *Shield* in respect to JEHOVAH is defence, and in respect to man is confidence; as in David, "My shield is with GOD, who saves the upright in heart," Psalm 7:9, 10; where *shield* denotes confidence; again, "The shields of the earth are GOD'S, he is greatly exalted," Psalm 47:9; in like manner denoting confidence. AC 1788.

## The Translator's Notes and Observations

Verse 1. *O clap your hands all you people.* This expression the *clapping of hands* will suggest to the intelligent reader not only a sufficient mark of joy and delight, but also a lesson of instruction arising from the correspondence of the two hands, when it is considered that the *right hand* is a figure of *good*, and the *left* of *truth*, consequently that *clapping* has here relation to the conjunction of those two principles, and the necessity of such conjunction, as the proper legitimate source of all true joy.

The same intelligent reader will not fail to observe, that the two names JEHOVAH and KING, as applied to the DIVINE BEING, at verse 2, and the two names GOD and JEHOVAH, which occur at verse 5, and further proofs of the DIVINE MARRIAGE of the



GOOD and TRUE, so often above pointed at, as the sure and certain marks of the Divine origin of revealed truth.

# PSALM 48

A Song, a Psalm of the sons of Korah.

1. Great is JEHOVAH, and greatly to be praised, in the city of our God, the mountain of his holiness.
2. Beautifully elevated, the joy of the whole earth is Mount Zion; on the sides of the north is the city of the GREAT KING.
3. GOD is known in her palaces as a refuge.
4. For lo! the kings were assembled, they passed by together;
5. They saw it, then they marvelled; they were troubled, they hastened away.
6. Terror seized upon them there, even pain as of a woman in travail.
7. You break in pieces the ships of Tarshish by an east-wind.
8. As we have heard, so have we seen, in the city of JEHOVAH of hosts, in the city of our GOD; GOD will establish it for ever.
9. We considered your mercy, O GOD, in the midst of your temple.
10. According to your name, O God, so is your praise to the ends of the earth; your right hand is full of justice.
11. Mount Zion shall be glad, the daughters of Judah shall exult, because of your judgements.
12. Walk about Zion, go round about her, number her towers.
13. Set your heart to her bulwarks, observe distinctly her palaces, that you may tell it to the generation following.
14. Truly, this GOD is our GOD for ever and ever; he shall lead us even to death.

## The Internal Sense

Of the LORD'S spiritual kingdom, how admirable, verses 1 to 3, 8; that he dissipates all falsities, verses 4 to 7; that his DIVINE HUMAN [principle] does this, verses 9, 10; that thence are all things of heaven and the church, because the LORD reigns there, verses 12 to 13.

## Exposition

Verses 1, 2, 3. *Great is JEHOVAH, and greatly to be praised in the city of our GOD, the mountain of his holiness. Beautifully elevated, the joy of the whole earth is mount Zion, on the sides of the north is the city of the GREAT KING. GOD is known in her palaces as a refuge.* By these words is described the worship of the LORD from truths derived from good; the worship of him from spiritual truths and goods, and the pleasantness thence derived to the soul, is signified by *great is JEHOVAH, and greatly to be praised in, the city of our GOD, the mountain of his holiness, beautifully elevated is mount Zion; worship* is meant by being *great, and greatly to be praised*; spiritual truth from spiritual good by *in the city of our God, the Mountain of his holiness*, and the pleasantness of soul thence derived by *beautifully elevated*; the worship of the LORD from celestial goods and truths is described by *the joy of the whole earth, mount Zion, the sides of the north, the city of the GREAT KING*; worship from celestial good is meant by the joy of the *whole earth, the mountain of Zion, the sides of the north, the*

*city of the GREAT KING; the sides of the north* are truths from celestial good, and the *city of the GREAT KING* is the doctrine of truth thence derived; that truths are inscribed on those who are in celestial good, is signified by *GOD is known in her palaces*. The reason why the *sides of the north* signify truths from celestial good, is because they who are in the LORD'S celestial kingdom, dwell in the east in heaven, and they who are in truths from that good dwell towards the north there. AE 405.

Verse 7. *You break in pieces the ships of Tarshish by an east wind*. The winds, which exist in the spiritual world, appear to arise there from different quarters, some from the south, some from the north, and some from the east; those from the south disperse truths with those who are in falsities, and those from the east disperse goods with those who are in evils; the reason why winds disperse them is because they exist from a powerful and strong influx of the Divine [principle] through the heavens into things inferior, and where this influx has place, it fills truths and goods, that is the minds [mentes] and the minds [animos] of those who are in truths and goods with the Divine [principle], wherefore they, with whom the interiors of the mind [mens] and of the mind [animus] are mere falsities and evils, and exteriorly truths are mixed with falsities and goods with evils, do not endure such influx from the Divine [being or principle], consequently they take themselves to their own falsities and evils which they love, and reject the truths and goods which they do not love except for themselves and for the sake of appearance: from these considerations it is evident what effect is produced by a wind coming from the east; which is called an east wind, namely that with the evil it disperses all goods and truths, which they have exhibited in an external form before the world, and which they have spoken for the sake of appearance. AE 219.

The *ships of Tarshish* denote rituals or doctrinals, AC 1156.

That wind, specifically an *east wind*, signifies nothing else but the dispersion of falsities and evils, or, what is the same thing, of evil spirits and genii, and afterwards arrangement into order, may be manifest from the WORD, as in Isaiah, "You will disperse them, and the wind will take them away, and the storm will dissipate them," Is 41:16; and in David, "Lo! the kings gathered themselves together, they passed together, they saw, then they marvelled, they were troubled, they hastened away, terror seized upon them there, even pain as of a woman in travail; you break in pieces as by an east wind the ships of Tarshish." Here is described the terror and confusion occasioned by an *east wind*. This description is taken from those things which occur in the world of spirits, for the internal sense of the Word involves it. AC 482.

By an *east wind* is signified devastation and desolation, for by wind, which comes from the east in the spiritual world, the habitations of the wicked are entirely overthrown, and themselves with the treasures, on which they have set their hearts, are cast into hell; by the *ships of Tarshish* are here signified false doctrinals. AE 514.

Verse 9. *We have considered your mercy, O GOD, in the midst of your temple; as is your name, so is your praise to the ends of the earth*. By *temple* is signified the church which is in truths derived from good; in *the midst of it* means in its inmost principle and thence in the whole of it: wherefore it is said, *as is your praise so is your name to the ends of the earth*, to *the ends of the earth* means to the ultimates of the church, the *earth* denoting the church. AE 313.

Verse 10. *Your right hand is full of justice. By the right hand* is signified omnipotence and omniscience, which appertain to the LORD from divine good by divine truth. AE 298.

Verses 11, 12, 13. *Mount Zion shall be glad, and the daughters of Judah shall exult because of your judgements. Walk about Zion, go round about her, number her towers, set your heart to her bulwarks, observe distinctly her palaces, that you may tell it to the generation following.* By *Mount Zion* which *shall be glad* is signified the celestial church, in which are those who are principled in love to the LORD; by the *daughters of Judah*, who *shall exult*, are signified the affections of good and of truth in which they are principled who are of that church; *because of your judgements* signifies by reason of Divine Truths which they have from the LORD; to *walk about Zion*, and to *go round about her*, signifies to embrace from love those things which are of that church; to *number her towers*, signifies to consider well the superior or interior truths which are of that church, to *number* signifying to see and consider well their quality, and *towers* signifying superior or interior truths; to *set the heart to her bulwarks* signifies to love the exterior truths which defend that church against falsities; to *observe distinctly her palaces* signifies to perceive the goods of truth, for houses denote goods, and *palaces* are the more noble goods of truth; *that you may tell it to the generation following* signifies their permanence to eternity. AE 453.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 8. *As we have heard, so have we seen.* It is plain from these words that there is a secret connection between *seeing* and *hearing*, which may easily be accounted for on this principle, that *seeing* has more relation to the *under-standing*, and *hearing* more relation to the *will*, *seeing* therefore has more relation to *knowledge*, and *hearing* more relation to *obedience*; as therefore the *understanding* is connected with the *will*, and *knowledge* with *obedience*, it is plain that the *seeing of the eye* will depend on the *hearing of the ear*, when spiritually understood, and thus that it is eternally true that as *we have heard, so have we seen.*

The intelligent reader will not fail to note the divine and heavenly marriage of the GOOD and the TRUE in the two expressions the *city of JEHOVAH*, and the *city of our GOD*, as they recur at verse 8.

# PSALM 49

To him that presides; a Psalm for the sons of Korah.

1. Hear this all you peoples; give ear all you inhabitants of the world.
2. Both low and high, rich and poor together.
3. My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.
4. I will incline mine ear to a proverb, I will open my dark saying on the harp:
5. Wherefore should I fear in the days of evil? When the iniquity of my heels does encompass me?
6. Of them that trust in their wealth, and boast of the multitude of their riches.
7. No man shall by any means redeem *his* brother, or give to GOD a ransom for him;
8. For the redemption of their soul is precious; and he live on for ever.
9. Though he continue to live, and not see the grave;
10. Yet he will see the wise die, likewise the fool and brutish perish, and leave their wealth to others.
11. Their inward thought is, that their houses are for ever, their dwelling-places to all generations; they call lands after their own names;
12. Yet *that* man shall not abide in glory, he is like the beasts that perish.
13. This their way is their *foolish* confidence, and they who go after them approve their sayings. Selah.
14. Like sheep they are laid in hell; death shall feed on them; the upright shall have dominion over them in the morning; their beauty shall be consumed; hell shall be their dwelling.
15. But GOD shall redeem my soul from the hand of hell, for he shall receive me. Selah.
16. Be not you afraid when a man is made rich, when the glory of his house is increased.
17. For at his death he shall take nothing away, his glory shall not descend after him.
18. Though he blessed his soul in his life time, and they praised you, because you do well to yourself;
19. Yet he shall go to the generation of his fathers; they shall never see light.
20. Man that is in honour, and understands not, is like the beasts that perish.

## The Internal Sense

An exhortation to attend to what follows, verses 1 to 4; of those who are merely natural, and glory in scientifics and in their self-derived intelligence, verses 5, 6; there is no salvation thence, verses 7 to 9; that they, however they may glory in such things, perish nevertheless, verses 10 to 13; and go into hell, verse 14; that salvation is in the LORD alone, verse 15; that learning and self-derived intelligence do not save after death, verses 16 to 20.

## EXPOSITION

Verses 1, 2, 3. *Hear this, all you peoples, give ear all you inhabitants of the world, both you sons of man [homo], and you sons of man [vir]; both rich and poor together; my mouth shall speak wisdom, and the meditation of my heart shall be of understanding.* By *the sons of man* [homo] are signified spiritual truths which are from the LORD by the WORD, which truths are doctrinals; and by *the sons of man* [vir] are signified rational and natural truths, which are from the understanding of the WORD, thus the understanding of the WORD; by *rich* and *poor* are signified those who derive thence much wisdom and who derive little. AE 724.

Verse 5. *When the iniquity of my heels does encompass me.* That by the *heel* is meant the lowest natural or corporeal principle cannot be known, unless it be understood, how the most ancient people considered the things that are in man; they referred his celestial and spiritual things to the head and face: the things which derive existence thence as mercy and charity, they referred to the breast; his natural things to the soles of the feet; and the lowest natural or corporeal things to the *heel*; nor did they consider them only according to such reference, but also gave them names agreeable thereto. The lowest things relating to reason, such as things scientific, were also understood by what Jacob prophesied concerning Dan, "Dan shall be a serpent in the way, an adder in the path that bites the horses' heels, so that his rider shall fall backward," Gen 49:17; and also by what is written in David, "The iniquity of my heels does encompass me," Psalm 49:5. AC 259.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 2, *Both you sons of man, [homo] and you sons of man. [vir]* In the commonly received English version of the Psalms, these words are rendered *high* and *low*; but it is plain from the exposition given by the enlightened expositor above, that this rendering does not give the full meaning of the original Hebrew, which literally is, *both you sons of man, [homo] and you sons of man. [vir]*.

# PSALM 50

A Psalm of Asaph.

1. The GOD of GODS, JEHOVAH speaks, he calls the earth from the rising of the sun to the setting thereof.
2. Out of Zion, the perfection of beauty, GOD shines forth.
3. Our GOD shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
4. He shall call to the heavens from above, and to the earth, to judge his people:
5. Gather my saints to me, those that have made a covenant with me by sacrifice.
6. And the heavens shall declare his justice, for GOD is judge. Selah.
7. Hear, O my people, and I will speak; O Israel, and I will witness against you; I am GOD, yea, your GOD.
8. I will not reprove you for your sacrifices and your burnt-offerings, which are continually before me.
9. I will take no bullock out of your house, nor he-goats out of your folds;
10. For every beast of the forest is mine, and the cattle on a thousand mountains.
11. I know all the birds of the mountains, and the beasts of the field are mine.
12. If I were hungry, I would not tell you: for the world is mine, and the fullness thereof.
13. Shall I eat the flesh of bulls, or drink the blood of goats?
14. Offer to GOD thanksgiving, and pay your vows to the MOST HIGH.
15. And call upon me in the day of trouble; I will deliver you, and you shall glorify me.
16. But to the wicked GOD says, what have you to do to declare my statutes, or that they should take my covenant in your mouth?
17. While you hate correction, and cast my words behind you?
18. If you see a thief, you consent with him; and with adulterers is your portion.
19. You open your mouth to evil, and your tongue frames deceit.
20. You sit and speak against your brother; you do slander your own mother's son.
21. These things have you done, and I kept silence; you think that I am altogether like yourself; I will reprove you, and I will array them before your eyes.
22. Now consider this, O you that forget GOD, lest I tear you in pieces, and there be none to deliver.
23. Whoever offers praise, glorifies me; and to him that orders his way right, will I show the salvation of GOD.

## The Internal Sense

That the coming of the LORD to those of the church to judgement is at hand, verses 1 to 6; that the LORD desires not sacrifices and external worship, verses 7 to 13; *that he desires confession of heart*, verses 14, 15; that external worship avails nothing when sins are committed, verses 16 to 20; that they do such things, and therefore evil will come upon them, verses 21, 22, 23.

## EXPOSITION

Verse 1. *The GOD of GODS, JEHOVAH speaks, he calls the earth from the rising of the sun to the setting thereof.* Inasmuch as the *sun* signifies the good of love to the LORD belonging to man, hence by *from the rising of the sun to its setting*, are signified all who are in the good of love to the LORD from the first to the last, *from the rising of the sun* the first, and *to the setting of the sun* the last. AE 401.

Verses 1, 2, 3, 4, 5. *JEHOVAH will speak, and will call the earth from the rising of the sun to its setting; out of Zion, the perfection of beauty, GOD shines forth; our GOD will come; he will call to the heavens above, and to the earth, to judge his people; gather my saints to me.* The subject here treated of is manifestly concerning a judgement upon all from Zion, thus from the LORD by divine truth; the separation of the good from the evil is meant by *he shall call the earth from the rising of the sun to its setting*; judgement upon all by *he shall call to the heavens above, and to the earth to judge the people*; the gathering together of the good and their salvation, is meant by *gather together my saints to me*; the divine truth, in which the LORD is in his glory, is meant by *out of Zion, the perfection of beauty, GOD shines forth.* AE 850.

Verse 3. *A fire shall go before him, and it shall be very tempestuous round about him.* In the spiritual world, as in the natural, there exist, strong winds and storms, but the storms in the spiritual world exist from the LORD'S influx into lower things, where they dwell who are in evils and falsities: this influx, as it descends from the heavens towards the earths beneath, becomes proportionably denser, and appears as a cloud, and with the wicked dense and opaque, according to the quantity and quality of evil; these clouds are appearances of what is false grounded in what is evil, arising from the spheres of their life, for around every spirit and angel there is a sphere of life; when the Divine [principle] is powerfully emitted from the LORD as a sun, and when it flows into these dense and opaque clouds, there arises a storm, which the spirits perceive in like manner as men perceive storms on earth; it has been granted me occasionally to perceive those storms, and likewise the east wind by which the wicked are dispersed and cast into hell, when the last judgement was accomplished. AE 419.

Verse 10. *For every wild beast of the forest is mine.* The expression *wild beast*, in the original tongue, properly signifies life, or what is living, but in the Word, not only what is living, but also as it were what is not living, or a wild beast, wherefore unless a man be acquainted with the internal sense of the Word, he cannot at times know what is signified; the reason why each is signified is because the man of the most ancient church, in self-humiliation before the LORD, acknowledged himself to be not living, not even to be a beast, but a wild beast, for he knew that man in himself is such, or when viewed in his own proprium; hence the same expression signifies what is alive, and signifies also a wild beast. AC 908.

Hitherto it has been shown from the WORD that wild beasts signify evil lusts and falsities, specifically the lusts of destroying goods and truths by falsities, thus the spiritual life of man; it shall now also be shown that *wild beasts* in the WORD likewise signify the affections of truth and good, which are opposite to the affections of what is false derived from evil which are called lusts; the reason is because the term, from which they are denominated and called, in the original tongue signifies life, for *wild beast* in that tongue is called *chajah*, and *chajah* signifies life, and in the affection of



good and of truth is the essential spiritual life belonging to man; wherefore when a *wild beast* is mentioned in the WORD in this good sense, it ought rather to be called an animal, which signifies a living soul: but when mention is made of *wild beast* in this sense, then it is necessary to put off the idea which adheres to the term wild beast (*fera*) in the Latin tongue, for in this tongue to the term *wild beast* there adheres an idea of wildness and ferocity, thus an unfavourable and evil idea: it is otherwise in the Hebrew language, where *wild beast* signifies life, and in general a living soul or animal. AE 388.

Verses 10, 11. *Every wild beast of the forest is mine, the cattle on a thousand mountains; I know all the birds of the mountains, and all the wild beasts of the field are mine.* These words indeed have relation to sacrifices, and were intended to teach that the LORD is not delighted with them, but with confession of heart and invocation; nevertheless by *wild beast of the forest*, by *beasts of the mountains*, by *the birds of the mountains*, and *wild beasts of the field*, are signified similar things as above, namely the things belonging to the man of the church; thus by *mountains* the good things of love; by *beasts* the affections of the natural man. AE 650.

Verse 12. *If I were hungry, I would not tell you, for the world is mine, and the fullness thereof.* These words have relation to sacrifices, being intended to teach, that the LORD is not delighted with them, but with confession and works; for it follows, *shall I eat the flesh of bulls, or drink the blood of goats? offer to GOD thanksgiving, and pay your vows to the MOST HIGH*, wherefore by "*If I were hungry*," is signified: if I desired sacrifices; but whereas the LORD wills worship from goods and truths, it is said, *for the world is mine and the fullness thereof*; *fullness* signifies goods and truths in the whole complex, as above; this is said indeed of the beasts which were to be sacrificed, but by them, in the spiritual sense, are signified the various kinds of good and truth. AE 741.

Verses 14, 23. *Offer to GOD thanksgiving, and pay your vows, etc.* Real *confession* of the heart, inasmuch as it is grounded in celestial love, is in a general sense *confession*; the man, who is in this *confession*, acknowledges that all good is from the LORD, and that all evil is from himself, and when he is in this acknowledgement he is in a state of humiliation, for he acknowledges in such case that the LORD is every thing belonging to him, and that he himself is respectively nothing, and when *confession* is made from this state, it is then grounded in celestial love. But sacrifices of *confession*, which were offered in the Jewish church, were *thanksgivings*, and were called in a universal sense eucharistic and retributory sacrifices, which were of a two-fold kind, namely confessional and votive: that sacrifices of *confession* involved the celestial principle of love, may appear from their institution, Levit 7:11, 12, 13, 14. But the votive sacrifices, which were another kind of eucharistics, in an external sense signified retribution, in an internal sense the will that the LORD would provide, and in a supreme sense a state of providence; hence it is that mention is made of each in the Word throughout, as in David, "Offer to GOD thanksgiving, and pay your vows to the Most High; he who sacrifices confession honours me, and he who orders his way to him will I show the salvation of GOD," Psalm 1:14, 23; 56:12; 116:17, 18. AC 3880.

## **The Translator's Notes and Observations**

Verse 1. *The* GOD *of* GODS, JEHOVAH *speaks*. In the commonly received English version of the Psalms, these Words are thus rendered, *the mighty* God *even the* LORD *has spoken*, but in the original Hebrew they are expressed as they are here rendered.

# PSALM 51

To him that presides; a Psalm of David, when Nathan the prophet came to him, after he had gone into Bathsheba.

1. Have mercy upon me, O GOD, according to your mercy; according to the multitude of your compassions blot out my transgressions.
2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.
3. For I acknowledge my transgressions, and my sin is continually before me.
4. Against you, you only have I sinned, and have done evil in your eyes; so that you are just, in your sentence, you are clear in your judgement.
5. Behold I was shaped in iniquity, and in sin did my mother conceive me.
6. Behold you desire truth in the reins, and in the hidden part you make me to know wisdom.
7. You shall purge me with hyssop that I may be clean; you shall wash me that I may be whiter than snow.
8. You shall make me to hear joy and gladness; that the bones which you have broken may exult.
9. Hide your face from my sins, and blot out all mine iniquities.
10. Create in me a clean heart, O GOD, and renew a right spirit within me.
11. Cast me not away from your presence, and take not your spirit of holiness from me.
12. Restore to me the joy of your salvation, and let a willing spirit support me.
13. I will teach transgressors your ways, and sinners shall be converted to you.
14. Deliver me from deeds of blood, O GOD, you GOD of my salvation; and my tongue shall celebrate your justice.
15. O LORD, open you my lips, and my mouth shall show forth your praise.
16. For you are not delighted with sacrifice, else would I give it; you have no pleasure in burnt-offering.
17. The sacrifices of GOD are a broken spirit; a broken and a contrite heart, O GOD! you will not despise.
18. Do good in your good pleasure to Zion, build you the walls of Jerusalem.
19. Then shall you be delighted with the sacrifices of justice, with burnt-offerings and whole burnt-offerings; then shall they offer bullocks upon your altar.

## The Internal Sense

A prayer that he may be purified from the infirmities derived from the mother, verses 1 to 5; that if he be cleansed from them, he shall be pure, verses 6 to 10; and holy, verses 11, 12; and will teach divine truths, verses 13 to 15; not external, but internal worship, verses 16, 17; that he will establish a church in which there will be worship from good, verses 18, 19.

## Exposition

Verse 2. *Wash me from mine iniquity, cleanse me from my sin.* The *sins* which man commits are inrooted in his very life, and constitute it; wherefore no one is liberated

from them, unless he receives new life from the LORD, which is effected by regeneration.

That man cannot do good, nor think truth, from himself, but from the LORD, is manifest from John, "A man cannot do any thing unless it be given him from heaven," John 3:27; "He that abides in me and I in him, the same bears much fruit, because without me you can do nothing," John 15:5. Hence it is evident, that no one can lead away any one from *sins*, thus remit them, but the LORD alone.

The LORD continually flows into man with the good of love, and with the truths of faith, but they are differently received, in one way by one, and in another way by another; by those who are regenerated, well; but by those who do not suffer themselves to be regenerated, ill.

They who are regenerated are continually held by the LORD in the good of faith and of love, and in such case are withheld from evils and falsities; but they who do not suffer themselves to be regenerated by the LORD, are withheld also from evil, and held in good; for from the LORD continually flows in good and truth with every man, but infernal loves, which are the loves of self and of the world, in which they are principled, oppose and turn the influx of good into evil, and of truth into the false.

From these considerations, it is manifest what remission of sins is: To be able from the LORD to be held in the good of love, and the truth of faith, and to be withheld from evils and falsities, is remission of sins: and in this case to shun what is evil and false, and to hold them in aversion, is repentance. But these things are not given, except with those who have received from the LORD new life by regeneration; for those things are of new life.

The signs that *sins* are remitted, are those which follow: there is a delight perceived in worshipping God for the sake of GOD, in serving the neighbour for the sake of the neighbour, thus in doing good for the sake of good, and in believing truth for the sake of truth; there is an unwillingness to merit by any thing of charity and faith; evils are shunned and held in aversion, as enmities, hatreds, revenges, unmercifulness, adulteries, in a word, all things which are against GOD and against the neighbour.

But the signs that *sins* are not remitted, are those which follow. GOD is worshipped not for the sake of GOD, and the neighbour is served not for the sake of the neighbour, thus good is not done and truth not spoken for the sake of good and truth, but for the sake of self and the world; there is a willingness to merit by actions; others are despised in comparison with self; delight is perceived in evils, as in enmity, in hatred, in revenge, in cruelty, in adulteries; moreover the holy things of the church are despised, and in heart are denied.

*Sins* are believed to be wiped away, and washed away, when they are remitted, as filth is washed away by water; nevertheless they remain with man, and when they are said to be wiped away, it is from the appearance, when man is withheld from them? AC 9444 to 9451.

The LORD out of divine mercy regenerates man, which effect is worked from his infancy even to the last [moment] of his life in the world, and afterwards to eternity;

thus out of divine mercy, he leads man away from evils and falsities, and leads him to the truths of faith and the goods of love, and then keeps him in those principles: and afterwards out of divine mercy elevates him to himself into heaven, and renders him happy; these are the things which are meant by the remission of *sins* out of mercy. They who believe that *sins* are otherwise remitted, are altogether deceived, for it would be of unmercifulness to see a multitude of men in the hells, and not to save them, if it could have been done otherwise; when yet the LORD is mercy itself, and wills not the death of any one, but that he may live.

They therefore who do not suffer themselves to be regenerated, thus not to be withheld from evils and falsities, remove from themselves and reject the above mercies of the LORD; hence it is, that the impossibility of being saved is chargeable upon themselves.

These are the things that are meant in John, "As many as received him, to them gave he power to be the sons of GOD, believing in his name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of GOD," John 1:12, 13; of bloods denotes those who are against the goods of faith and charity; of the will of the flesh, denotes those who are in evils derived from the loves of self and of the world; of the will of man, denotes those who are in the falsities thence derived; to be born of GOD is to be regenerated. That no one can come into heaven unless he be regenerated, is thus taught in the same evangelist, "Verily, verily, I say to you unless a man be born again, he cannot see the kingdom of GOD: Verily, verily, I say to you, unless a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD," John 3:3, 5; to be born of water, denotes by the truth of faith; and to be born of the spirit, denotes by the good of love. From these considerations, it may now be manifest, who they are to whom *sins* are remitted, and who to whom they are not remitted. AC 9452 to 9454.

Verses 2, 3. In the Word evils are sometimes called *sins*, sometimes *iniquities*, and sometimes *transgressions*. See Psalm 5:10. Exposition.

Verses 2, 7. Inasmuch as to *wash* signifies to remove falsities and evils, therefore it is said in David, "Wash me from mine iniquity, and cleanse me from my sin; you shall purge me with hyssop that I may be clean, you shall wash me that I may be whiter than snow," Psalm 51:2, 7; where to *wash* manifestly denotes to purify from falsities and evils, for it is said, *wash me from iniquity, and cleanse me from sin*, and afterwards, *you shall wash me that I may be whiter than snow*, where to *wash from iniquity* denotes from falsities, and from *sin* denotes from evils; for iniquity is predicated of falsities, and sin of evils; inasmuch as the waters of expiation were prepared from hyssop, therefore it is said, *you shall purge me with hyssop and I shall be clean*. AE 475.

Verse 6. *Behold you desires truth in the reins, etc*, The *reins* signify the truths of faith, and purification of them from falsities, because the purification of the blood is performed in the *reins* (kidneys), and by blood in the Word is signified truth; the same also is signified by the organ which purifies; all purifications also from falsities are effected by truths. Hence it is evident what is signified in the WORD by JEHOVAH, or the LORD, searching the hearts and *reins*, namely that he explores the goods of love and truths of faith, and separates them from evils and falsities. This is signified by *reins* in Jeremiah, "JEHOVAH Zebaoth, judge of justice, proving the reins and the

heart," Jer 11:20; and in David, "Behold you desire truth in the reins, and in what is hidden you make wisdom known to me," Psalm 51:6; *reins* are here expressed by another word in the original tongue, which involves the separation both of falsities from truths, and of evils from goods; hence it is evident, that the *reins* signify purification and separation. AE 167.

Verse 10. *Create in me a clean heart, O GOD, and renew a right spirit within me.* To *create a clean heart* signifies to reform as to the good of love; to *renew a right spirit within me* signifies to reform as to the truth of faith; for *heart* signifies the good of love; and *spirit* signifies a life according to Divine Truth, which is the faith of truth. AE 294.

By a *new heart* is meant the will of good, and by a *new spirit* the understanding of truth; that the LORD operates these things with those who do what is good and believe what is true, thus with those who are in the faith of charity, is evident. AR 143.

Verse 11. *Take not your spirit of holiness from me.* It deserves to be particularly noticed, that in the Word of the Old Testament there is no mention made of the *Holy Spirit*, but only of the *Spirit of Holiness* in three places, once in David, Psalm 51:11; and twice in Isaiah 63:10, 11; whereas in the Word of the New Testament, both in the Gospels, the Acts of the Apostles, and the Epistles it, is mentioned frequently; the reason is because there was no Holy Spirit before the coming of the Lord, inasmuch as it proceeds out of the LORD from the Father; for *the LORD only is holy*, Rev 15:4; wherefore also it is said by the angel Gabriel to the mother Mary, the HOLY THING *which shall be born of you*, Luke 1:35. It is written, *that the Holy Spirit was not yet, because JESUS was not yet glorified*, John 7:39; and yet it is said before, that the Holy Spirit filled Elizabeth, Luke 1:41; and Zechariah, Luke 1:67; and Simeon, Luke 2:25; the reason of which seeming contradiction is because those three persons were filled with the spirit of JEHOVAH the FATHER, which was called the Holy Spirit, on account of the LORD, who was already in the world. This is the reason too, why in the Word of the Old Testament, it is nowhere said that the prophets spoke from the Holy Spirit, but from JEHOVAH; for in expressing themselves on this subject, they constantly use some of these terms: JEHOVAH SPOKE TO ME; THE WORD or JEHOVAH CAME TO ME; JEHOVAH HAS SPOKEN; THE SAYING OF JEHOVAH. AR 158.

Verse 17. *The sacrifices of GOD are a broken spirit; a broken and contrite heart you, O GOD, will not despise. A broken spirit, and a broken and contrite heart,* denote a state of temptation, and the consequent humiliation both of *spirit* and *heart*. AC 9818.

Verses 18, 19. *Do good in your good pleasure to Zion, build you the walls of Jerusalem. Then shall you be delighted with sacrifices of justice, with burnt-offerings, and whole burnt-offerings; then shall they offer bullocks on your altar.* By *Zion* is here meant the church which is in the good of love; and by *Jerusalem* the church which is in the truths of doctrine; hence by *doing good in good pleasure to Zion, and building the walls of Jerusalem*, is signified to restore the church by leading it into the good of love; and by teaching it the truths of doctrine; worship in such case from the good of love is signified by *then shall you be delighted with the sacrifices of justice, and with burnt-offerings*; *justice* is predicated of celestial good, and *burnt-offering* signifies love; and worship in such case from the good of charity is signified by *then*

*shall they offer bullocks on your altar; bullocks* signify natural spiritual good, which good is the good of charity. AE 391.

### **The Translator's Notes and Observations**

Verse 2. *Wash me often from mine iniquity.* What is here rendered *wash me often*, is expressed in the received English version of the Psalms, by *wash me thoroughly from mine iniquity*, but it deserves consideration, that the original Hebrew may with as much propriety be rendered *wash me often*, which implies, that spiritual washing is not a *single* act, but requires *repetition*, before the washing can be complete.

# PSALM 52

To him that presides; an instructive *Psalms* of David, when Doeg, the Edomite came and told Saul, and said to him, David is come to the house of Ahimelech.

1. Why do you glory in wickedness, you mighty man? The mercy of GOD is continual.
2. Your tongue devises mischief, like a sharp razor, working deceit.
3. You love evil more than good, lying more than speaking justice. Selah.
4. You love all destructive words, O deceitful tongue.
5. Therefore GOD shall destroy you for ever; he shall seize upon you and pluck you out of the tent, and root you out of the land of the living. Selah.
6. And the just shall see and fear, and shall laugh at him, *saying*:
7. Behold the man that made not GOD his strength, but trusted in the abundance of his riches; who was strong by his mischief.
8. But as for me I am like a green olive tree in the house of GOD; I trust in the mercy of GOD for ever and ever.
9. I will praise you because you have done it; and I will hope in your name, for it is good before your saints.

## The Internal Sense

Of hypocrites, that their portion will be in hell, and they will perish, verses 1 to 5; also they who confide in their own understanding, verse 7; that they will flourish who trust in the LORD, verses 8, 9.

EXPOSITION. Verses 2, 3, 4. *Your tongue devises mischief like a sharp razor, working deceit, etc.* Deceit signifies malice grounded in the will with previous thought or premeditation. Evils are done either from enmity, or from hatred, or from revenge, and either by *deceit* or without *deceit*; but evils by *deceit* are the worst, because *deceit* is as poison which infects and destroys with infernal venom, for it goes through the whole mind, even to its interiors; the reason is because he who is in *deceit*, meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys every thing therein which is of man, that is, which is of life derived from the good of faith and charity. They who in the world have ensnared a neighbour by *deceit* as to worldly and terrestrial things, in the other life ensnare him by *deceit* as to spiritual and celestial things; and inasmuch as they do this in secret, they are committed to hells behind the back, at a depth according to the malignity and mischievousness of the deceit. AC 9013.

Verse 5. *He shall pluck you out of the tent, and root you out of the land of the Living.* This was said of Doeg the Edomite; that he was expelled from every good of the church, is signified by his being *plucked out of the tent*; that he was also expelled from the truths of the church, is signified by his being *rooted out of the land of the living*; *earth* is the church and they are said to be *living*, who are in truths derived from good. AE 799.



Verse 7. *I am like a green olive tree in the house of GOD ; I trust in the mercy of GOD for ever and ever.* It is said, *as a green olive tree in the house of GOD*, because by a *green olive tree* is signified the good of love springing up by the truth of the Word, and by the *house of GOD* is signified the church. AE 638.

### **The Translator's Notes and Observations**

Verse 6. *He became strong by his mischief.* What is here rendered mischief is called *wickedness* in the received English version of the Psalms, but in the original Hebrew it is expressed by a term which rather means the *consequence* of wickedness, which consequence is the total ruin and desolation of all the principles of goodness and truth, in which mischief man is here said to *become strong*, because it appears to him that goodness and truth are *weakness*, and that he becomes *strong* in proportion as he cherishes in himself the opposite principles of evil and error.

# PSALM 53

To him that presides upon Machalath; an instructive *Psalms* of David.

1. The fool has said in his heart, There is no GOD. They are corrupt, they have done abominable iniquity; there is none that does good.
2. GOD has looked down from heaven upon the sons of man, to see if there were any that is intelligent, that seeks GOD.
3. Every one is gone back; together are they become corrupt: there is none that does good, not even one.
4. Have the workers of iniquity no knowledge, who eat up my people *as* they eat bread, and call not upon GOD?
5. Then shall they, who had no fear, be greatly afraid; for GOD will scatter the bones of them that encamp against you; you shall put them to shame, because GOD has rejected them.
6. O that the salvation of Israel were come out of Zion! When GOD shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## The Internal Sense

That every one has forsaken GOD, none remaining, verses 1 to 3; that they have destroyed the church without any cause, verses 4, 5; that therefore there will be a new church from the LORD, verse 6.

## EXPOSITION

See Psalm xiv. Exposition.

Verse 5. *Then shall they, who had no fear, be greatly afraid*, that is, when they come to know (see former verse) or to experience the punishment of evil, then, etc. See Psalm 14:4, Note.

# PSALM 54

To him that presides on Neginoth; an instructive *Psalms* of David, when the Zephims came and said to Saul, does not David hide himself with us?

1. Save me, O GOD, by your name; and judge me by your strength.
2. Hear my prayer, O GOD, and give ear to the words of my mouth.
3. For strangers rise up against me, and oppressors seek after my soul; they have not set GOD before them. Selah.
4. Behold GOD is my helper; the LORD is amongst them that uphold my soul.
5. He shall repay evil to mine enemies; cut them off in your truth.
6. I will willingly sacrifice to you; I will praise your name, O JEHOVAH, for it is good.
7. For he has delivered me out of all trouble, and mine eye has beheld mine enemies.

## The Internal Sense

A prayer to the FATHER that he would assist against those who wish to destroy him, verses 1 to 3; that he will assist, and that they will perish, verses 4, 5; a thanksgiving for assistance, verses 6, 7.

## Exposition

Verse 3. *For strangers rise up against me, and oppressors seek after my soul.* *Strangers* here denote evils and the falsities of evil; *oppressors* denote the same offering violence to goods and truths: they who look at the sense of the letter of the Word alone, understand nothing else by *strangers* but those who are out of the church, and that they rose up against David, nevertheless there does not any thing of person enter into the heavens, but the things which are signified see AC 8343, 8985, 9007, thus not *strangers*, but, instead of them, strange things, which are things alienated from the church, thus evils and the falsities of evils, which destroy the church; by David also, against whom they arose, is perceived the LORD, see AC 1888, 9954. AC 10287.

Verse 6. *I will willingly sacrifice to you.* It is an acknowledged truth collected from the Word of the LORD, that *worship*, proceeding from a free principle is true and acceptable *worship*, and that the LORD is well pleased with whatever is spontaneous or voluntary, wherefore it is said in the Psalms, "I will *willingly* sacrifice to you," 54:6; and in another place, "The *voluntary* of the people are gathered together, the people of the GOD of Abraham," 47:9. Hence amongst the children of Israel spontaneous or free-will *sacrifices* were instituted, and their sacred *worship* consisted principally in *sacrifices*. AR 495.

All liberty is of love, for what a man loves, this he does freely; hence also all liberty is of the will, for what a man loves, this he also wills; and for as much as love and the will constitute the life of man, so also does liberty. From these considerations, it may

appear what liberty is, namely, that it is that which is of the love and the will, and thence of the life of man: hence it is that what a man does from liberty, appears to him as if he did it from his own proprium. To do evil from liberty appears as if it were liberty, but it is slavery, because that liberty is from the love of self, and from the love of the world, and these loves are from hell: such liberty is actually turned into slavery after death, for the man, who has been in such liberty, then becomes a vile slave in hell. But to do good from liberty is liberty itself, because it proceeds from love to the LORD, and from love towards our neighbour, and these loves are from heaven; this liberty also remains after death, and then becomes liberty indeed, for the man who has been in such liberty, becomes in heaven, like a son in the house of his father: this the LORD thus teaches, "Every one that does sin is the servant of sin; the servant abides not in the house for ever: the son abides for ever; if the Son shall have made you free, you shall be truly free," John 8:34, 35, 36. Now for as much as all good is from the LORD, and all evil from hell, it follows, that liberty consists in being led by the LORD, and slavery in being led by hell. That man has the liberty of thinking what is evil and false, and also of doing it, so far as the laws do not withhold him, is in order that he may be capable of being reformed: for goods and truths are to be implanted in his love and will, so that they may become of his life, and this cannot be done unless he have the liberty of thinking what is evil and false as well as what is good and true: this liberty is given to every man by the LORD, and so far as he does not love evil and the false, so far, when he thinks what is good and true, the LORD implants them in his love and will, consequently in his life, and thus reforms him. What is inseminated in liberty, this also remains, but what is inseminated in a state of compulsion, this does not remain, because what is from compulsion is not from the will of the man, but from the will of him who compels. Hence also it is, that worship from liberty is pleasing to the LORD, but not worship from compulsion; for worship from liberty is worship from love, but worship from compulsion is not so. The liberty of doing good, and the liberty of doing evil, though they appear alike in the external form, are as different and distant from each other as heaven and hell are: the liberty of doing good also is from heaven, and is called heavenly liberty, but the liberty of doing evil is from hell, and is called infernal liberty: so far likewise as man is in the one, so far he is not in the other, for no man can serve two lords, Matthew 6:24; which also appears from here, that they who are in infernal liberty believe that it is slavery and compulsion not to be allowed to will evil and think what is false at their pleasure, whereas they who are in heavenly liberty abhor willing evil and thinking what is false, and would be tormented if they were compelled to do so. For as much as acting from liberty appears to man like acting from his own proprium, therefore heavenly liberty may also be called the heavenly proprium, and infernal liberty may be called the infernal proprium: the infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good. Hence it may appear what *Free-will* is; namely that it consists in doing good from choice or will, and that they are in that freedom who are led by the LORD; and they are led by the LORD who love good and truth for the sake of good and truth. Man may know what is the quality of the liberty in which he is, from the delight which he feels when he thinks, speaks, acts, hears, and sees; for all delight is of love. *N. J. H.* 141—147.

That liberty originates from the equilibrium between heaven and hell, and that man, without liberty, cannot be reformed, is shown in the Treatise on Heaven and Hell; in the articles concerning that equilibrium, HH 589 to 596, and concerning liberty, HH 597 to the end: but for the sake of instruction respecting what, liberty is, and to show

that man is reformed by means of it, I will here adduce the following extract from, that Treatise: "It has been shown that the equilibrium between heaven and hell is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is liberty. The reason that spiritual equilibrium in its essence is liberty, is because it is an equilibrium between good and evil, and between truth and the false, and these are spiritual; wherefore the power of willing good or evil, or of thinking what is true or what is false, and of choosing one in preference to the other, is liberty. This liberty is given to every man by the LORD, nor is it ever taken away; in its origin indeed it is not of man but of the LORD, because it is from the LORD, but still it is given to man together with life as his own, in order that man may be capable of being reformed and saved, for without liberty there is no reformation and salvation. Every one may see from any rational contemplation, that man is at liberty to think either well or ill, sincerely or insincerely, justly or unjustly; and also that he may speak and act well, sincerely and justly, but not ill, insincerely and unjustly, on account of moral and civil laws, by which his external is kept in bonds: hence it is plain, that the spirit of man, which is what thinks and wills, is in liberty, but not man's external, which speaks and acts, unless it speak and act according to the above-named laws. That man cannot be reformed, unless he be in liberty, is because he is born into evils of every kind, which must nevertheless be removed, in order that he may be saved; and they cannot be removed unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length is averse to them; then are they first removed; and this cannot be done, unless man be in good as well as in evil, for he can see evils from good, but cannot see goods from evil: the spiritual goods, which man may think he learns from infancy, from the reading of the Word, and from preaching; and he learns civil and moral goods from his life in the world; this is the first reason why man ought to be in liberty. Another reason is because nothing is appropriated to man, except what is done from an affection which is of the love; other things may indeed enter, but no further than into the thought, and not into the will, and what does not also enter into the will of man does not become his, for the thought derives what belongs to it from the memory, but the will from the life itself; nothing ever partakes of liberty, which does not proceed from an affection which is of the love, for whatever a man wills or loves, this he does freely; hence it is that the liberty of man, and the affection which is of his love or will, are one: man therefore is endowed with liberty, that he may be capable of being affected with truth and good, or of loving them, whereby they may become as his own. In a word, whatever does not enter in with man in liberty, does not remain, because it is not of his love or will, and the things which are not of man's love or will, are not of his spirit; for the esse of man's spirit is love or will. In order that man may be in liberty, to the end that he may be reformed, he is conjoined as to his spirit with heaven and with hell, for there are with every man spirits from hell and angels from heaven; by means of the spirits from hell man is in his own evil, and by means of the angels from heaven he is in good from the LORD; thus he is in spiritual equilibrium, that is. in liberty."

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 7. *Mine eye has beheld mine enemies.* To look upon *enemies* manifestly implies that the intellectual mind is exalted to a state of spiritual light, capable of noting them, and thus of putting them to flight.

# PSALM 55

To him that presides on Neginoth; an instructive *Psalm* of David.

1. Give ear to my prayer, O God, and hide not yourself from my supplication.
2. Attend to me, and answer me; I go about moaning in my complaint, and am greatly agitated.
3. Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in anger do they hate me.
4. My heart trembles in the midst of me, and the terrors of death have fallen upon me.
5. Tearfulness and trembling are come upon me, and horror has covered me.
6. And I said, O that I had wings like a dove! I would fly away and be at rest.
7. Lo! I would wander afar off, I would pass the night in the wilderness. Selah.
8. I would hasten my escape from the raging storm, and from the tempest.
9. Destroy, O LORD, and divide their tongues; for I behold violence and strife in the city.
10. Day and night they go about it, upon the walls thereof; iniquity also and trouble are in the midst of it.
11. Destructions are in the midst thereof, oppression and deceit depart not from her streets.
12. For no enemy reproached me, else I could have borne it; not he that hated me did exalt himself against me, else I could have hid myself from him.
13. But you a man, like myself, my friend and mine acquaintance.
14. We took sweet counsel together; we walked to the house of GOD with the multitude.
15. Let death seize upon them, let them go down alive into hell; for evils are in their habitation, yea in the midst of them.
16. But as for me, I will cry to GOD; and JEHOVAH will save me.
17. In the evening, and in the morning, and at noon, will I moan and cry aloud, and he will hear my voice.
18. He will deliver my soul in peace from them that assail me, although many are against me.
19. GOD shall hear and afflict them, even he that abides from of old; Selah: because they change not, neither do they fear GOD.
20. He has put forth his hands against them that were at peace with him; he has profaned his covenant.
21. His mouth is smoother than butter, but war is in his heart; his words are softer than oil, yet they are drawn swords.
22. Cast your burden upon JEHOVAH, and he shall sustain you; he will never suffer the just to be moved.
23. But you, O GOD, shall cast them down into the pit of destruction; the men of blood and deceit shall not live half their days, but I will trust in you.

## The Internal Sense

The *grievousness of his temptations is described, in which he prays to the FATHER*, verses 1 to 5, 9; that he is ready to desist from combat by reason of their grievousness,

verses 6 to 8; the malice of the internals is described, verses 9 to 14; that they will be cast into hell, verse 15; a prayer to the FATHER, and that he will be succoured, verses 16 to 18, 22; against the wicked and hypocrites, verses 19 to 21, 23.

## Exposition

Verses 4, 5. *My heart trembles, etc.* Mention is frequently made in the Word of being frightened, dismayed, and the like, both concerning the good and the evil, and by terror and consternation is signified a state of commotion and change of mind, arising from imminent or visible danger of life, but differently with the good and with the evil; with the good it is a commotion of mind, and change of state, arising from the imminent and visible danger of the soul, but with the evil it arises from the imminent and visible dangers of the bodily life; the reason of this is because the good regard the life of the soul as principal and final, and not so the life of the body, whereas the evil regard the life of the body as principal and final, and not so the life of the soul, which, indeed, they do not believe in their heart, and they who do believe, still love only the things which are of the body, such as appetites and pleasures of various kinds: but the case is reversed with the good. In order that it may be known, that to be frightened, dismayed, to dread and the like, signify commotions of mind arising from the change of the state of the interiors, some passages shall be adduced from the Word by way of confirmation; thus in David, "My heart trembles in the midst of me, and the terrors of death are fallen upon me, fear and trembling came upon me, and horror has covered me," Psalm 55:4, 5; these things are said concerning temptations, in which evils and falsities break in from hell, and strike with terrors for fear of damnation; for as was said above, the good are terrified and tremble from imminent dangers of the soul, thus from the irruption of evils into the thoughts and intentions of the will; those are, therefore, various commotions of the mind, which are specifically signified by trepidation of the heart, terrors of death, fear, trembling, and horror, which are those mentioned according to the order in which they succeed. See also, Isaiah 41:5; Ezek 7:17, 18, 19. AE 677.

Verses 5, 6, 7. *Fearfulness and trembling are come upon me, and I said, O that I had wings like a dove! I would fly away and be at rest; I would wander afar off, I would pass the night in the wilderness.* The subject here treated of is concerning temptation, and concerning its straitness; *fearful-ness* and *trembling* also signify straitness; the desire after truth on the occasion, and the consideration in what direction he should turn himself, is signified by *O that I had wings like a dove? I would fly away and be at rest*; the *wing of a dove* is the affection of spiritual truth; to *fly away and be at rest* is, by it, to deliver the life from damnation; the hope of deliverance being not yet seen, is signified by *I would wander afar off, and pass the night in the wilderness*. AE 282.

Verse 8. *I will hasten to escape from the stormy wind, from the tempest.* In the spiritual world, as in the natural, there exist strong winds and tempests; but tempests in the spiritual world exist from an influx of the Divine principle into inferior things, the region of those who are in evils of falsities; this influx, as it descends from the heavens towards the earths which are beneath, becomes proportionably more dense, and appears as a cloud, and with the wicked is dense and opaque according to the quantity and quality of evil; these clouds are appearances of what is false derived from what is evil, arising from the spheres of their life; for around every spirit and

angel, there is a sphere of life, when the Divine principle is powerfully emitted from the LORD as a sun, and flows into these dense and opaque clouds, there arises a storm, which the spirits perceive there in like manner as men perceive storms on the earth; it has occasionally been allowed me to perceive those storms, and likewise an east wind, by which the wicked were dispersed and cast into the hells when the last judgement was accomplished; from these considerations it may be manifest what storms, tempests, and violent winds signify in the following passages, "The wind shall carry them away, and the whirlwind shall scatter them," Isaiah 41:16. And in Jeremiah, "A whirlwind of JEHOVAH is gone forth in anger, even a grievous whirlwind, it shall fall grievously on the head of the wicked," Jer 23:19. And in David, "I will hasten to escape from the raging storm and tempest," Psalm 55:9. AE 419.

Verse 18. *He shall redeem my soul with peace. To redeem* denotes to deliver. AE 327.

By *redeeming my soul with peace* is signified salvation by conjunction with the LORD, *from them that assail me* is signified the consequent removal of evils and falsities. AE 365.

Verses 21, 23. *His mouth is smoother than butter, but war is in his heart, his words are softer than oil, yet are they drawn swords; you, O GOD, shall cast them down into the pit of destruction.* These things are said of those who make pretence of good affections, whilst they speak falsities by which they seduce. To *make their mouth smoother than butter* signifies a pretence of good by affections, *butter* signifies the good of external affections; *words softer than oil* have a like signification, *oil* is the good of internal affections; yet are they *drawn swords*, signify destructive falsities: *you, O GOD, shall cast them down into the pit of destruction*, signifies into hell where destructive falsities of that kind prevail. AE 537.



# PSALM 56

To him that presides upon Jonath-elem-rechokim; Michtam of David, when the Philistines took him in Gath.

1. Be merciful to me, O God, for man would swallow me up; every day the assailant oppresses me.
2. My adversaries would daily swallow me up, for they are many that fight proudly against me.
3. In the day that I am afraid, I will trust in you.
4. In GOD I will praise his Word; in GOD I put my trust; I will not fear what flesh can do to me.
5. Every day they wrest my words; all their thoughts are against me for evil.
6. They gather themselves together, they hide themselves; they mark my heels as they lie in wait for my soul.
7. On account of their iniquity deliver *my soul* from them; in anger cast down the peoples, O God.
8. You tell my wanderings; put my tears into your bottle; are they not *written* in your book?
9. Then shall mine enemies be turned back in the day that I cry to you; for this I know, that GOD is with me.
10. In GOD will I praise his WORD; in JEHOVAH will I praise his WORD.
11. In GOD will I put my trust; I will not fear what man can do to me.
12. Your vows are upon me, O GOD; I will render praises to you.
13. For you have delivered my soul from death, yea, my feet from stumbling; that I may walk before GOD in the light of the living.

## The Internal Sense

The LORD'S temptations, in which his trust is fixed in the FATHER, verses 1 to 4, 10, 11; the malice of the infernals, verses 5, 6; that the FATHER would assist him in his affliction, verses 7, 8; that he shall be assisted, verse 9; thanksgiving for protection, verses 12, 13.

## Exposition

Verses 2, 5, 6. *My adversaries would daily swallow me up, for they are many that fight proudly against me. Every day they wrest my words, all their thoughts are against me for evil. They gather themselves together, they hide themselves; they mark my heels as they lie in wait for my soul.* Inasmuch as few are acquainted with the nature and circumstances of *temptations*, it may be expedient in this place to say a few words on the subject. *Evil spirits* never make assault against any thing but what a man loves, and their assault is violent in proportion to the intenseness of man's love; *evil genii* are those who assault what has relation to the affection of good, and *evil spirits* are those who assault what has relation to the affection of truth; as soon as ever they

observe even the smallest thing which man loves, or perceive, as it were, by the smell what is delightful and dear to him, they instantly assault and endeavour to destroy it, consequently they assault and endeavour to destroy the whole man, inasmuch as his life consists in his loves; nothing is more pleasant to them than thus to destroy man, nor do they ever desist from their attempts, even to eternity, unless they are repelled by the LORD; such of them as are more particularly principled in malignity and cunning, insinuate themselves into man's very loves, by soothing and flattering them, and thus they introduce themselves to man, and then presently after introduction they endeavour to destroy his loves, and by so doing kill the man, and this in a thousand ways and methods altogether incomprehensible; nor do they carry on their assaults only by reasonings against goodnesses and truths, such assaults being of small account, (for if they were baffled a thousand times, still they would persist in their attempts, inasmuch as reasonings against goods and truths can never be wanting) but they pervert goods and truths, and enkindle a sort of fire of lust and persuasion, so that a man does not know but that he is immersed in a like lust and persuasion, and herein they excite at the same time a delight, which they fraudulently steal from man's delights, derived from other sources, and thus with the utmost cunning they infect and infest, and this so artfully, by leading from one thing to another, that unless the Lord was ready to administer help, man would never know any other but that he is really such as their suggestions represent him. In like manner they assault the affections of truth, which form man's conscience, as soon as ever they perceive any principle of conscience whatever, framing to themselves an affection out of the falsities and infirmities belonging to man, and by this affection overshadowing the light of truth, and thereby perverting it, or causing anxiety, and thus occasioning pain and torment; moreover they have the art of keeping the thought fixed intently on one object, whereby they fill it with phantasies, and thus at the same instant clandestinely insinuate lusts into those phantasies; not to mention innumerable other artifices, which it is impossible to describe so as to give any just conceptions of them; what falls under the immediate notice of man's conscience, which the evil spirits take particular delight in destroying, will suggest but a partial and most general idea of those artifices. From this brief account of temptations, which yet from its brevity can scarcely be called an account, it may in some measure appear what is their nature and quality, and that in general they are such as are the kinds and degrees of man's love: hence also it may appear that the LORD'S temptations were the most grievous of all, inasmuch as the violence of the temptation is proportioned to the love; the LORD'S love was a most ardent desire for the salvation of the whole human race, consequently it was all the affection of goodness and truth in a supreme degree; against this love and affection all the hells fought with the most malignant cunning and envenomed malice, but still the LORD overcame them all by his own proper power. AC 1820.

Verse 6. *They mark my heels.* See Psalm 49:5. Exposition.

Verses 12, 13. *Your vows are upon me, O God; I will render praises to you, for you have delivered my soul,* etc. When man emerges out of temptation, then light appears with its spiritual heat, that is, truth with its good; hence he has gladness after anxiety; this is the morning which succeeds night in the other life: the reason why in such case good is perceived, and truth appears is because after temptation truth and good penetrate towards the interiors, and are in-rooted; for when man is in temptation, he is as it were in the hunger of good, and in the thirst of truth, wherefore when he emerges, he takes in good as a hungry man does meat, and receives truth as a thirsty

man does drink; and besides when light from the Divine [being] appears, falsities and evils are removed, and when these are removed, there is a passage made for truth and good to penetrate more interiorly: these are the reasons why after temptations the good of love appears with its light from the LORD. AC 6829.

Verse 13. *For you have delivered my soul from death, yea, my feet from stumbling, that I may walk before GOD in the light of the living.* To *walk with* GOD is to teach and live according to the doctrine of faith; but to *walk with* JEHOVAH is to live a life of love; to *walk* is a usual expression signifying to live, as to *walk* in the law, to *walk* in the statutes, to *walk* in the truth; to *walk* properly respects a way, which is the way of truth, consequently which is of faith, or of the doctrine of faith; that this is the signification of *walking*, may be manifest from the WORD, as in Micah, "He has showed you, O man, what is good, and what does JEHOVAH require of you, but to do judgement, and to love mercy, and to humble yourself by walking with your GOD?" Micah 6:8, where to *walk with* GOD, signifies to live according to what was declared. And in David, "You have delivered my feet from stumbling, that I may walk before GOD in the light of the living," where to *walk before* GOD is to walk in the truth of faith, which is *the light of the living*. AC 519.

That to live, or to be alive, signifies spiritual life belonging to man, and that to be dead signifies the deprivation of that life, may be manifest from several passages in the WORD, as in David, "Behold the eye of JEHOVAH is on them that fear him, to deliver their soul from death, and to make them alive in famine," Psalm 30:18, 19; again, "You have delivered my soul from death, yea my feet from stumbling, to walk before GOD in the light of the living." AE 186.

# PSALM 57

To him that presides; Al-taschith: Michtam of David, when he fled from Saul in the cave.

1. Be merciful to me, O GOD, be merciful to me, for my soul takes refuge with you, and in the shadow of your wings do I trust until calamities be overpast.
2. I cry to GOD, Most High, to GOD who performs for me.
3. He will send from heaven and save me, he will put him to shame that would swallow me up; Selah; GOD shall send forth his mercy and his truth.
4. My soul is in the midst of lions; I dwell amongst men who are flames of fire; their teeth are as spears and arrows, and their tongue a sharp sword.
5. Exalt yourself, O GOD, above the heavens, your glory above all the earth.
6. They have prepared a net for my steps; they have bowed down my soul; they have dug a pit before me, they have fallen into the midst of it. Selah.
7. My heart is fixed, O God, my heart is fixed; I will sing and give praise.
8. Awake up my glory, awake psaltery and harp; I will awake in the morning.
9. I will praise you, O LORD, amongst the peoples; I will praise you amongst the nations.
10. For your mercy is great even to the heavens; and your truth even to the skies.
11. Be you exalted, O GOD, above the heavens, your glory above all the earth.

## The Internal Sense

A prayer to the FATHER when in temptation-combats with the hells, which assault him, verses 1 to 5; their malice against him, verses 4, 6; confidence from his Divine [principle], verses 7, 8; celebration of the FATHER on that account, verses 9 to 11.

## Exposition

Verse 4. *My soul is in the midst of lions; I dwell amongst the sons of man that are flames of fire; their teeth are spears and arrows, and their tongue a sharp sword.* By *lions* are signified those who despoil the church of truths, and thus destroy it; by *the sons of man who are flames of fire* are signified those who are in the truths of the church, and abstractedly truths themselves, who are said to be *flames of fire* by the conceit of self-intelligence, whence come falsities, *their teeth are a spear and arrows* signify reasonings from external sensual principles, and thus from the fallacies and falsities of religion, by which truths are destroyed; *teeth* signify the ultimates of the life of man, which are external sensual principles, in this case reasonings from them; and *tongue* signifies the falsities of religion, wherefore their *tongue* is called a *sharp sword*, for by a *sword* is signified the destruction of truth by falsities. AE 455.

By *lions* are signified those who by falsities destroy the truths of the church; their *teeth*, which are a *spear and arrows*, signify scientifics, which they apply to confirm falsities and evils, and thus to destroy the truths and goods of the church; their *tongue a sharp sword* signifies cunning reasonings from falsities, which are called a *sharp sword*, because a *sword* signifies what is false destroying what is true. AE 556.

Verses 7, 8, 9. *I will sing and give praise; awake up my glory, awake psaltery and harp; I will praise you, O LORD, amongst the peoples, I will praise you amongst the nations.* Confession and glorification from the good of truth, or from spiritual good, and from the truth of good, or from spiritual truth, are expressed in every particular of this passage; the good of truth is expressed by *singing*, by *awaking with the psaltery*, and by *praising amongst the nations*; and the truth of good by *awaking with the psaltery and harp*, and *praising amongst the people*; for by *nations*, in the Word, are meant those who are in good, and by *peoples*, those who are in truth, in this case in spiritual truth: the reason why it is so said is because in the Word, where mention is made of good, mention is also made of truth, and this on account of their marriage. AE 323.

Verse 10. *Your mercy is great even to the heavens, your truth, even to the aethers.* That the Lord in the angelic heaven appears as a sun, and that the Divine Truth proceeding from the LORD, as a sun, forms all the light of heaven; thus all the intelligence and wisdom belonging to the angels, may be seen in the work concerning heaven and hell, HH 116 to 125, and HH 126 to 140; the reason why it is also said that the air is obscured is because the light of truth is meant, for the air has light from the sun. The like is signified by *aethers* in David, "Your mercy is great even to the heavens, your truth is even to the aethers," *mercy* signifies the Divine good of the Divine love, and *truth* the Divine Truth, and whereas the Divine Truth is the light of heaven, as was just now said, therefore it is said, "Your truth is even to the aethers;" by the *aethers*, therefore in the plural number is signified the Divine light even to the highest heaven, where it is in the highest degree. AE 541.

### **The Translator's Notes and Observations**

Verse 8. *I will awake in the morning.* In the received English version of the Psalms, which is here rendered *in the morning* is expressed by the single term *early*, which has respect to a period of time, but not immediately to the morning itself, consequently not to the divine and spiritual idea intended to be expressed by the term *morning*. For, according to the testimony of our enlightened expositor, the term *morning* has relation to the LORD himself, who, in the supreme sense of the WORD, is the *morning*, and is thus expressive of a variety of ideas connected with that relation, which ideas are not at all suggested by the term *early*.

# PSALM 58

To him that presides; Al-taschith; Michtam of David.

1. Do you indeed speak justice, O you mighty ones; do you judge uprightly, O you sons of man?
2. Yea, in heart you work wickedness, and your hands weigh out violence in the earth.
3. The wicked are estranged from the womb; they go astray from the belly, speaking lies.
4. Their venom is like the venom of a serpent, like that of the deaf adder which stops her ear;
5. Which hears not the voice of charmers, — of those skilled in enchantments.
6. O GOD, destroy their teeth in their mouths; break out the great teeth of the lions, O JEHOVAH.
7. Let them melt away, and be as water; let them pass away: when they direct their arrows, let them be blunted.
8. Let them be as a snail, which melts as it moves along; as an untimely birth of a woman, let them never see the sun.
9. Before your pots can feel the thorns, whether they be green or dry, let him sweep them away.
10. The just shall be glad, when he sees vengeance; he shall bathe his feet in the blood of the wicked.
11. And man shall say, verily there is a reward for the just; verily, GOD is a judge in the earth.

## The Internal Sense

Against those who were then of the church, who thought evil against the LORD, that they were in the mere falsities of evil, by which they perish, verses 1 to 9; that they who are in good come into the church, verses 10, 11.

## EXPOSITION

Verse 3. *The wicked are estranged from the womb, they go astray from the belly, speaking lies.* It is not here meant that the wicked are estranged from the womb, and that they go astray from the belly, that is, from their first birth, for no one from that birth is estranged from GOD, and goes astray; but to be *estranged from the womb* signifies that they have departed from good to evil from the first day, when they were capable of being reformed; and to *go astray from the belly* signifies that, in like manner, they have departed from truths to falsities; to *speak a lie* also signifies to believe falsities. AE 710.

Verse 4. *Their venom is like the venom of a serpent.* That *serpents* in the Word, signify the sensual man as to craftiness or subtlety, and as to prudence, may appear from the following passages: thus in Moses, "The *serpent* was made subtle above every wild beast of the field, which JEHOVAH GOD made," Gen 3:1; by the *serpent* here

mentioned, is not understood the *serpent*, but the sensual man, and, in the general sense, the sensual principle itself, which is the ultimate of the human understanding: the reason why the *serpent* is called subtle above every wild beast of the field, is because of his having poison, and his bite being thence deadly, also from his hiding himself in lurking places; poison signifies craft and treachery, and thence the bite thereof, deadly hurt; and the lurking places from which he bites, and in which he conceals himself, signify subtleties. It is to be observed that all beasts signify affections, such as appertain to man, and *serpents* signify the affections of the sensual man, by reason of their creeping on the belly on the ground, in like manner as the sensual principle of men, for this is in the lowest place, and, as it were, creeps upon the ground under all other principles. The infernals are also crafty or subtle, because evil conceals in itself all subtlety and malice, as good does all prudence and wisdom; concerning this subject more may be seen in the work concerning Heaven and Hell, HH 567 to 581, where the malice and wicked acts of infernal spirits are treated of. Hence now it is that the devil or hell is called a *serpent*, as in the Apocalypse; "The dragon, the old serpent, the devil and satan, who seduces the whole world," Rev 12:9, 14, 15; 20:20; and in David; "Their venom is like the venom of a serpent," Psalm 58:4. AE 581.

Verse 6. O GOD, *destroy their teeth in their mouths, break out the great teeth of the lions*, O JEHOVAH. *Teeth in their mouths* signify scientifics from which they produce falsities; *the great teeth of the lions* signify the truths of the WORD falsified, which in themselves are falsities, by which they mostly prevail to destroy the truths of the church. AE 556.

What the falsification of truth is, shall be illustrated by some examples; truth is falsified when from reasonings it is concluded and said, that because no man can do good from himself, therefore good is of no effect to salvation: truth is also falsified when it is said, that every good, which man does, respects himself, and is done for the sake of compensation, and this being the case, that works of charity are not to be done: truth is falsified when it is said, that because all good is from the LORD, therefore man ought to do nothing of good, but to expect influx: truth is falsified when it is said, that truth can be given with man without the good which is of charity, thus faith without charity: truth is falsified when it is said, that no one can enter into heaven but who is miserable and poor; when it is also said, unless he gives his all to the poor and plunges himself into distress: truth is falsified when it is said, that every one, however he has lived, may be admitted into heaven from mercy: truth is still more falsified when it is said, that there has been given to man the power of admitting into heaven whom he pleases: truth is falsified when it is said, that sins are wiped away and washed away like filth by water; and truth is still more falsified when it is said, that man has the power of remitting sins, and when they are remitted, that they are altogether wiped away and man becomes pure: truth is falsified when it is said, that the LORD has taken all sins upon himself, and thus has taken them away, and that man thereby can be saved, whatever his life be: truth is falsified when it is said, that no one is saved but he who is within the church; the reasonings, by which falsification is effected, are, that they who are within the church, are baptized, have the Word, have knowledge concerning the LORD, concerning the resurrection, concerning life eternal, concerning heaven, and concerning hell, and thus that they know what faith is by which they may be justified. There are innumerable cases like

these, for there is not a single truth given which cannot be falsified, and the falsification be confirmed by reasonings from fallacies! AC 7318.

### THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 6. O God, *destroy their teeth in their mouths, break out the great teeth of the lions, O JEHOVAH*. It is evident from this passage, that the two names GOD and JEHOVAH are significative of two distinct principles in the DIVINE BEING, GOD having more relation to the DIVINE TRUTH, and JEHOVAH to the DIVINE GOOD. Accordingly GOD is supplicated to *destroy the teeth of the wicked in their mouths*, and JEHOVAH to *break out the great teeth of the lions*, to instruct us, that *truth* may destroy the teeth [or false principles] of the wicked, but that the union of TRUTH and GOOD is necessary to *break out the great teeth of the lions*, in other words, to destroy truths falsified.



# PSALM 59

To him that presides; Al-taschith; Michtam of David, when Saul sent, and they watched the house to kill him.

1. Deliver me from mine enemies, O GOD; lift me up from them that rise up against me.
2. Deliver me from the workers of iniquity, and save me from the men of blood.
3. For lo! they lie in wait for my soul; the mighty are gathered against me, not for my transgression, nor for my sin, O JEHOVAH.
4. Not for mine iniquity do they run and prepare themselves; arouse yourself to meet me, and behold!
5. And do you, O JEHOVAH, GOD of Hosts, the GOD of Israel, awake to visit all the nations; spare not any who are treacherous in iniquity. Selah.
6. They return at evening; they make a noise like a dog, and go round about the city.
7. Behold, they belch out with their mouths, swords are in their lips; for who, *say they*, does hear?
8. But you, O JEHOVAH, shall laugh at them; you shall have all the nations in derision.
9. They are strong; but on you do I wait; for GOD is my refuge.
10. The GOD of my mercy shall prevent me; GOD shall make me to see *my desire* upon mine enemies.
11. Slay them not lest my people forget; scatter them by your strength, and cast them down, O LORD! our shield.
12. For the sin of their mouth, for the word of their lips, let them be taken in their pride; and for the curses and lies which they speak.
13. Consume them in wrath, consume them that they be no more; that they may know that GOD rules in Jacob, even to the ends of the earth. Selah.
14. They return in the evening, they make a noise like a dog, and go round about the city.
15. They wander about for meat, if they be not satisfied; thus do they spend the night.
16. But I will sing aloud of your strength, yea, I will sing aloud of your mercy in the morning, for you have been my defence and my refuge in the day of my trouble.
17. O my strength, of you will I sing; for GOD is my defence, *even* the GOD of my mercy.

## The Internal Sense

A prayer to the FATHER concerning those who were then of the church; that they sought to destroy and put him to death, when nevertheless he was innocent, verses 1 to 6; that they contend by falsities against truths, verse 7; his trust in the FATHER,

verses 8 to 10; he prays for them, verse 11; that they will destroy themselves, verses 12, 13; by their malice, verses 14, 15; his trust in succour, verses 16, 17.

## EXPOSITION

Verses 6, 14. *They return at evening, they make a noise like a dog, etc.* A *dog* signifies the lowest of all, or those who are vile in the church, likewise those who are out of the church, also those who babble much about the things of the church and understand little; and in the opposite sense, those who are altogether out of the faith of the church, and speak disrespectfully of those things which are of faith. AC 7784.

By *dogs* in general are signified they who are in all kinds of cravings, and indulge in them, particularly they who are in pleasures merely corporeal, especially in the pleasure of feasting, in which they delight; such, inasmuch as they are of gross minds, make no account of the things which relate to the church. Dogs have this signification in the following passages in the Word: "His watchmen are blind, they are all dumb dogs, looking about, lying down, loving to slumber, *dogs* obstinate of soul, they know not satiety," Isaiah 56:10, 11. "They make a tumult like a *dog*, and go about in the city, they ramble to eat, if they be not satisfied, thus do they spend the night," Psalm 59:6, 14. AC 7784.

Verse 7. *Behold they belch out with their mouth, for swords are in their lips.* That a *sword* signifies the false principle destroying truth, is evident from these words, and hence may be known what is meant by the LORD'S Words to Peter, "They that take the *sword*, shall perish by the *sword*," namely that they who believe in falsities, will perish by falsities. The ground of this signification originates in the spiritual world, where, when spiritual combats take place, which are combats of what is true against what is false, and of what is false against what is true, there appears various weapons of war, as swords, spears, shields, and the like, not that by such things they engage in combat, for they are only representative appearances of spiritual combats. AE 131.

Verse 13. *Consume them in wrath, etc.* The external of the Word, which is called the sense of the letter, is written according to appearances in the world, because it is for infants and the simple minded, who have no perception of any thing contrary to appearances, wherefore such by the sense of the letter, in which are appearances of truth, are introduced into interior truths, as they advance in age, and thus appearances are put off by degrees, and in the place thereof interior truths are implanted: this may be illustrated by numberless examples from the Word; as where it is written that God is angry, punishes, casteth into hell, brings evil upon the wicked, and many other things of a similar nature, when notwithstanding GOD is never angry, never punishes, or casteth into hell, neither does he at all do evil to any one, but these things belong to the wicked themselves, and are the consequence of their evils, for in the evils themselves are contained the evils of punishment; nevertheless these things are said in many passages in the Word, because it so appears. AE 631.

Verse 16. *Of your mercy in the morning.* We often read of *morning* in the Word, and it has various significations according to the series of things treated of in the internal sense; in the supreme sense it signifies the LORD, and also his coming; in the internal sense it signifies his kingdom and church, and their state of peace; it moreover

signifies the first state of a new church, and also a state of love, likewise a state of illustration, consequently a state of intelligence and wisdom, and also a state of conjunction, of goodness and truth, which is, when the internal man is conjoined to the external. The ground and reason why *morning* has such various significations, is because in the supreme sense it signifies the Divine Human of the LORD, and hence it also signifies all those things which proceed from him, so that he himself is there. The reason why the Divine Human of the LORD, in the supreme sense is understood by *morning* is because the LORD is the sun of the angelic heaven, and the sun of that heaven does not make a progression from morning to evening, or from rising to setting as the sun of the world does to appearance, but it remains constant in its place, in front above the heavens, hence it is, that it is always in the *morning*, and never in the evening, and inasmuch as all intelligence and wisdom, which the angels possess, exist with them from the LORD as a sun, therefore also their state of love, and their state of wisdom and intelligence, and, in general, their state of illustration is signified by the *morning*. AC 179.

# PSALM 60

To him that presides upon Shushan-eduth; Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah; when Joah returned, and smote of Edom in the valley of Salt twelve thousand.

1. O GOD, you have cast us off, you have scattered us, you have been displeased; do you restore us again!
2. You have made the earth to tremble, you have rent it to pieces; heal the breaches thereof, for it shakes.
3. You have showed to your people hard things; you have made us to drink the wine of trembling.
4. You have given a banner to them that fear you, that it may be displayed because of your truth. Selah.
5. That your beloved may be delivered; save with your right hand, and hear me.
6. GOD has spoken by his holiness; I will exult; I will divide Schechem and measure out the valley of Succoth.
7. Gilead is mine, and Manasseh is mine; Ephraim is the strength of my head; Judah is my lawgiver.
8. Moab is my wash-pot; over Edom will I cast out my shoe; O Philistia, triumph you because of me.
9. Who will bring me to the fortified city? Who will lead me into Edom?
10. Will not you, O GOD! You that have forsaken us? you, O GOD, that have not gone forth with our armies?
11. Give us help against the enemy; for vain is the help of man.
12. With GOD we shall do valiantly; for he will tread down our enemies.

## The Internal Sense

The lamentation of the LORD, that he is forsaken, together with the church, verses 1 to 3; his confidence in deliverance, verses 4, 5; that an internal and external church will be established, in a supreme sense, of the LORD'S HUMAN [nature or manhood] which will be made Divine, verses 6 to 9; through his own power, verse 10; and through his own DIVINE [principle or Godhead], verses 11, 12.

## EXPOSITION

Verses 1, 2. *O GOD, you have cast us off, you have scattered us, you have been displeased; restore again us. You have made the earth to tremble, you have broken it; heal the breaches thereof, for it shakes.* By a *breach* is signified the decay of the church, and hence the perversion of truth, and the inroad of what is false; this therefore is signified by *making the earth to tremble*, by *breaking it*, and by *the earth being moved*; the *earth* is the church. AE 400.

Verse 6. *I will divide Schechem, and measure out the valley of Succoth.* *Schechem* is the first station, as it were, in the land of Canaan, in coming from Syria, or from Haran; and whereas by the land of Canaan are signified celestial things of love, it is

evident that by *Schechem* is signified the first appearing of things celestial. Jacob, when he returned from Haran to the land of Canaan, in like manner as Abram, came to *Schechem*, as may appear from Genesis 33:18, where also by *Schechem* is signified the first dawn of light; so in David, "GOD has spoken in his holiness, I will exult, I will divide *Schechem*, and measure out the valley of Succoth; Gilead is mine, and Manasseh is mine, and Ephraim is the strength of my head; Judah is my lawgiver, Moab is my wash-pot, over Edom will I cast my shoe, over Philistia will I triumph," Psalm 60:6—8, where, by *Schechem* also the like is signified. AC 1441.

*Succoth* signifies tents, and tents the holy principle of truth. AC 4392.

Verse 7. *Gilead is mine, and Manasseh is mine, and Ephraim is the strength of mine head; Judah is my lawgiver*, By *Manasseh* is here signified the good of the church; by *Ephraim* its truth; and by *Gilead*, the natural principle; and since truth has divine power from natural good, therefore it is said, *Ephraim is the strength of my head*: the reason why there is divine power by truth from good in the natural principle is because the natural principle is the ultimate, into which interior things, which are spiritual and celestial, flow, and where they are together and subsist; they are therefore in their fullness there, in which, and from which, is all divine operation. AE 440.

Verse 8. *Over Edom will I cast out my shoe*. The *shoe* is what invests the sole of the foot and the heel, therefore the *shoe* signifies what is still more natural; thus the very corporeal principle itself. AC 1748.

Verse 11. *For vain (or vanity) is the help of man*. *Vanity* signifies the falsity of doctrine, and a *lie*, the false principle of life. AC 9248.

# PSALM 61

To him that presides upon Neginah; a *Psalm* of David.

1. Hear my cry, O GOD; attend to my prayer.
2. From the end of the earth I cry to you; when my heart fails lead me to the Rock that is higher than I.
3. For you have been a refuge for me, a strong tower from the enemy.
4. I will abide in your tabernacle for ever; I will take refuge under the covert of your wings. Selah.
5. For you, O GOD, have heard my vows; you have given me the heritage of those that fear your name.
6. You will prolong the days of the king; his years shall be from generation to generation.
7. He shall dwell before GOD for ever; O prepare mercy and truth, and let them preserve him.
8. So will I sing praises to your name for ever, by performing my vows daily.

## The Internal Sense

Celebration of the FATHER by the LORD for his succour, verses 1 to 5; and union, verses 6 to 8.

## Exposition

Verse 2. *When my heart fails, lead me to the rock that is higher than I.* It is an eternal truth, that the LORD governs heaven and the earth, also that no one lives from himself except the LORD, consequently that the all of life flows in, good of life from the LORD, and evil of life from hell; this is the faith of the heavens; when man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because it is not from himself, but from hell; when man is in this state he can then be gifted with peace, for then he will trust solely in the LORD. AC 6325.

*Rock* denotes the LORD as to the truth of faith, because by *rock* is also meant a bulwark which is against falsities, the bulwark itself is the truth of faith, for combat is waged from that [truth] both against falsities and evils. That JEHOVAH is called a *rock*, and that on such occasions is meant the LORD as to faith, is manifest from many passages in the Word, as from the following, "You have forgotten your salvation, and have not remembered the *rock* of your refuge," Isaiah 17:10; and in David, "From the extremity of the earth I cry to you, when my heart fails, lead me to the rock that is higher than I," Psalm 61:2. AC 8581.

Verse 4. *I will abide in your tabernacle for ever, I will take refuge under the covert of your wings.* To *abide in your tabernacle for ever*, signifies the Divine Good of love, to *take refuge under the covert of your wings*, signifies in Divine Truths, for the *wings of JEHOVAH* signify spiritual Truths. AE 799.

Verse 6. *You will prolong the days of the king, his years shall be from generation to generation.* *Years* denote what is eternal, for the subject treated of is concerning the LORD and his kingdom. That *year* in an internal sense does not signify year, may also be manifest from this consideration, that the angels, who are in the internal sense of the WORD, cannot have an idea of any year, but inasmuch as year denotes a full period of time in the natural world, therefore instead of year they have an idea of what is full in respect to states of the church, and of what is eternal in respect to states of heaven: times with them are states. AC 2906.

### **The Translator's Notes and Observations**

Verse 7. *He shall dwell before GOD for ever; O prepare mercy and truth, let them preserve him.* The union of *mercy* and *truth* in these words, will not fail to remind the intelligent reader of the Marriage of the DIVINE LOVE and WISDOM, which has been so often noted in the above pages as the distinguishing criterion of the Divine origin of the Sacred Scriptures. The same union will instruct him, that man cannot hope for the great blessing of *dwelling before GOD for ever*; only so far as *mercy* and *truth* preserve him by being formed into his life, as its ruling principles of conduct and conversation.

# PSALM 62

To him that presides, to Jeduthun; a Psalm of David.

1. Truly, my soul reposes in GOD; from him is my salvation.
2. He only is my rock and my salvation, my high tower; I shall not be greatly moved.
3. How long will you all assault a man? How long will you all attack him as though he were a bowing wall, or a tottering fence.
4. They only consult to cast him down from his eminence, they delight in lies; they bless with their mouth, but they inwardly curse. Selah.
5. O my soul, wait upon GOD, for my hope is from him.
6. He only is my rock and my salvation, my high tower; I shall not be moved.
7. In GOD is my salvation and my glory; the rock of my strength, and my refuge is in GOD.
8. Trust in him at all times, you people; pour out your heart before him; GOD is a refuge for us. Selah.
9. Surely men of low degree are vanity, and men of high degree are a lie; if laid in the balance they are altogether lighter than vanity.
10. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them.
11. Once has God spoken, these two *things* have I heard; that power belongs to God,
12. And that to you, O Lord, belongs mercy; for you renderest to every man according to his work.

## The Internal Sense

A confession that there is no power but in the Divine [being or principle] and no succour but from the same, verses 1, 2, 5 to 8, 11, 12; that there is no prevailing against the Divine [being], verses 3, 4, 9, 10.

## EXPOSITION

Verse 4. *They bless with their mouth, but in the midst of them they curse.* This is said of the church vastated as to good and as to truth, in which there is nothing but what is evil and false; the *midst of man* [vir] is the intellectual principle, where truth ought to be. AE 313.

Verse 10. *Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them.* The Divine Providence has for an end the eternal salvation of man, thus, not his satisfaction in the world, namely, opulence and eminence, wherein the generality, during the life of the body, place essential happiness; when yet the case is not so, inasmuch as generally eminence begets self-love, and opulence the love of the world, thus, what is contrary to love to God, and to charity towards the neighbour. AC 6481.



## The Translator's Notes and Observations

Verse 6. *He only is my rock and my salvation, my high tower; etc.* In the received English version of the Psalms, what is here rendered *high tower*, is expressed by the term defence, but it deserves consideration that, in the original Hebrew, a *high place or tower* is the idea intended to be expressed, as implying that all man's true security is an effect of his being *raised above himself* into communication and conjunction with that heavenly principle of love and of wisdom which is *above himself*.

Verse 9. *Surely the sons of man [homo] are vanity, and the sons of man [vir] are a lie.* By *the sons of man [homo]* are here evidently meant the thoughts of man's *natural will*, and by *the sons of man [vir]*, the thoughts of man's *natural understanding*, which are opposed to the Divine will and Divine understanding. See Exposition of Ps. xlix. verses 1, 2, 3.

# PSALM 63

A Psalm of David, when he was in the wilderness of Judah.

1. O GOD, you are my GOD, early do I seek you; my soul thirsts for you; my flesh longs for you, in a dry and thirsty land without water.
2. So may I behold your power and your glory, as I have seen you in the sanctuary.
3. For your mercy is better than life; my lips shall praise you.
4. Thus will I bless you while I live; in your name will I lift up my hands.
5. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise you with joyful lips;
6. While I remember you on my bed; while I meditate upon you in the night watches.
7. For you have been my help, therefore under the shadow of your wings will I sing.
8. My soul cleaves to you; your right hand upholds me.
9. But they that seek my soul to destroy it, shall come into the lower parts of the earth.
10. They shall be given up to the sword; they shall be a portion for foxes.
11. But the king shall rejoice in God; every one that swears by him shall glory; for the mouth of them that speak lies shall be stopped.

## The Internal Sense

The desire and love of the LORD that; he may be united to his Divine [principle], verses 1 to 8; that they will perish who are in the falsities of evil, who lay snares for him, verses 9, 10; that then there will be salvation from the LORD, and rejection of the wicked, verse 11.

## Exposition

Verse 1. *O my GOD, early do I seek you, my soul thirsts for you, my flesh longs for you; in a dry and thirsty land without water.* *Flesh* in the Word signifies various things; it signifies the proprium [or selfhood] of man, thus either his good or evil, and hence it signifies the whole man; in the supreme sense it signifies the DIVINE HUMAN [principle] of the LORD, and specifically the Divine good of the Divine love proceeding from him. *That flesh* signifies the good belonging to man, may be evident from this passage, "O my GOD, my flesh desires you," Psalm 63:1. AE 1082.

*Waters* signify the truths of faith, because bread signifies the good of love; the reason why waters and bread have this signification is because those things which relate to spiritual nourishment are expressed in the sense of the letter by such things as relate to natural nourishment; for waters and bread, by which is meant all drink and all meat in general, nourish the body, and the truths of faith and the good of love nourish the soul; this also is from correspondence, for when mention is made of bread and water in the

Word, the angels, as being spiritual, understand those things which nourish them, which are the good things of love and the truths of faith. AE 71.

Verse 2. *So may I behold your power and your glory.* Power is predicated of the good, and glory of the truth, which are in the Word. AC 4060.

Verse 5. *My soul shall be satisfied as with marrow and fatness, and my mouth shall praise with lips of singing.* The soul being satisfied with marrow and fatness signifies to be filled with the good of love and the joy thence derived; to praise with lips of singing signifies to worship by truths which make the soul glad. AE 1159.

Verse 6. *While I remember you on my bed.* Bed denotes the natural principle, because the natural principle is beneath the rational, and serves it as a *bed*, for the rational principle lies down as it were on the natural, and because the natural is thus spread out underneath, it is therefore called a *bed*. AC 6188.

Verse 7. *For you have been my help, therefore under the shadow of your wings will I sing.* That wings signify the Divine spiritual principle, which in its essence is truth derived from good, is evident from these words. AE 283.

Verse 11. *For the king shall rejoice in God; every one that swears by him shall glory.* To swear by GOD here signifies to speak the truth, for it follows, "The mouth of them that speak lies shall be stopped." AE 608.

# PSALM 64

To him that presides: a *Psalm* of David.

1. Hear my voice, O GOD, when I complain; preserve my life from fear of the enemy.
2. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity.
3. Who wet their tongue like a sword; who make ready their bow; their arrows are bitter words.
4. That they may shoot in secret at the perfect *man*; suddenly do they shoot at him and fear not.
5. They confirm themselves in an evil purpose; they commune of laying snares privily; they say, who shall see them?
6. They devise wicked deeds, saying, we have accomplished the devised project; for the inmost of man and the heart is deep.
7. But GOD shall shoot at them an arrow; suddenly shall they be wounded.
8. He shall cast them down; their own tongue shall be against them; all that see them shall flee away.
9. For every man shall fear, and shall declare the work of God, and shall understand his doing.
10. The just shall be glad in JEHOVAH, and shall trust in him; and all the upright in heart shall glory.

## The Internal Sense

Of the snares of the wicked against the LORD, verses 1 to 6; that they will perish, verses 7, 8; and thus the good will be saved, verses 9, 10.

## EXPOSITION

Verse 1. *Preserve my life from the fear of the enemy.* Good has *life* in itself because it is from the LORD, who is *life* itself; in the *life* which is from the LORD there is wisdom and intelligence, for to receive good from the LORD, and thence to will good, is wisdom; and to receive truth from the LORD, and thence to believe truth, is intelligence: and they who have this wisdom and intelligence have *life*, and whereas happiness is adjoined to such *life*, eternal happiness is what is also signified by *life*; since there is *life* in good and in the truth thence derived, there cannot be *life* in evil and in the false derived from evil, for these latter are contrary principles and extinguish life. AC 5070.

*Enemy* denotes evils and falsities, for nothing else is meant in the Word in the spiritual sense by enemies, foes, and haters. AC 8282.

Verse 3. *Who wet their tongue like a sword.* That a *sword* signifies the false principle destroying truth, is evident from these words in David, "The workers of iniquity sharpen their tongue like a sword, they bend their arrows with a bitter word." AE 131.

Inasmuch as a *sword* signifies the false principle fighting against truth, therefore it is said, *they sharpen their tongue like a sword*, and since an *arrow* signifies the false principle of doctrine, therefore it is said, *their arrows are bitter words*. AE 359.

Verse 6. *The inmost of man and the heart is deep*. The midst of the *man* [viri] denotes the intellectual [principle] where the truth should be, and the *heart* the will [principle] where the good should be, but in the present case, both perverted, the latter into evil, the former into the false. AE 313.

Verse 9. *For every man shall fear, and shall declare the work of GOD*. *Fear*, when predicated concerning the LORD, signifies worship and to revere, because in worship and in all things belonging thereto, there is a holy and reverential *fear*, which is grounded in the consideration, that the object of worship is to be honoured, and not by any means to be injured; the case herein is as with infants towards their parents, with parents towards their children, with wives towards their husbands, and husbands towards their wives, likewise as with friends towards friends, with whom there is a *fear* lest they should be hurt, and at the same time a respect: this *fear*, attended with respect, is in all love and in all friendship, since love and friendship, without such *fear* and respect, is as food not salted, which is unsavoury: hence then it is, that to *fear* the LORD denotes to worship him from such love. AE 696.

Verse 10. *The just shall be glad in JEHOVAH*. All who are in the good of charity, are called the *just*, not that they are *just* from themselves, but from the LORD, whose justice is appropriated to them; they who believe themselves *just* from themselves, or so justified that they have no longer any thing of evil, are not amongst the *just*, but amongst the *unjust*, for they attribute to themselves what is good, and also place merit in good, and such cannot in any way adore the LORD from true humiliation; wherefore they who in the Word are called *just* and holy, are they who know and acknowledge that all good is from the LORD, and all evil from themselves, that is, in the power of themselves from hell. AC 5070

# PSALM 65

To him that presides; *a Psalm* of David, a song.

1. Trust and praise are due to you, O GOD! in Zion; and to you shall the vow be performed.
2. O you that hearest prayer, to you shall all flesh come.
3. Iniquities overwhelm me; but as for our transgressions, you will forgive them.
4. Blessed is the *man* whom you choose, and cause to approach, he shall dwell in your courts; we shall be satisfied with the good of your house, with the holiness of your temple.
5. Wonderful things in justice will you answer us, O GOD of our salvation, the confidence of all the ends of the earth, and of the sea afar off.
6. Who by his strength sets fast the mountains, being girded with power.
7. Who stills the noise of the seas, the noise of their waves, and the tumult of the peoples.
8. And they that dwell at the extremities of *the earth* are afraid on account of your signs; you make the outgoings of the morning and evening to sing.
9. You visit the earth, and water it; you greatly enrich it; the river of GOD is full of water; you prepare their corn, for thus you have established it.
10. You water the furrows thereof; you set the ridges thereof; you make it soft with showers, you bless the springing thereof.
11. You crown the year with your goodness, and your paths drop fatness.
12. The habitations of the wilderness distil; and the hills are girded with joy.
13. The pastures are clothed with flocks; the valleys are covered with corn; they shout, they also sing.

## The Internal Sense

That from the union of the DIVINE [essence] and of the HUMAN [essence] in the LORD will arise a church, which will be in all truth from the LORD, and safe from the infestation of falsities, verses 1 to 13.

## EXPOSITION

Verse 4. *Blessed is the man whom you choose, and cause to approach, he shall dwell in your courts; we shall be satisfied with the good of your house, with the holiness of your temple.* By these words is signified that they who are in charity, or in spiritual affection, are about to live in heaven, and are there in intelligence and wisdom from Divine Truth and Divine Good; by the *elect*, or by whom you *choose*, are signified those who are in neighbourly love or in charity; by *causing to approach* is signified spiritual affection or love, for in proportion as man is in that love or in that affection, in the same proportion he is near to the LORD, for every one approaches according to that love; by *inhabiting courts* is signified to live in heaven, by *inhabiting* to live, and by *courts* heaven; by *being satisfied with the good of your house* is signified from Divine good to be in wisdom; and by being *satisfied with the holiness of your temple* is signified from Divine truth to be in intelligence, and from both to enjoy celestial

joy; the *house of GOD* signifies heaven and the church as to Divine good, and the *temple* heaven and the church as to Divine truth, *holiness* is predicated of spiritual good which is truth. AE 630.

Verse 5. *The confidence of all the ends of the earth and of the sea afar off.* The *ends of the earth and the sea afar off*, signify the ultimates of the church. In the opposite sense by *afar off* is signified evil, because this is in the external man, for all, who are in evils and in falsities thence derived, are external men. AE 1133.

Verses 6, 7. *GOD who by his strength sets fast the mountains, he being girded with power; who stills the noise of the seas, the noise of their waves, and, the tumult of the people, and they that dwell in the extremities are afraid on account of your signs.* Thus is described the Divine power of the LORD by things which testify that it ought to be believed, but the things which testify, which are signs, are not that he *sets fast the mountain*, that he *stills the noise of the seas, the noise of the waves, and the tumult of the people*, for these are not such signs as to persuade those who ascribe all things to nature; but those things are signs testifying the Divine power of the LORD, which are understood in the spiritual sense in which heaven and the church are treated of, for in that sense, by *mountains, which by his strength he sets, fast*, are meant the superior heavens, because the angels of those heavens dwell upon mountains, and in the abstract sense is meant love to the LORD and charity towards our neighbour, these being the things which the LORD *sets fast by his power*, that is, makes to subsist for ever; that mountains signify such things, see above, AE 405; by *the noise of the seas and the noise of the waves* are meant the disputes and reasonings of those who are below the heavens, and who are natural and sensual; that *seas* signify those things which are of the natural man, thus natural men, and hence their noise and waves signify their disputes and reasonings, see also above, AE 342; by the *tumult of the people* are meant contradictions from falsities, for by *people* are signified those who are in truths, and in the opposite sense who are in falsities, see above, AE 175, 331, 625; that *they who dwell in the extremities are afraid of your signs*, signifies holy worship grounded in faith concerning the Divine power with those who are in the ultimates of heaven and the church; that *fear* is to worship the LORD from charity and faith, see above, AE 696, and that *the inhabitants of the extremities* are those who are in the ultimates of heaven and of the church, and are there in the faith of charity, is evident from this consideration, that *extremities* are the ultimates of heaven and of the church; from these considerations it is evident that *signs* here signify testifications respecting the Divine power of the LORD. AE 706.

Verses 9, 10. *You visit the earth, and water it; you greatly enrich it; the river of GOD is full of water; you prepare their corn, for thus you have established it; you water the furrows thereof; you set the ridges thereof; you make it soft with showers; you bless the springing thereof.* By *earth* is here signified the church; by a *river full of water* is signified doctrine full of truths; by *watering her ridges*, by *settling the furrows*, and *making it soft with showers*, is signified to fill with the knowledges of good and truth; by *preparing corn* is signified all that nourishes the soul; wherefore it is added, thus you establish the earth, that is the church; by *blessing the springing thereof* is signified to produce anew continually, and to give birth to truths. AE 644.

Verses 12, 13. *The habitations of the wilderness distil; the hills are girded with joy; the pastures are clothed with flocks; and the valleys are covered with corn, they shout,*

*they also sing.* These words relate also to the church amongst the nations; by *the habitations of the wilderness distilling*, is signified that the minds of those, which were before in ignorance of truth, acknowledge and receive truths; to *distil* is spoken of the influx, the acknowledgement and reception of truth; *habitations* have relation to the interiors of man, which are of his mind, and *wilderness* is spoken of the state of the ignorance of truth; that *the hills are girded with joy*, signifies that the goods belonging to them receive truths with joy of heart; that *the pastures are clothed with flocks, and the valleys are covered with corn*, signifies that each mind, both the spiritual and natural, receives the truths suitable to itself; *pastures* signify those things which are of the spiritual mind, and *valleys* those which are of the natural mind, and *flock* spiritual truth, and *corn* natural truth. AE 730.



# PSALM 66

To him that presides; a Psalm, or Song.

1. Make a joyful noise to God, all the earth.
2. Sing forth the glory of his name, make his praise glorious.
3. Say to GOD, how marvelous are your works! through the greatness of your power shall your enemies submit themselves to you.
4. All the earth shall bow themselves down to you; and shall sing to you, they shall sing to your name. Selah.
5. Come and behold the works of GOD; marvelous are his doings towards the sons of man.
6. He turned the sea into dry land; they went through the river on foot; then we rejoiced in him.
7. He rules by his power for ever; his eyes behold the nations; let not the rebellious exalt themselves. Selah.
8. O bless our GOD you peoples, and make the voice of his praise to be heard.
9. Who places our soul amongst the living, and suffers not our feet to be moved.
10. For you, O GOD, did prove us; you did try us as silver is tried.
11. You did bring us into the net, you did lay oppression upon our loins.
12. You did cause men to ride over our head; we went through fire and through waters, and you have brought us out into a broad place.
13. I will come into your house with burnt offerings; I will pay you my vows;
14. Which my lips have uttered, and my mouth has spoken, when I was in trouble.
15. I will offer to you burnt-sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.
16. Come, hearken all you that fear GOD, I will declare what he has done for my soul,
17. I cried to him with my mouth, and he was exalted with my tongue.
18. If I regard iniquity in my heart, the LORD will not hear.
19. Verily, GOD has heard, he has attended to the voice of my prayer.
20. Blessed be GOD, who has not turned away my prayer, nor his mercy from me.

## The Internal Sense

His joy by reason of the new church, which will trust in the LORD, verses 1 to 5; who will preserve it from evils, verses 6, 7; that the LORD, by means of grievous temptations, was united to his DIVINE [principle], verses 8 to 12; that thence there was Divine Truth from the LORD among men, verses 13 to 17; that this was effected by his integrity, verses 18 to 20.

## Exposition

Verse 5. *Sons of man*. By the sons *of man* are signified the same as by people, namely, those who are in spiritual truths and goods. AE 331.

Verses 11, 12. *You have laid oppression upon our loins; you have made a man to ride over our head; we went through fire and waters, yet you broughtest us out into a broad place.* Thus is described spiritual captivity and liberation thence; spiritual captivity is when the mind is closed so that it does not perceive good and understand truth; liberation thence is when the mind is opened; by *oppression on the loins* is signified that there is no perception of the good of love, for the loins and thighs signify the good of love; by *making a man to ride over our head*, is signified that there is no understanding of truth, by *man* is here signified understanding grounded in self, which is no understanding, and the like by the *head*; these things being signified it is therefore said, *we have entered through fire and waters, through fire* denoting through evils which are from self-love, and *through waters* through falsities; liberation thence is understood by being *brought out into a broad place.* AE 355.

Verses 13, 15. *I will come into your house with burnt-offerings, etc. To offer burnt-offerings of fat things* signifies worship from the good of celestial love; to *offer with the incense of rams* signifies worship from the good of spiritual love. AE 324.

Verses 17, 18, 19. *I cried to GOD with my mouth; if I regard iniquity in my hearty the LORD will not hear; verily GOD has heard; he has attended to the voice of my prayers.* Inasmuch as the quality of prayers is such as the heart of man is, and consequently they are not prayers which have any worship in them if the heart be evil, therefore it is said, *if I regard iniquity in my heart the LORD will not hear*, by which is signified would not receive worship; the heart of man is his love, and the love of man is his life itself, hence the prayers of man are of such a quality as his love is, or such as is life is; hence it follows, that prayers signify the life of his love and charity, or that this life is understood by prayers in the spiritual sense. Moreover, man continually prays when he is in the life of charity, although not in mouth, still in heart, for what is of the love this is continually in the thought, even when he does not know it. AE 325.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

Verse 12. *You have made a man to ride over our head.* The word here rendered *man* is expressed in the Hebrew original by a term, which properly signifies the *intellectual man*, and since this man is frequently the child of evil and error, therefore the term is here to be understood in a bad sense.

*Yet you have brought us out into a broad place*, what is here rendered *into a broad place* is expressed in the original Hebrew by *into the breadth*, the ground or reason of which expression is thus explained in the *Apocalypse Explained*, 861. "By the breadth of the earth is signified the truth of the church, which signification originates in this consideration, that in the spiritual world there are four quarters, east, west, south and north, and the east and west make its longitude, and the south and north its latitude; and whereas in the east and west they dwell who are in the good of love, and therefore by the east and west are signified good, hence in like manner by longitude; and whereas in the south and north they dwell who are in the truths of wisdom, and therefore by the south and north is signified truth, hence in like manner by latitude." That by *latitude* is signified truth, may be manifest from several passages in the Word, "JEHOVAH you have not shut me up in the hand of the enemy, you have made my feet to stand in the *breadth*," Psalm 31:9. "I called on JEHOVAH in distress, he answered me

in the *breadth*," Psalm 118:5. "JEHOVAH brought me into the *breadth*, he delivered me," Psalm 18:19.

# PSALM 67

To him that presides on Neginoth, a Psalm, a song.

1. GOD be merciful to us, and bless us, and cause his face to shine upon us. Selah.
2. That your way may be known upon earth, your salvation amongst all nations.
3. Let the peoples praise you, O GOD, let all peoples praise you.
4. Let the nations be glad and sing for joy, for you shall judge the peoples in rectitude; and shall lead the nations upon earth. Selah.
5. Let the peoples praise you, O GOD, let all the peoples praise you.
6. The earth shall yield her increase, GOD, our own GOD shall bless us.
7. GOD shall bless us, and all the ends of the earth shall fear him.

## The Internal Sense

That the universal church will acknowledge and worship the LORD from joy of heart, verses 1 to 5, 7; also every thing belonging to the church, verse 6.

## EXPOSITION

Verse 1. *GOD be merciful to us, and bless us, and cause his faces to shine upon us.* By the light of the *faces* of JEHOVAH, or the LORD, is understood the Divine truth from the Divine love, and hence intelligence and wisdom, for from Divine truth, or from Divine light in the heavens are all intelligence and wisdom both to angels and men, hence by *causing your faces to shine upon us*, by *lifting up the light of your faces upon us* is signified to enlighten in Divine truth, and to gift with intelligence and wisdom. AE 412.

Verses 3, 4. *Let the peoples praise you, O GOD, let all the peoples praise you; O let the nations be glad and sing for joy, for you shall judge the peoples in rectitude, and shall lead the nations upon earth.* *Peoples* here manifestly denote those who are in the truths of faith, *and nations* those who are in the good of charity. AC 1259.

# PSALM 68

To him that presides; a Psalm, a Song of David.

1. GOD shall arise; his enemies shall be scattered; and they that hate him shall flee before him.
2. As smoke is driven away, drive them away; as wax melts before the fire, let the wicked perish before GOD.
3. But let the just be glad, let them exult before GOD; yea, let them rejoice with gladness, *saying*:
4. Sing to GOD, praise his name; extol him that rides upon the clouds, by his name JAH, and rejoice before him.
5. A father of the fatherless, and a judge of the widows, is GOD in the habitation of his holiness.
6. GOD makes the solitary to dwell in a house; he brings out those that are bound into a place of abundance; but the rebellious dwell in a parched land.
7. O GOD, when you went forth before your people, when you did march through the wilderness; Selah.
8. The earth trembled, the heavens also dropped at the presence of GOD; this Sinai *trembled* before GOD, the GOD of Israel.
9. You, O GOD, did shed a plentiful rain, by which you did strengthen your inheritance when it was weary.
10. Your congregation has dwelt therein; O GOD, with your goodness you did strengthen the afflicted.
11. The LORD gave the word; great was the company of women that published the glad tidings, *saying*:
12. Kings of armies did flee! did flee! and she that tarried at home divided the spoil.
13. Though you have lain amongst the hearth-stones, *yet you shall be* as the wings of a dove covered with silver, and her feathers with yellow gold.
14. When you, O SHADDAI, establish kings in it, it will be white *as snow* in Salmon.
15. The mountain of GOD is the mountain of Bashan; a mountain of hills is the mountain of Bashan.
16. Why leap you, you mountains? You hills of the mountain which GOD desires to dwell in? Yea, JEHOVAH will dwell in it for ever.
17. The chariots of GOD are twenty thousands, even thousands of thousands; the LORD is amongst them, *in* Sinai, in the holy place.
18. You have ascended on high; you have led captivity captive; you have received gifts for man, even for the rebellious, that JAH GOD might dwell amongst them.
19. Blessed be the LORD from day today; when *men* lay burdens upon us, GOD is our salvation. Selah.
20. GOD is to us a GOD of salvations; and to JEHOVIH the LORD belong deliverances from death.
21. Truly GOD shall bruise the head of his enemies, the hairy scalp of such as go on still in their trespasses.
22. The LORD has said, I will bring *you* back from Bashan; I will bring *you* back from the depths of the sea;

23. That your foot may be dipped in blood; that the tongue of your dogs may have its portion from the enemies.
24. They have seen your goings, O GOD, the goings of my GOD, my king in the sanctuary.
25. The singers went before, the players on instruments after, in the midst of virgins playing with timbrels, *saying*:
26. Bless you GOD in the congregations, the LORD from the fountain of Israel.
27. There is little Benjamin their ruler, the princes of Judah their council; the princes of Zebulon, and the princes of Naphtali.
28. Your GOD has commanded your strength; show yourself powerful, O GOD; this you have done for us.
29. From your temple at Jerusalem shall kings bring presents to you.
30. Rebuke the wild beast of the reed, the multitude of the mighty amongst the calves of the people, him that treads down pieces of silver, that scatters the people, that delights in wars.
31. Princes shall come out of Egypt; Ethiopia shall stretch out her hands to GOD.
32. O you kingdoms of the earth sing to GOD; O sing praises to the LORD. Selah.
33. To him that rides upon the heavens, *even* the heavens of old; lo, he does utter his voice, a mighty voice.
34. Ascribe strength to GOD; over Israel is his majesty, and his strength is in the clouds.
35. O GOD, terrible are you out of your holy places; the GOD of Israel is he that gives strength and power to his people: blessed be GOD!

## The Internal Sense

That the hells will be subdued, verses 1, 2; that the good will acknowledge the LORD who is Divine Truth itself, verses 3 to 5, 31; that he will be their protector, verses 5, 6; that he will regenerate them, verses 7 to 11; others not so, although they have the Word, verses 12 to 14; of the church from the LORD, from whom is the all of doctrine, verses 15 to 17; that he will snatch them from the hands of the internals, verses 18 to 23; celebration of the LORD for the same, verses 24 to 29; that the natural man will be subdued, verse 30; celebration of the Divine power of the LORD through his union, verses 32 to 35.

## Exposition

Verse 2. *As smoke is driven away, drive them away, as wax melts before the, fire, let the wicked perish before GOD.* The destruction of the wicked is compared to *smoke*, which is driven by the air, and to *wax* which melts before the fire, because *smoke* signifies falsities, and *fire* evils. AE 539.

Verse 4. *Sing to GOD, praise his name, extol him that rides on the clouds, by his name JAH.* Where to *ride on the clouds* denotes the understanding of the Word as to its interior things, or the internal sense. AC 2701.

Verse 4. *By his name JAH.* The reason why *Jah* denotes the Divine Truth proceeding from the Divine human [principle] of the LORD, is because *Jah* is from JEHOVAH, and is called *Jah*, because it is not the *esse*, but the *existere* from the *esse*, for Divine truth

is the existence, but the Divine good is the *esse*, see AC 6880. By *Jah* is also signified Divine truth in David, Sing to God, praise his name, extol him that rides upon the clouds, by his name *Jah*, and exult before him," Psalm 68:4, where to praise and extol GOD by his name *Jah* denotes by Divine truth: again, "In straitness I called upon *Jah*, *Jah* answered me in the breadth; JEHOVAH helped me, my strength and song is *Jah*: I shall not die but live, and announce the works of *Jah*; I will enter through the gates of justice, and will confess *Jah*," Psalm 118:5, 13, 14, 17, 20; in this Psalm *Jah* denotes the LORD as to Divine Truth; in like manner *Jah* in Hallelu-Jah, Psalm 105:45, 106:1, 48, 111:1, 112:1, 113:1, 9, 115:17, 18, 116:19. AC 8267.

Verse 4. *Sing to GOD, praise his name, etc.* By him that *rides upon the clouds*, is here understood the LORD as to illustration; *clouds* denote truths in the ultimates, which are illustrated, and these are illustrated by the influx of light, which is the Divine truth from the spiritual world, or heaven. So in Nahum, "The way of JEHOVAH is in storms and tempest, and the clouds are the dust of his feet," Nahum 1:3. Truth in the ultimates, which is the truth of the literal sense of the Word, is called the *clouds*, the *dust of the feet of JEHOVAH*, because it is the natural, and lowest truth, into which the Divine truth in heaven, which is spiritual, terminates, and upon which it also subsists; inasmuch as Divine truth in ultimates is but little understood, unless it be illustrated from heaven, it is therefore a ground of disputation and controversy, which is understood by the *storm and tempest*, in *which is the way of JEHOVAH*; spiritual storm and tempest denoting disputation concerning the genuine sense, which nevertheless the LORD illustrates by influx, with those who desire the truth. AC 594.

Verse 5. *A father of the fatherless, and a judge of the widow.* The *fatherless* denote those who as infants are in the good of innocence, but not as yet in the truth, whose FATHER is said to be the LORD, because as a Father he leads them, and this by truths into goods, namely into the good of life or wisdom; *widows* denote those who as adults are in truth, but not yet in good, whose judge is said to be the LORD, because he leads them, and this by good into truth, namely into the truth of intelligence; good without truth, which is the *fatherless*, becomes the good of wisdom by the doctrine of truth; and truth without good, which is the *widow*, becomes the truth of intelligence by the life of good. AC 4844.

Verses 7, 8, 9. *O God, when you went forth before your people, when you did march through the wilderness; the earth trembled, the heavens also dropped at the presence of GOD, this Sinai before GOD, the GOD of Israel; you O GOD make the rain of benevolences to drop.* That hereby is signified a state of good in which the truths of faith were to be implanted, appears from the signification of the wilderness of Sinai, as denoting a state of good in which the truths of faith are to be implanted; *wilderness* here denotes the good in which truths have not been yet implanted, and *Sinai* denotes the truths themselves; for a wilderness has several significations; in general, it signifies what is uninhabited and uncultivated, thus, in a spiritual sense, the good which as yet does not contain truths, for good without truths is what is spiritually uncultivated. As to what concerns the mountain of *Sinai*, it signifies in the supreme sense the Divine Truth derived from the Divine Good, *mountain* the Divine Good, and *Sinai* the Divine Truth; hence it was that the sons of Israel encamped in the wilderness near that mountain, for from it were not only promulgated the Ten

Commandments, which are the law in a confined sense, but likewise all the statutes of the church, which were contained in them, because they represented the spiritual and celestial truths and goods of the Lord's kingdom; that the law was thence promulgated is manifest from the following chapter xx. that the statutes of the church were also thence promulgated, is signified by *Sinai* in David, "O GOD, when you went forth before your people, when you did march in the wilderness, the earth trembled, the heavens also dropped at the presence of GOD, this Sinai before GOD, the GOD of Israel; you O GOD, cause to drop the rain of benevolences;" in this passage *Sinai* denotes the truth which is from good, for these things are signified by *the heavens dropping before GOD*, and by *GOD dropping the rain of benevolences*. AC 8753.

That Mount Sinai denotes the law or Divine Truth, proceeding from the Divine Good of the LORD, thus the Word, and in the supreme sense the LORD, is manifest from David, "The earth trembled, the heavens also dropped before GOD, this Sinai before GOD, the GOD of Israel; the chariots of GOD are two myriads, thousands of thousands; the LORD is amongst them, in Sinai in the holy place." That earth and the heavens denote the external and internal of the church, see AC 1733, and that *chariot* denotes doctrine, see AC 2760; hence the chariots of GOD denote doctrinals or Truths Divine such as is in the heavens; hence it is evident that by *this Sinai before GOD, the GOD of Israel*, and by *Sinai in the sanctuary*, is signified the law or Divine Truth proceeding from the Divine Good of the LORD. AC 9420.

Verses 9, 11. *You, O GOD, make the rain of benevolences to drop, by which you did confirm your inheritance when it was weary; your congregation has dwelt therein.* Where manifestly *congregation* denotes the people who receive the influx of Divine Truth from the LORD, for it is the *inheritance of GOD* by which is signified the church; it is called *your congregation shall dwell in it*; by *the rain of benevolences* is signified the influx of Divine Truth from the Divine clemency. AE 650.

Verse 13, *Though you have lain amongst the hearth-stones, the wings of a dove, covered with silver, and her feathers with yellow gold.* The *wings of a dove* are the truths of faith; that a *dove* denotes faith, see AC 870, which are said to be *covered with silver*, because silver is truth derived from good. AC 8764.

What is signified by the above words, can only be known from the internal sense; to *lie amongst the hearth-stones* signifies to live in the statutes; *the wings of a dove covered with silver* signify spiritual truths; *feathers of yellow gold* signify spiritual good from which those truths are derived; SHADDAI signifies a state of temptations; *kings in her* signify truths in that state, and after it. The reason why *the wings of a dove covered with silver* signify spiritual truths is because *wing* signifies what is spiritual, a *dove* truth from good, and *silver* truth itself; the reason why *feathers covered with yellow gold* signify spiritual good from which these truths are derived, is because a *feather* signifies spiritual good from which are truths, and the similitude of the yellowness of gold; the reason why when SCHADDAI expands, signifies a state of temptations is because GOD SCHADDAI signifies temptations, and consolations after them, and whereas truths from good are implanted in man by temptations, therefore it is said, *kings shall be in her*, for by kings are signified truths derived from good. AE 283.



Verses 15, 16. *The mountain of GOD is the mountain of Bashan, a mountain of hills is the mountain of Bashan; why leap you, you mountains? you hills of the mountain, which GOD desires to dwell in? JEHOVAH shall dwell in it for ever.* By the *mountain of Bashan* is signified voluntary good, such as has place with those who are in the externals of the church, for Bashan is a country beyond Jordan, which was given as an inheritance to the half tribe of Manassah, and by Manassah is signified the voluntary good of the external or natural man, this voluntary good is the same thing with the good of love in the external man; for all good of love is of the will, and all truths thence are of the understanding; wherefore by Ephraim his brother is signified the intellectual truth of that good: since by the *mountain of Bashan* that good is signified therefore by the *hills of that mountain* are signified good things in act; hence it is evident what is signified by *the mountain of GOD the mountain of Bashan, a mountain of hills the mountain of Bashan, why leap you, you mountains, you hills of the mountain;* since the LORD dwells with man in his voluntary good, whence come good things in act, therefore it is said, *GOD desires to dwell in it, JEHOVAH also shall dwell there for ever.* AE 405.

Verse 17. *The chariots of GOD are twenty thousands, thousands of thousands.* The *chariots of GOD* denote those things which are of the Word, and of the doctrine thence derived; *myriads of thousands* denote the infinite things which are therein, as in John, "I saw and heard the voice of many angels about the throne, their number was myriads of myriads, and chiliads of chiliads," Apoc 5:11, denoting that they were innumerable. AC 3186.

Verse 18. *You have ascended on high, you have led captivity captive.* This is said of the LORD, and by *leading captivity captive*, is signified to deliver them from the false principles which had led them captive. AE 811.

Verse 21. *GOD shall bruise the head of his enemies, the hairy scalp of such as go on still in their trespasses.* In this and other passages, by *shaving the head, polling the beard, and inducing baldness*, is signified to deprive a man of all truth and good, since he who is deprived of ultimates is deprived also of things prior, for prior things exist and subsist in ultimates. AE 66.

Verses 24, 25. *They have seen your goings O GOD, the goings of my GOD, my KING, in the sanctuary; the singers went before, the players on instruments after, in the midst of virgins playing with timbrels.* These things are said of the LORD, who is there *my GOD*, and *my KING*; and his coming is meant by his goings in the sanctuary; by *the singers going before, the players on instruments*, are signified all who are of his spiritual and celestial kingdom; by the *virgins singing*, they who are of his spiritual kingdom, by *the players on instruments*, they who are of his celestial kingdom, who are called *virgins* from the affection of truth and of good, and are said to *sing*, and *play on instruments*, from their gladness and joy of heart. AE 863.

Verses 25 to 32. *The singers went before, the players on instruments after, in the midst of virgins playing with timbrels: bless you GOD in the congregations, the LORD from the fountain of Israel; there is little Benjamin their ruler, the princes of Judah their council, the princes of Zebulon, the princes of Naphtali, your GOD has commanded your strength; put on strength O GOD; this you have done for us; from your temple at Jerusalem, kings shall give a present to you, rebuke the wild beast of the reed, the*

*multitude of the mighty amongst the calves of the people; him that treads down pieces of silver; that scatters the people, that delights in wars; the fat shall come out of Egypt, Ethiopia shall soon stretch out her hands to GOD.* The subject here treated of in the spiritual sense is concerning the LORD'S advent, and concerning the glorification of his HUMAN [principle], also concerning the subjugation of the hells, and salvation thence; the celebration of the LORD on account of his advent is described in these words, *they have seen your goings, O GOD, the goings of my GOD, of my king in the sanctuary, the singers went before in the midst of dancing virgins; bless you GOD in the congregations, the LORD from the fountain of Israel;* his innocence, from which he operated and performed all things, is signified by *little Benjamin their ruler;* Divine Truth from Divine Good is signified by *the princes of Judah their council;* the glorification, or the uniting of the DIVINE and HUMAN [principles] by his own proper power, by *the princes of Zebulon and the princes of Naphtali ;* that hence the HUMAN [principle] of the LORD had Divine power; by *GOD commanded your strength, put on strength O GOD, this you have done for us from your temple at Jerusalem;* by *temple* is there meant the DIVINE HUMAN [principle] of the LORD, and by *Jerusalem* the church; the subjugation of the hells is signified by *rebuke the wild beast of the reed, the congregation of the mighty, amongst the calves of the people, him that treads down pieces of silver; that scatters the people that desires wars;* the *wild beast of the reed and the congregation of the mighty,* is the scientific principle of the natural man perverting the truths and goods of the church; *the calves of the people* are the goods of the church, *the pieces of silver* are the truths of the church, *he has dispersed the people, he desires wars,* signifies to pervert and reason against those things; by the subjugation of the hells is meant the subjugation of the natural man, for in that man are evils from hell, which are the delights of the love of self and of the world, and the scientifics confirming them; which delights, when they are regarded as an end and have dominion, are against the goods and truths of the church; that the natural man, when he is subjugated, ministers suitable scientifics and the knowledges of truth and of good, is signified by *the fat shall come out of Egypt, Ethiopia shall stretch out her hands to God,* *Egypt* is the natural man as to scientifics, and *Ethiopia* is the natural man as to the knowledges of good and of truth. AE 439.

Verse 30. *Rebuke the wild beast of the reed, the multitude of the mighty, amongst the calves of the people, him that treads down pieces of silver; that scatters the people, that desires wars.* The subject here treated of is concerning the arrogance of those who from scientifics are willing to enter into the mysteries of faith, and not to acknowledge any thing but what themselves hatch thence; inasmuch as these see nothing from the light of heaven which is from the LORD, but from the lumen of nature which is from selfhood, they seize upon shadows instead of light, upon fallacies instead of realities, and, in general, upon what is false instead of truth; these, inasmuch as they think insanely because from lowest principles, are called the *wild beast of the reed*, and because they reason sharply, they are called *the congregation of the mighty*, and because they dissipate the truths as yet remaining as scattered amongst the goods of those who are in the truths of the church, it is said of them that *they tread down pieces of silver amongst the calves of the people*, and further, that they *disperse the people*, that is, the church itself with its truths; the lust of assaulting and destroying those truths is meant by *desiring wars*. AC 9391.

The subject here treated of is concerning the LORD'S kingdom; that caution is necessary to guard against the false scientific principle, that is, against the scientific

principle falsely applied by the natural man separate from the spiritual, which is meant by *rebuke the wild beast of the reed*; inasmuch as those scientifics, being derived from the fallacies of the senses have strong power of persuasion, they are called *the congregation of the mighty*; *the calves of the people* are the goods of the church which are in the natural man; the *fragments of silver* are the truths of the church; to *tread, upon and to disperse* is to destroy and dissipate, as is done by those who are natural and sensual, and think naturally and sensually, and not at the same time spiritually, thus who think from the natural and sensual man separate from the spiritual; this man is meant by the *wild beast of the reed*; to *desire wars* signifies reasonings against truths; *the fat from Egypt and Ethiopia*, are those who are in the science of spiritual things, and who are in the knowledges of truth and of good, who are about to come to the LORD'S kingdom, because they are in light from the spiritual man. AE 627.

Verse 31. *Fat ones shall come out of Egypt, Ethiopia shall stretch out her hands to GOD, etc.* By the *fat ones out of Egypt* are signified the gentiles or nations, who are in the affection of knowing truths, and by *Ethiopia* are signified those who imbibe them from the delight of the natural man; the signification of *Ethiopia* may appear from other passages in the Word where *Ethiopia* is mentioned, as in Gen 2:13; Eph 3:5, 9, 10; the reception by the nations of the goods and truths of heaven and the church from the LORD, is signified by "Sing to God, you kingdoms of the earth, sing praises to the LORD." AE 654.

## THE TRANSLATOR'S NOTES AND OBSERVATIONS

It is impossible for a devout Christian to read the foregoing Psalm with serious attention, and not be forcibly struck with the conviction, that a spiritual sense is contained under the letter, which is necessary to impart to the letter an edifying meaning, or indeed any meaning at all. Let the reader then deeply ponder on the spiritual sense here detected by the enlightened Scribe of the New Jerusalem, and he will see abundant cause to be thankful, not only that the WORD OF GOD is distinguished by this remarkable criterion of its Divine origin, but also that it has been reserved for the happiness of the present generation, to see a full demonstration of this edifying and blessed truth.

# PSALM 69

To him that presides; upon Shoshannim, *a Psalm* of David.

1. Save me, O GOD, for the waters are come in even to my soul.
2. I sink in deep mire, wherein there is no standing; I am come into deep waters and the floods overflow me.
3. I am weary of my crying, my throat is dried up; mine eyes waste away, whilst I wait for my GOD.
4. They that hate me without cause are more than the hairs of my head; they that would destroy me, they that are unjustly mine enemies are mighty; I must restore what I took not away.
5. O GOD, you know my foolishness, and my guilt is not hid from you.
6. Let not them that wait on you, O LORD, JEHOVAH OF HOSTS, be ashamed through me; let not them that seek you, O GOD of Israel, be disgraced through me,
7. Because for your sake I have borne reproach; shame has covered my face.
8. I am become a stranger to my brethren, and an alien to my mother's sons,
9. For the zeal of your house has consumed me; and the reproaches of them that reproach you are fallen upon me.
10. When I weep in the fasting of my soul, it is turned to reproaches against me.
11. When I make sackcloth my garment, I become a by-word to them.
12. They who sit in the gate speak against me; and I am the song of the drunkards.
13. But *as* for me, let my prayer come to you, O JEHOVAH, in an acceptable time; O GOD, in the greatness of your mercy answer me, in the truth of your salvation.
14. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters.
15. Let not the water-flood overflow me, neither let the deep swallow me up; nor let the pit shut her mouth upon me.
16. Answer me, O JEHOVAH, for your mercy is good; for the multitude of your compassions look upon me.
17. Hide not your face from your servant, for I am in trouble; answer me speedily.
18. Draw near to my soul, and redeem it; deliver me because of mine enemies.
19. You know my reproach, my shame and my disgrace, mine adversaries are all before you.
20. Reproach has broken my heart, and I am sick, and I wait for some person to pity but there is no one; and for comforters, but I find them not.
21. But they give me gall for my meat; and for my thirst they give me vinegar to drink.
22. Let their table become a snare before them; and let their reward be a trap.
23. Let their eyes be darkened, that they see not; and make their loins continually to shake.
24. Pour out your indignation upon them; and let the wrath of your anger overtake them.
25. Let their habitations be desolate; let no one dwell in their tents.
26. For they persecute him whom you have smitten; and talk of the pain of those whom you have wounded.

27. Add misery to their misery, and let them not come into your justice.
28. Let them be blotted out of the book of life; and let them not be written with the just.
29. But I am afflicted and distressed; let your salvation, O GOD, set me up on high.
30. I will praise the name of GOD with a song, and will magnify him with thanksgiving.
31. And it shall please JEHOVAH better than bulls, — than horned oxen with divided hoofs.
32. The afflicted shall see, and be glad; O you that seek GOD! your heart shall live.
33. For JEHOVAH hears the needy, and despises not his prisoners.
34. Let heaven and earth praise him, the seas, and every thing that creeps therein.
35. For GOD will save Zion, and will build the cities of Judah; and they shall dwell therein, and shall inherit it.
36. And the seed of his servants shall inherit it; and they that love his name shall dwell therein.

## The Internal Sense

The LORD'S temptation-combats even to despair, verses 1 to 4; inasmuch that he thought to recede, verse 5; but that he supported them for the sake of those who expected salvation, verses 6, 7; that he will be treated ignominiously by those among whom the church is, verses 8 to 12; a prayer to the FATHER to succour him lest they prevail, verses 13 to 20; when he desired the good and truth of the church, that they gave him what was false and evil, as upon the cross, gall and vinegar, verse 21; that therefore they will be destroyed, verses 22 to 28; when he is delivered, that the gospel will be preached, verses 29 to 31; because then they of the church will be saved, who will worship him, verses 32 to 36,

## EXPOSITION

Verse 1. *Save me, O GOD, for the waters are come in even to my soul.* Waters here denote falsities, and the temptations which are effected by injected falsities. AC 9050.

Verses 1, 2, 14, 15. *The waters came even to my soul; I sunk in the mire of the depth where there was no standing, I came into the depths of the waters, and the wave overwhelmed me: deliver me from the mire and let me not sink, deliver me from them hate me, and out of the deep waters; let not the water-flood overwhelm me, neither let the pit shut its mouth upon me.* In this passage are described the temptations of the LORD, when he was in the world, by which he subjugated the hells, and glorified his humanity: by *waves and billows* are signified evils and falsities, and by *abysses and depths of the sea*, likewise by the *pit*, are signified the hells where and whence they are; for as was said above, temptations are, as it were, immersions into the hells, and obsessions by evils and falsities: things are signified by the lamentations in David in many places, and also in the prophets; for in the spiritual sense of the Word, the temptations of the LORD are much treated of, by which he subjugated the hells, and disposed all things to order in the heavens and in the hells, and by which he glorified his Human [principle]; they are especially understood by the things predicted in the prophets and in the Psalms, concerning the LORD, and by the things fulfilled by him, as mentioned in Luke 24:44. AE 538.

Verse 13. *My prayer is to you, O JEHOVAH, in an acceptable time: O GOD, for the greatness of your mercy answer me, in the truth of your salvation.* The *acceptable time* of JEHOVAH signifies acceptance from love; *time* signifies existing state when it is said of men, but perpetually existing when of JEHOVAH, thus of his love, for this is perpetual; hearing and assistance from love by the divine proceeding principle, which is divine truth, is signified by *for the greatness of your mercy answer me, in the truth of your salvation.* AE 295.

Verses 14, 15. *Deliver me out of the mire and let me not sink; let me be delivered from them that hate me, and out of the deep waters; let not the water-flood overflow me, neither let the deep swallow me up, nor let the pit shut her mouth upon me.* That a *pit* signifies hell, where and whence are false principles, is here very evident, for it is said, *let not the pit shut her mouth upon me*, that is, let not hell, which is the source of false principles, or let not false principles take entire possession of me, that I cannot escape; by being *delivered from mire that I sink not*, is signified from the evils of what is false, lest I perish; *let me be delivered from them that hate me*, and the *depths of waters*, signifies to be delivered from evils and falsities, which are from the hells; *they that hate me*, are the evils thence; and the *depths of waters* are the falsities thence; *lest the deep swallow me up*, signifies, lest hell swallow me up, where are the falsities of evils. AE 537.

Verse 17. *Hide not your faces from your servant, for I am in trouble; answer me speedily.* From what has been above explained, it may be known what is, by the *face* of JEHOVAH, or the LORD, namely the divine love, and all good in heaven and the church thence derived; hence also it may be known what is signified by *hiding* or *concealing* the *faces*, when JEHOVAH, or the LORD, is spoken of, namely that it means to leave man in his selfhood, and thence in the evils and falsities which emerge from the selfhood; for man, viewed in himself, is nothing but what is evil and the false thence derived; and is withheld from these principles by the LORD that he may be in good, which is effected by an elevation from the selfhood; hence it may be manifest that by *hiding* or *concealing* the *faces*, when it relates to the LORD, is signified to leave man in evils and falsities. AE 412.

Verses 21, 22, 23. *They give me also gall for my meal, and in my thirst they give me vinegar to drink: let their table become a snare before them, and let their reward be a trap: let their eyes be darkened that they see not; and make their loins continually to shake.* All and singular the things, which are related in the Evangelists concerning the LORD's passion, in the spiritual sense, signify the state of the church at that time in respect to the LORD and to the Word; for the, LORD was the Word, because divine truth; and the Jews, as they treated the Word or divine truth, so they treated the LORD, on which subject see above, AE 64, 195; that they gave to the LORD *vinegar* mixed with *gall*, which is also called wine mingled with myrrh, signified the quality of divine truth from the Word, such as it was with the Jewish nation, namely mixed with the false principle of evil, and thus altogether falsified and adulterated, wherefore he was unwilling to drink it; but that afterwards they gave the LORD *vinegar* in a sponge, and set it on hyssop, signified the false principle such as prevailed among the well-disposed Gentiles, which was false from the ignorance of truth, in which false principle there was good, and a principle of utility; which false principle the LORD drank, because it was accepted by him; by the *hyssop*, on which it was set, is signified its purification; by the LORD saying, *I thirst*, is signified divine spiritual thirst, which

is that of divine truth and good in the church, whence comes the salvation of the human race. AE 519.

Verse 28. *Let them be blotted out of the book of lives, and not be written with the just.* By *the book of lives* is signified heaven, and the reason is because man, who is in love and faith to the LORD, is heaven in the least effigy, which corresponds to heaven in the largest effigy; wherefore, he who has heaven in himself, comes also into heaven, for it is accommodated to him; hence it is that *the book of lives* is that principle belonging to man which corresponds to heaven belonging to him; and since this remains with him for ever, if he become spiritual by the knowledge of truth and good applied to life in the world, therefore it is said, "I will not blot his name out of that book." AE 199.

The reason why *writing upon any one* denotes to implant on the life is because *writing* is to impress on paper from the memory, thought, and mind, what is to remain fixed; wherefore, in the spiritual sense, it signifies what is to remain fixed in the life of man, inscribed and implanted in him, thus the natural sense of that expression is turned into the spiritual sense, for it is natural to write on paper and in a book, but it is spiritual to inscribe on the life. AE 222.

Verse 30. *I will praise the name of GOD with a song; I will magnify him with thanksgiving.* Inasmuch as joy of heart is from celestial love, and from spiritual love, therefore mention is made of *praising the name of GOD with a song*, and of *magnifying him with thanksgiving*. AE 326.

Verse 33. *For JEHOVAH hears the needy, and despises not his prisoners.* By *the poor* and *needy* are here signified those who are in the defect of truth and good, and yet are in the desire of those blessings; of this it is said, that JEHOVAH *hears* them, *and despises not his prisoners*. AE 238.

Verse 34. *Let the seas, and every thing that creeps therein praise him.* The affections of man are signified in the Word by clean beasts, as was observed; but inasmuch as they are not perceived except in his pleasures so that man calls them pleasures, therefore they are here named *creeping things*. Pleasures are of two kinds, such as relate to things of the will, and to things of the understanding; in general there are pleasures arising from the possession of land and of money; there are pleasures arising from honours and offices in the state; there are pleasures of conjugal love, and of love towards infants and children; there are the pleasures of friendship and of social exchange; there are the pleasures of reading, of writing, of attaining knowledge and wisdom, not to mention several others of a like sort; there are the pleasures of the senses; as, that of hearing, in general, is the pleasure arising from the sweetness of music and singing; that of seeing, in general, is the pleasure arising from different beauties, which are manifold; that of smelling is the pleasure arising from the sweetness of odours; that of taste is the pleasure arising from the agreeableness and usefulness of meats and drinks; that of touch is a pleasure resulting from many pleasantnesses. These kinds of pleasures, inasmuch as they are made sensible in the body, are called bodily pleasures; howbeit there is not any pleasure which exists in the body, but what has its existence and subsistence from some interior affection; and there is not any interior affection but what exists and subsists from an affection still more interior, in which is its use and end. Man during his life in the body, is not sensible of these interior things which have an orderly connection with, and derivation

from, what is inmost, and several scarce know that such things exist, much less that all pleasures are derived thence; nevertheless, as it is impossible that any thing should exist in things external, unless it has an orderly connection with, and derivation from, things interior, therefore pleasures also must needs be the ultimate effects of somewhat prior or interior.

Interior things are not discovered, so long as men live in the body, except by those who are given to inward reflection; they first manifest themselves in another life, and that in the order in which they are elevated towards heaven by the LORD: the interior affections with their delights manifest themselves in the world of spirits; such as are more interior manifest themselves with their pleasantnesses in the heaven of angelic spirits; and such as are still more interior manifest themselves with their happiness in the heaven of angels; for there are three heavens, one more interior, more perfect, and more happy than the other, see AC 459, 684. Thus these things unfold themselves in order and present themselves to the perception in another life; but so long as man lives in the body, being continually in the idea and thought of things corporeal, those interior things are as it were asleep, because they are immersed in corporeal things; nevertheless it may still appear to any one who reflects, that all pleasures have a quality according to the interior affections and the order thereof, and that they receive thence all their essence. Inasmuch as the interior affections in their orderly arrangement are made sensible in the extremes, or in the body, as pleasures, they are therefore called *creeping things*; but these are only corporeal things which are affected by things internal; as may be evident to every one from the consideration of sight only and its pleasures; for unless there were interior sight, or vision, it would be impossible for the eye by any means to see. The sight of the eye derives its existence from an interior sight, wherefore also man, after the life of the body, sees equally well, nay, much better than whilst he lived in the body, not indeed worldly and corporeal things, but the things which are in another life: they who were blind in the life of the body see in another life equally well with those who were quick-sighted; wherefore also, during sleep, a man sees in his dreams equally well as when he is awake: it has been given me to see with the internal sight the things that are in another life, much clearer than I see the things which are here in the world. Hence it appears that external sight exists from interior sight, and this from a sight still more interior, and so forth: the case is similar with every other sense and with every pleasure.

Pleasures in like manner are called *creeping things* in other parts of the Word, and a distinction is there made also between such *creeping things* as are clean, and such as are unclean, that is, between pleasures whose delights are alive or celestial, and pleasures whose delights are dead and infernal; as in Hosea: "In that day I will make a covenant for them with the wild beast of the field, and with the birds of heaven, and with the *creeping things* of the ground," Hosea 2:18; where that the wild beast of the field, the birds of heaven, and the *creeping thing*, signify such things in man as have been mentioned, may appear from this consideration, that the subject treated of is concerning a new church. So in David: "Let the heavens and earth praise JEHOVAH, the seas and all that *creeps* therein," Psalm 69:35: the seas and the things that creep therein cannot praise JEHOVAH, but he may be praised by those things in man which are signified thereby, and which are alive, consequently which proceed from the living things that are in them. So again; "Praise JEHOVAH, you wild beast, and every beast, *creeping thing*, and birds of wing," Psalm 148:10; where the *creeping thing* has a like signification: that by *creeping things* nothing else is here understood but the good



affections from which pleasures are derived, appears also from this consideration, that *creeping things* with the Jews were unclean, as will be seen by what follows. Again: "O JEHOVAH, the earth is full of your possessions; so is the great and wide sea also, wherein are *creeping things* innumerable; all things look to you, that you may give them their meat in its season; you give them, they gather it; you open your hand, they are satisfied with good," Psalm 104:24, 25, 27, 28; where, in an internal sense, by seas are signified things spiritual; by *creeping things* whatever has life thence; enjoyment is described by giving them meat in its season, and satisfying them with good. So in Ezekiel: "And it shall come to pass, that every living soul which *creeps* wherever the river shall come, shall live, and there shall be fish in great abundance, because these waters come thither, and are healed; and everything shall live whither the river comes," 47:9; speaking of the waters from the New Jerusalem; waters signify things spiritual from a celestial origin; the living soul which *creeps* signifies the affections of good and the pleasures thence derived, as well relating to the body as to things sensual: which things, that they live by the waters, or by things spiritual from a celestial origin, is very manifest. That filthy pleasures also, which take their origin from *proprium*, consequently from its defiled lusts, are likewise called *creeping things*, appears from Ezekiel: "So I went in and saw, and behold, every form of *creeping things* and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about," Ezekiel 8:10; where the forms of *creeping things* signify filthy pleasures, whose interiors are lusts, and the inner things of those lusts are hatreds, revenges, cruelties, and adulteries; such are the *creeping things*, or the delights of pleasures, arising from self-love and the love of the world, or from *proprium*, which are their idols, because they suppose those delights to be as gods, and love them as such, and thereby adore them: these *creeping things*, as signifying such defiled things, in the representative church were also accounted so unclean that it was not even lawful to touch them, and whoever only touched them was unclean, as appears, Levit 5:2; 11:31, 32, 33; 22:5, 6. AC 994.

Corporeal and sensual things are in themselves merely material, inanimate, and dead, but they are made alive by the delights which come from the interiors in their orderly arrangements; hence it appears that according to the quality of the life of the interiors, such is the delightfulness of pleasures, inasmuch as in delight there is life: the delight, wherein there is good from the LORD, is alone a living delight, for in such case it has life from the essential life of good; wherefore it is here said, "Every *creeping thing* which is alive shall be to you for meat," that is, for enjoyment. Some suppose, that whoever wishes to be happy in another life, ought by no means to live in the pleasures of the body, and of sensual things, but to refuse all such enjoyments; and they urge in favour of this notion, that corporeal and wordly things draw *off* and detain the mind from spiritual and celestial life: but they who suppose so, and in consequence thereof resign up themselves voluntarily to miseries, whilst they live in the world, are not informed as to the real truth of the case. It is by no means forbidden any one to enjoy the pleasures of the body and of sensual things, namely the pleasures arising from the possession of lands and money; the pleasures arising from honours and offices in the state; the pleasures of conjugal love, and of love towards infants and children; the pleasures of friendship and of social exchange; the pleasures of hearing or of the sweetnesses of singing and music; the pleasures of sight, or of beauties, which are manifold, as handsome clothing, well-furnished houses, beautiful gardens, and the like, which things are delightful by virtue of the harmony contained in them; the pleasures of smelling, or of the sweetness of odours; the pleasures of taste, or of the

agreeableness and usefulness of meats and drinks; and the pleasures of touch. For these are the extreme or corporeal affections, which have their origin, as was said, from the interior affections: the interior affections, which are alive, all derive their delight from goodness and truth, and goodness and truth derive their delight from charity and faith, and in this case from the LORD, consequently from the very essential life, wherefore the affections and pleasures, which have this origin, are alive; and whereas genuine pleasures are from such source, they are never denied to any one; yea, when they are derived from that source, then their delight indefinitely exceeds the delight which is from any other source, and which is respectively filthy and defiled; as for example, the pleasure of conjugal love, when it takes its origin from true conjugal love, infinitely exceeds the pleasure which is not from that source, nay, to such a degree, that they who are in true conjugal love are in the enjoyment of a certain heavenly delight and happiness, inasmuch as it descends out of heaven: this was also acknowledged by those who were of the most ancient church; the delight arising from adulteries, and which adulterers felt, was to them so abominable, that they expressed horror at the very thought of it; hence may appear what is the nature and quality of a delight which does not descend from the true fountain of life, or from the LORD. That the pleasures above mentioned are by no means denied to man, yea, so far from being denied, that they then first become pleasures when they are derived from their true origin, may further appear from this consideration, that very many who have lived in the world, in power, dignity and opulence, and who enjoyed abundantly all pleasures both of the body and of the things of sense, are amongst the blessed and happy in heaven, and with them the interior delights and happiness are now alive, because such delights and happiness had their source in the good things of charity and the truths of faith towards the LORD; and, deriving pleasures from charity and faith towards the LORD, they regarded them all with a view to use, which was their end in the enjoyment of them; for it was use itself which was to them most delightful, and hence came the delight of their pleasures. See on this subject what is related from experience, AC 954. AC 995.

# PSALM 70

To him that presides, *a Psalm* of David, to bring to remembrance.

1. O GOD, make haste to deliver me; O JEHOVAH, make haste to help me.
2. Let them be ashamed and confounded that seek after my soul; let them be turned backwards and put to confusion, that desire my hurt.
3. Let them be turned back as a reward of their shame, that say, aha! aha!
4. Let all those that seek you be glad and rejoice in you; and let such as love your salvation say continually, Let GOD be magnified!
5. But I am afflicted and needy, make haste to me, O GOD; you are my help and my deliverer; O JEHOVAH, delay not.

## The Internal Sense

A prayer to the FATHER that he would assist against the hells, verses 1 to 3, 5; that they may have salvation who worship him, verse 4.

## Exposition

Verse 1. *O GOD, make haste to deliver me; O JEHOVAH, make haste to help me.* By reason of the marriage of the LORD with the church, or, what is the same thing, the marriage of divine good and divine truth, in every part of the Word, the expressions, JEHOVAH and GOD, so frequently occur; also JEHOVAH and the HOLY ONE or ISRAEL, as if they were two, when, nevertheless, they are one; for by JEHOVAH is meant the LORD as to divine good, and by GOD and the HOLY ONE OF ISRAEL, is meant the LORD as to divine truth. That the expressions JEHOVAH and GOD, and JEHOVAH and the HOLY ONE OF ISRAEL, also occur in many parts of the Word, and yet signify one, may be seen in the "Doctrine respecting the LORD," SS 34, 38, 46. SS 88.

Verse 4. *Let all those that seek you rejoice and be glad.* By *rejoicing* and being *glad*, is signified to enjoy the delight of the affections of the heart and soul; the delight of the affection of the heart is of the will, and the delight of the affection of the soul is of the understanding; for, in the Word, by *heart* and *soul* are meant the will and understanding of man; hence it is that it is said to *rejoice and be glad*, although joy and gladness seem to be one and the same thing, but in these expressions there is a marriage of the will and the understanding, which is also a marriage of good and truth, that takes place in the whole and in every particular of the Word, as is shown in the "Doctrine of the New Jerusalem concerning the Sacred Scripture;" AR 80 to 90; this is the reason why both these expressions, to *rejoice and be glad*, or joy and gladness, frequently occur in other parts of the Word. AR 507.

Verse 5. *But I am afflicted and needy, make haste to me, O GOD.* By the *miserable* and *the poor*; in the spiritual sense of the Word, are meant they who are without the knowledges of things true and good, for they are spiritually *miserable* and *poor*; the same are understood hereby in the following passages, "I am *miserable* and *poor*, O LORD, remember me," Psalm 40:18, 70:5. By the *miserable* and the *poor* are

principally understood those who are not in the knowledges of what is good and true, and yet desire them, because by the rich are understood such as are possessed of the knowledges of things good and true. AR 209.

Divine order requires that man should prepare himself for the reception of GOD; and in proportion as he so prepares himself, GOD enters into him, as into his house or habitation; and that preparation is effected by means of knowledges concerning GOD and the spiritual things of the church, and a consequent intelligence and wisdom; for it is a law of order, that in proportion as man approaches and draws near to GOD, which he ought to do entirely as from himself, in the same proportion GOD approaches and draws near to man, and joins himself to him in the centre of his soul. AR 89.

# PSALM 71

1. With you, O JEHOVAH, do I take refuge, let me never be put to shame.
2. In your justice deliver me, and cause me to escape; incline your ear to me, and save me.
3. Be you my rock of habitation, to which I may continually resort: you have given commandment to save me, for you are my rock and my fortress.
4. O my GOD, deliver me from the hand of the wicked, from the hand of the iniquitous and violent *man*.
5. For you are my hope; O LORD JEHOVAH, you have been my trust from my youth.
6. By you have I been supported from the womb; you are he that has brought me out of my mother's bowels; my praise is continually of you.
7. I am as a wonder to many, but you are my strong refuge.
8. My mouth shall be filled with your praise; and with your glory all the day long.
9. Cast me not *off* in the time of old age; forsake me not when my strength fails.
10. For mine enemies speak against me, and they that lay wait for my soul take counsel together:
11. Saying, GOD has forsaken him; persecute and take him, for there is none to deliver.
12. O GOD, be not far from me, my GOD, make haste for my help.
13. Let them be ashamed, let them be consumed, that hate my soul; let them be covered with reproach and disgrace that seek my hurt.
14. But I will hope continually, and will yet praise you more and more.
15. My mouth shall show forth your justice, your salvation all the day; for I know not the numbers *thereof*.
16. I will go in the strength of the LORD JEHOVAH; I will make mention of your justice, of yours only.
17. O GOD, you have taught me from my youth; and hitherto I have declared your wondrous works.
18. Wherefore also, when I am old and gray-headed, O GOD, forsake me not; until I have showed your arm to this generation, your power to every one that is to come.
19. For your justice, O GOD, is very high; who has done great things; O GOD, who is like you?
20. You who has showed me many and grievous distresses, shall revive me again; you shall bring me up again from the depths of the earth.
21. You shall increase my greatness, and shall comfort me on every side.
22. I will also praise you with the psaltery, *even* your truth, O my GOD; to you will I sing upon the harp, O you Holy One of Israel.
23. My lips shall sing aloud when I give praise to you; and my soul, which you have redeemed.
24. My tongue also shall meditate on your justice all the day; for they are confounded and brought to shame that seeking hurt.

## The Internal Sense

His confidence that the FATHER will succour him, verses 1 to 4, 7, 12, 14; that he was his from his nativity, verses 5, 6; lest the internals should say that he was deserted by GOD, verses 9 to 11; that thus they recede, verse 13; that so the name of GOD will be preached, verses 8, 15 to 19, 22 to 24; when he is victorious, verses 20, 21.

## Exposition

Verse 6. *By you have I been supported from the womb; you are he that brought me out of my mother's bowels.* These things were said of the prophet Jeremiah, but still by a prophet in the spiritual sense is meant one who teaches truth, and in the abstract sense the doctrine of truth, hence by *forming in the womb*, and by *knowing before he came out from the womb*, is signified foresight that he may be in truths from good by regeneration, thus that he may receive and teach the Word. AE 710.

Verse 22. *I will also praise you, with the psaltery, even your truth, O my GOD; to you will I sing upon the harp, O you Holy One of Israel.* That by the *harp* is signified confession from spiritual truths, is manifest from the signification of a *harp* as denoting confession from such truths; the reason why this is signified by a *harp* is because a *harp* is a stringed instrument, and by those instruments are signified things spiritual, or those which are of truth, but by wind-instruments are signified things celestial, or those which are of good: the reason why such things are signified by musical instruments is from sounds, for sounds correspond to affections, even in heaven affections are perceived from sounds; and whereas affections are various, and various sounds are uttered by musical instruments, therefore the latter from correspondence and agreement signify the former; in general stringed instruments signify such things as relate to the affections of truth, and wind-instruments such as relate to the affections of good, or, what is the same thing, some instruments appertain to the spiritual class, but some to the celestial class: that sounds correspond to affections, has been made evident to me from much experience, and also that musical sounds, and that the angels are affected according to sounds and their varieties. It is further remarkable, that *discrete* sounds excite the affections of truth, or that they who are in the affections of truth are affected by them, and that *continuous* sounds excite the affections of good, or that they who are in the affections of good are affected by them. AE 323.

# PSALM 72

To Solomon.

1. Give the king your judgements, O GOD, and your justice to the king's son.
2. He shall judge your people in justice, and your afflicted in judgement.
3. The mountains shall bring peace to the people, and the hills in justice.
4. He shall judge the afflicted of the people; he shall save the sons of the needy; but shall break in pieces the oppressor.
5. They shall fear you as long as the sun and moon shall endure; from generation to generation.
6. He shall come down like the rain upon the mown grass; like showers that water the earth.
7. In his days shall the just flourish, and there shall be abundance of peace until the moon shall be no more.
8. And he shall have dominion from sea to sea, and from the river even to the ends of the earth.
9. The barbarians shall bow before him, and his enemies shall lick the dust.
10. The kings of Tarshish and of the isles shall bring a present, the kings of Sheba and of Seba shall offer a gift.
11. And all kings shall bow down before him; all nations shall serve him.
12. For he shall deliver the needy when he cries; the afflicted also and him that has no helper.
13. He shall spare the miserable and needy, and shall save the souls of the needy.
14. He shall redeem their soul from deceit and violence, and their blood shall be precious in his eyes.
15. And he shall live, and to him shall be given of the gold of Sheba, and prayer shall be made for him continually; and daily shall he bless him.
16. There shall be an abundance of corn on the earth; upon the top of the mountains his fruit shall shake like Lebanon; and they of the city shall flourish like the grass of the earth.
17. His name shall endure for ever; his name shall flourish as long as the sun stands; and they shall be blessed in him; all nations shall call him blessed.
18. Blessed be JEHOVAH GOD, the GOD of Israel, who alone does wondrous things.
19. And blessed be the name of his glory for ever; and let the whole earth be filled with his glory. Amen, and Amen.
20. The prayers of David the son of Jesse are ended.

## The Internal Sense

Of the LORD'S kingdom, verses 1, 2, 4; of the happy state of those who are of his kingdom, verses 3, 6, 7, 15, 16; of the worship of him from love and faith from eternity, and then verse 5; of the greatness and extension of his dominion, verses 8 to 12; of protection and redemption, verses 12, 13, 14; that, from eternity the DIVINE HUMAN [being] was acknowledged, in which is the whole of salvation, verse 17; his celebration, verses 18, 19.

## EXPOSITION

Verses 1, 3, 7. *Give the king your judgements, O GOD, and your justice to the king's son; the mountains shall bring peace to the people, and the hills in justice; they shall fear you as long as the sun, and the moon shall endure, from generation to generations; in his days shall the just flourish, and there shall be abundance of peace, until the moon be not.* By the *sun* is signified love, and by the *moon* faith; by *mountains* and *hills* the most ancient church; by *generation of generations* the churches after the flood, it is said, *until the moon be not*, because faith shall be love. AC 337.

Verse 3, 7. *The mountains shall bring peace to the people, and the hills in justice; in his days shall the just flourish, and abundance of peace until the moon be not.* The subject here treated of is concerning the LORD, his coming and his kingdom. By *the mountains which shall bring peace to the people*, is signified love to the LORD, and by *the hills which are in justice*, is signified charity towards the neighbour, by reason that they who are in love to the LORD dwell in heaven upon mountains, and they who are in charity towards their neighbour dwell upon hills; hence it is evident that by *peace* is meant celestial joy, which is from conjunction with the LORD, by love; by *justice flourishing in his days* is signified in the days of him who is in the good of love; hence it is said *and abundance of peace*, for *peace* is from no other source than from the LORD, and from his conjunction with those who are in the good of love; it is said, *until the moon be not*, by which is signified that there shall be no truth separate from good, but the two shall be so conjoined that they may be one, that is, that truth also may be good, for all truth is of good because from good, and hence in its essence is good, such is the truth belonging to those who are in the good of love to the LORD from the LORD, who are here meant by the *just*. AE 365.

Verse 8. *And he shall have dominion from sea to sea, and from the river even to the ends of the earth.* This is said of the LORD, and by *his dominion from sea to sea* is signified the extension of natural things, and by *dominion from the river even to the ends of the earth*, is signified the extension of things rational and spiritual. AE 569.

Verse 9. *The barbarians shall bow before him, and his enemies shall lick the dust.* *Barbarians* and *enemies* denote those who look only at corporeal and earthly things. AC 249.

Verse 10. *The kings of Tarshish and of the isles shall bring a present, the kings of Sheba and of Seba shall offer a gift.* These words relate to the LORD, and by *bringing presents and gifts* is meant to worship, and by *the kings of Tarshish and of the Isles* are meant interior and exterior truths of the natural man, by *the kings of Tarshish* his interior truths, and by the *Isles* his exterior truths; by the *kings of Sheba and of Seba* are meant interior and exterior goods of the natural man, by *Sheba* his interior goods, and by *Seba* his exterior goods; by the truths of the natural man are meant the knowledges of truth, and by the goods of the natural man are meant the knowledges of good; that these are meant by *Sheba and Seba*, see AC 1171, 3240. AE 406. See also AC 1171, 9293.



Verses 11, 15. *All kings shall fall before him, all nations shall serve him; he shall save the souls of the needy, and he shall live, and to him shall be given of the gold of Sheba.* These words have relation to the LORD'S advent; by the *kings who shall fall down before him, and by the nations which shall serve him*, are meant all who are in truths from good; by the *needy whom he shall save*, are meant those who are not in the knowledges of truth and of good, but still desire them; by *the gold of Sheba of which he shall give to them*, is meant the good of love into which the LORD will guide them by knowledges. AE 242.

Verses 14, 15. *He shall redeem their soul from deceit and violence, and precious shall their blood be in his eyes; and he shall live, and to him shall be given of the gold of Sheba, and shall pray for him continually, and daily shall he bless him.* The subject here treated of is concerning the *needy*, by whom are signified those who desire truths from spiritual affection; of these it is said, that *he will redeem their soul from deceit and violence*, by which is signified deliverance from evils and falsities which destroy the goods of love and the truths of faith; the reception of Divine Truth by them is signified by *their blood being precious in his eyes*; their reformation is described by *he shall live, and shall give to him of the gold of Sheba, and shall pray for him continually, and daily shall he bless him*; *the gold of Sheba* is the good of charity; to *pray for him continually* signifies that they will be continually withheld from falsities, and preserved in truths; and *daily shall he bless him*, signifies that they shall be kept, continually in the good of charity and of faith, for this is the Divine blessing, and this is to *pray for him continually*. AE 328.

By *blessing* is signified the LORD, and when he is called *blessing*, it signifies that from him are all celestial and spiritual things, which alone are good, and whereas they alone are good, they also are alone true; wherefore in proportion as natural, worldly, and corporeal things partake of celestial and spiritual goods, in the same proportion the former are goods, and so far they are blessed. AC 1420.

# PSALM 73

A Psalm of Asaph.

1. Truly GOD is good to Israel,—to the pure in heart.
2. But as for me, my feet were almost gone, my steps had all but slipped;
3. When I was envious against the proud, and saw the peace of the wicked.
4. For there are no bands until death, but their strength is firm.
5. They are not in trouble as other men, neither are they plagued like other men.
6. Therefore pride encompass them as a chain; violence covers them as an ornament.
7. Their eyes stand out with fatness; the imaginations of their heart exceed all bounds.
8. They scoff and speak evil; they speak proudly of oppression.
9. They set their mouth against the heavens, and their tongue wanders through the earth.
10. Therefore his people is turned here, and waters of a full *cup* are wrung out to them.
11. Whence they say, how does GOD know, or is there knowledge in the MOST HIGH?
12. Behold, these are the ungodly; and being prosperous in the world they multiply riches.
13. Truly then I have cleansed my heart in vain, and washed my hands in innocence.
14. For all the day long have I been plagued, and chastened every morning.
15. If I should say, I will speak as they, behold, I should act treacherously against the generation of your sons.
16. Therefore I thought to know this, but it was painful in mine eyes.
17. Until I went into the sanctuary of GOD, understood I their end.
18. Surely, you do set them in slippery places; you do cast them down into destruction.
19. How are they brought suddenly into desolation! They are utterly consumed with terrors.
20. As a dream when one awakes, O LORD, when you arisest you will despise their shadowy image.
21. For my heart was embittered, and I was pricked in my reins.
22. But I was foolish and ignorant; I was as a beast before you.
23. But I am always with you; you hold me by my right hand.
24. You guide me in your counsel, and afterwards receive me in glory.
25. Whom have I in the heavens *but you*? And there is none on earth that I desire besides you.
26. My flesh and my heart are consumed; GOD is the rock of my heart and my portion for ever.
27. For lo! they that are far from you shall perish; you will destroy all them that go a whoring from you.
28. But it is good for me to draw near to GOD; I put my trust in the LORD JEHOVIH, to declare all your works.

## The Internal Sense

It is wonderful to some that the wicked glory and prosper, verses 1 to 9; that the good thereby are seduced, thinking that goodness is of no avail, nor affliction, verses 10 to 14; but afterwards it is given them to know that the wicked are nevertheless vastated and consumed, verses 15 to 20, 27; that this they know not, verses 21, 22; but that the good are always supported and live with God, verses 23 to 26, 28.

### EXPOSITION

Verses 13, 14. *Truly I have cleansed my heart in vain, and washed my hands in innocence; for all the day long have I been plagued and chastened every morning.* To *wash the hands in innocence* is to testify that the person is innocent and pure from evils and falsities; for *washing the hands* was also a testification of innocence, as may be manifest from this consideration, that Pilate *washed his hands and said, I am innocent of the blood of this just one.* Matt 27:24. AE 475.

To *render the heart pure* is to be purified interiorly; and to *wash the hands in innocence* is exteriorly. AC 10296.

Verse 21. *My heart was embittered, and I was pricked in my reins; but I was foolish and ignorant.* By these words is described the infestation of good by evil, and of what is true by what is false. AE 167.

Verses 22, 23, 24. *I was foolish and ignorant, but I am always with you; you hold me by my right hand; you guide me by your counsel, and afterwards receive me in glory.* Since by the *right hand*, when spoken of man, is signified the wisdom which is from the divine truth, therefore it is said, *I am foolish and ignorant, you guide me by your counsel, and afterwards receive me in glory;* to *guide in counsel* is by divine truth; and to *receive in glory* is to bless with intelligence; for *glory*, when spoken of the LORD, signifies divine truth and divine wisdom; but when of man, it signifies the intelligence thence derived. AE 298.

Verse 26. *My flesh.* For the signification of *flesh*, see Psalm 16:9, Exposition.

Verse 27. *You will destroy all them that go a whoring from you.* That to commit *whoredom*, in the spiritual sense, signifies to imbue falsities, as also to falsify truths, appears from several passages in the Word; the like was signified by the *whoredoms* of the sons of Israel with the daughters of Moab; for all the historicals in the Word involve and signify spiritual things, as may appear from the explication of Genesis and Exodus, which are called ARCANA COELESTIA; and inasmuch as the sons of Israel eating of things sacrificed to idols, and their whoredoms with the daughters of Moab, involved also such things; for what they signify, they also involve; therefore it was commanded that the heads of the people should be hung up to JEHOVAH before the sun, and therefore Phineas the son of Eleazer thrust through a man of Israel and a Midianitish woman in a brothel, on account of which he was also blessed; and therefore also there were slain of Israel twenty and four thousand, as may be seen, Numb 25:1 to the end: such punishments and such plagues could by no means have been commanded solely on account of their eating of the idolatrous sacrifices, and

committing whoredom with the women of another nation, unless they had involved wicked outrages against heaven and the church, which do not appear in the literal sense of the Word, but only in its spiritual sense; those wicked outrages which were involved, were, that they profaned at the same time the goods and truths of the church, which, as has been said above, was the appropriation of evil and the false.

That adulteries and whoredoms involve such things, appears from very many passages in the Word, where they are related; from which it is manifest, that by them are signified the adulterations of good, and the falsifications of truth, as in Ezekiel: "Jerusalem, you have confided in your beauty, and have played the harlot because of your fame, so that you have poured out your whoredoms upon all that passed by. You have committed whoredom with the sons of Egypt, your neighbours, great in flesh, and have multiplied your whoredom: you have committed whoredom with the sons of Ashur, when there was no satiety to you, with whom you committed whoredom: you have multiplied your whoredom even to Chaldea, the land of merchandize: an adulterous woman has received strangers under her own husband. All others give reward to their harlots, but you have given rewards to all your lovers, and have rewarded them, that they may come to you on every side in your whoredoms. Wherefore, O harlot! hear the word of JEHOVAH," Ezekiel 16:15, 26, 28, 29, 32, 33, 35, and following verses. Who cannot see, that by whoredoms here mentioned are not understood whoredoms in a common natural sense?

For the church is here treated of, in which all the truths of the Word are falsified; these things are what are understood by whoredoms, for whoredoms in a spiritual sense, or spiritual whoredoms, are no other than falsifications of truth: Jerusalem, in the above passage, is the church; the sons of Egypt, with whom she committed whoredom, are scientifics and knowledges of every kind, applied in a sinister manner to confirm falsities; the sons of Ashur, are fallacious reasonings thence derived; Chaldea, the land of merchandize, is the profanation of truth; the rewards which she gave to her lovers, are the vendings of falsities; and from the adulteration of good by the falsification of truth, that church is called a woman adulterous under her own husband: again, "Two women, the daughters of one mother, have committed whoredom in Egypt; in their youth they committed whoredom; one committed whoredom under me, and chose for lovers the Assyrians her neighbours; she gave her whoredoms upon them, nevertheless she has not deserted her whoredoms in Egypt. The other has corrupted her love more than she, and her whoredoms above the whoredoms of her sister: she added to her whoredoms; she loved the Chaldeans; the sons of Babel came to her to the connection of loves, and polluted her by their whoredoms," Ez 23:2, 3, 5, 6, 7, 11, 14, 16, 17, and following verses. That by whoredoms are likewise here understood spiritual whoredoms, is evident from singular the things which are mentioned; two women, the daughters of one mother, are two churches, the Israelitish and the Jewish; their whoredoms with the Egyptians, the Assyrians, and Chaldeans, signify similar things to what were explained above; the connection of loves with the sons of Babel, is the profanation of good. Again, in Jeremiah, "You have committed whoredom with many companions, you have profaned the land with your whoredoms, and your wickedness: have you seen what averted Israel has done? she has gone away upon every high mountain, and under every green tree, and there have you committed whoredom: perfidious Judah also has gone away, and committed whoredoms, so that by the voice of her whoredom she has profaned the land; she has committed adultery with stone and with wood," Jer 3:2, 6, 8, 9; Israel is the church which is in truth,

Judah is the church which is in good, for they represented these two churches; the falsifications of truth are signified by the whoredoms of Israel, and the adulterations of good by the whoredoms of Judah; to go away into every high mountain, and under every green tree, and commit whoredom, is to enquire into all the knowledges of good and truth, even from the Word, and to falsify them; to commit adultery with stone and wood, is to pervert and profane all truth and good: stone signifies truth, and wood signifies good. Again, "Run you to and fro through the streets of Jerusalem, and seek in the broad ways thereof, if you can find a man [vir], if there be any that does judgement that seeks the truth: when I fed them to the full they committed whoredom, and came by troops to the house of the harlot," Jer 5:1, 7; to run to and fro through the streets, and to seek in the broad ways of Jerusalem, is to see and explore in the doctrinals of that church; for Jerusalem is the church, and streets and broad ways are doctrinals; if you can find a man, if there be any that does judgement, that seeks the truth, denotes whether there be any truth in the church; when I fed them to the full, they committed whoredom, denotes, that when truths were revealed to them, they falsified them; such a church as to doctrine is the house of a harlot, into which they come by troops. Again, "Yours adulteries, your neighings, the lewdness of your whoredom, your abominations upon the hills in the field, have I seen: Woe to you, O Jerusalem! you will not be made clean," Jer 13:27: neighings denote profanations of truth, because a horse signifies the intellectual [principle] where truth is; the hills in the field are the goods of truth in the church, which are perverted. Again, "In the prophets of Jerusalem I have seen an horrible obstinacy, in adulterating, and going in a lie," Jer 23:14. Again, "They have done foolishness in Israel, and have committed adultery with the wives of their companions, and have spoken my Word in my name as liars," Jer 29:23; to adulterate and to commit adultery, here manifestly denote to pervert truths; the prophets signify those who teach truths from the Word; for it is said, in adulterating, and going in a lie, and they have spoken my Word as liars: a lie in the Word signifies the false. Again in Moses, "Your sons were feeding in the desert forty years; and they carried about their whoredoms even till their bodies were consumed in the desert," Numb 14:33: that the sons of Israel were not consumed in the desert because they carried about their whoredoms, but because they rejected celestial truths, appears from this circumstance, that this was said to them because they were not willing to enter into the land of Canaan is signified heaven and the church, with its truths; and by Egypt are signified those things falsified, and turned into magic.

Again, in Micah, "All the graven images thereof shall be beaten to pieces, and all the rewards of whoredom shall be burnt in the fire; and all the idols thereof will I lay waste, for she has gathered them from the hire of the harlot, therefore to the hire of the harlot they shall return," Micah 1:7: graven images and idols signify falsities, which are from man's own intelligence; the hire of a harlot, denotes the knowledges of truth and good, which they applied to falsities and evils, and thus perverted. And in Hosea, "JEHOVAH spoke to the prophet, take to you a woman of whoredoms and children of whoredoms, because the land has committed great whoredom in departing from JEHOVAH," Hos 1:2; hereby was represented what was the quality of the church, namely, that it was wholly in falsities. Again, "They have sinned against me, their glory will I turn into shame; they committed whoredom, because they have quite forsaken JEHOVAH, whoredom, wine, and new wine, occupied the heart: your daughters commit whoredoms, and your daughters in law commit adultery," Hos 4:7, 10, 11. Whoredom, wine, and new wine are falsified truths. Whoredom is the

falsification itself, wine is the interior false principle, new wine is the exterior false principle; the daughters who commit whoredom are goods of truth perverted; the daughters in law who commit adultery are evils conjoined with falsities thence derived. Again in Isaiah, "It shall come to pass at the end of seventy years JEHOVAH shall visit Tyre, and she shall return to her meretricious hire; she shall commit whoredom with all the kings of the earth upon the faces of the world; at length her merchandise shall be holy to JEHOVAH," Is 23:17, 18. Tyre in the Word is the church as to knowledges of truth and good; the meretricious hire denotes the same knowledges applied to evils and falsities by perversion; her merchandize is the selling thereof; to commit whoredom with all the kings of the earth, denotes with all and singular the truths of the church; the reason why it is said, that her merchandize and the meretricious hire shall at length be holy to JEHOVAH, is because thereby are signified knowledges of truth and good by them applied to falsities and evils, and man, by the knowledges themselves, viewed in their true nature and quality, may become wise, for knowledges are the means of being wise, and they are also the means of becoming insane, when they are falsified by applications to evils and falsities; similar is what is signified where it is said that they should make to themselves friends of the unjust mammon, Luke 16:9; and by its being commanded that the sons of Israel should borrow from the Egyptians gold, silver and clothing, and take them away with them, Exod 3:22; 12:35, 36; for by the Egyptians are signified scientifics of every kind, which they applied to falsify truths. AE 141.

### **The Translator's Notes and Observations**

Verse 5. *They are not in trouble as a man; neither are they plagued like a man.* It may be proper to inform the reader, that the two terms here rendered *man*, are expressed in the original Hebrew by distinct terms, the one having more respect to the voluntary faculty, and the other to the intellectual faculty; thus, that *trouble* has reference to the former, and *plague* to the latter.

# PSALM 74

An instructive Psalm of Asaph.

1. Why, O GOD, have you cast us off for ever? Why does your anger smoke against the sheep of your pasture?
2. Remember your congregation which you did purchase of old; which you did redeem as the tribe of your inheritance; mount Zion, in which you did dwell.
3. Lift up your steps to the perpetual desolations; the enemy has destroyed every thing in the sanctuary.
4. Yours adversaries roar in the midst of your solemn assemblies; they set up their ensigns for signs.
5. The *enemy* appears as one raising up axes against the thick forest.
6. For now they break down at once its carved work with axes and hammers.
7. They have cast fire into your sanctuary; they have defiled the dwelling-place of your name, *by casting it down* to the earth.
8. They have said in their heart, Let us oppress them together; they have burnt up all GOD'S places of assembly in the earth.
9. We see not our signs, there is no more any prophet; neither is there among us any that knows how long.
10. How long, O GOD, shall the adversary reproach? shall the enemy despise your name for ever?
11. Why withdrawest you your hand,—your right hand? pluck it out of your bosom.
12. For GOD is my King of old, working salvations in the midst of the earth.
13. You did divide the sea by your strength; you did break the heads of the whales in the waters;
14. You did break in pieces the heads of Leviathan; you did give him to be meat to the ravenous birds of the wilderness;
15. You did divide the fountain and the river; you did dry up mighty rivers.
16. The day is yours, the night also is yours; you have prepared the light of the sun;
17. You have set all the borders of the earth; you have made summer and winter.
18. Remember this, the enemy has reproached JEHOVAH, and the foolish people has despised your name.
19. Give not the soul of your turtle dove to the beast; forget not the life of your afflicted for ever.
20. Have respect to the covenant, for the dark places of the earth are full of the habitations of cruelty.
21. O let not the oppressed return ashamed; let the afflicted and needy praise your name.
22. Arise, O GOD, plead your own cause; remember how the foolish one reproaches you daily.
23. Forget not the voice of your enemies; the tumult of those that rise up against you ascends continually.

## The Internal Sense

That the church, and all things belonging thereto, is entirely destroyed, and its holy things profaned, saying in their hearts that religion is nothing, verses 1 to 9; a prayer to the LORD that he would bring assistance, verses 2, 10, 11; that he had subdued the internals before, verses 12 to 15; and established the church, verses 16, 17; that he would therefore have mercy lest the church perish, verses 18 to 21; by the insurrection of the wicked, verses 22, 23.

### Exposition

Verses 3, 4. *The enemy has destroyed every thing in the sanctuary, your adversaries roar in the midst of your solemn assemblies.* *Enemy* signifies evil from hell, *sanctuary* the church, *solemn assemblies* worship, hence it is manifest what those words signify. AE 601.

Verses 3, 4, 9. *The enemy has destroyed every thing in the sanctuary, your adversaries roar in the midst of your solemn assemblies; they set up their ensigns for signs; we see not our signs, there is no more any prophet.* *The enemy has destroyed every thing in the sanctuary*, signifies that evil has destroyed the holy things of the church; *your adversaries roar in the midst of your solemn assemblies*, signifies that falsities have destroyed all things of worship; *they have set up their ensigns for signs*, signifies that, they have testified and persuaded by all things; *we see not our signs*, signifies that no testifications of truth are accepted in the church; *no more any prophet*, signifies that there is no longer any doctrine of truth. AE 706.

Verses 13, 14, 15. *You did divide the sea by your strength, you did break the heads of the whales in the waters; you did break in pieces the heads of Leviathan; you did give him to be meat to the ravenous birds of the wilderness; you did divide the fountain and the river; you did dry up mighty rivers.* In this passage by *fountains* and *rivers* are signified the falsities of doctrine which are derived from self-intelligence; *mighty rivers* are the principles of what is false thence confirmed; by *whales and the Leviathan* are signified the scientifics which are of the sensual and natural man, from which are derived every false principle, when the spiritual man is closed above them; in the sensual and natural man the selfhood [proprium] of man resides, wherefore what is concluded from them alone is concluded from the selfhood [or proprium] or from self-intelligence; for what is divine flows-in through the spiritual man into the natural, but not into the natural when the spiritual is closed above it; but the spiritual man is opened by truths and by a life according to them; *the ravenous birds of the wilderness to which Leviathan is given for meat* signifies those who are in infernal falsities. AE 483.

Verse 15. *You did dry up mighty rivers.* To *dry up mighty rivers* denotes to dissipate the more potent falsities. AC 8185.

The subject here treated of in the internal sense is concerning sciences destroying the truths of faith; *the whales whose heads shall be broken*, are scientifics in general; in like manner *Leviathan*; *the ravenous birds to which, he was to be given for food*, are they who are in falsities, or falsities themselves; hence it is evident what the *sea* is,



namely that it is the scientific principle misapplied to weaken and destroy truths. AC 9755.

Verses 16, 17. *The day is yours, the night also is yours; you have prepared the light of the sun; you have set all the borders of the earth; you have made summer and winter.* That a regenerate person has his vicissitudes, namely that at times he has no charity, and at times he has some charity, may be sufficiently manifest from this consideration, that with every one, even a regenerate person, there is nothing but evil, and that all good is of the LORD alone; inasmuch as there appertains to him nothing but evil, he must of necessity undergo vicissitudes, and at one time be as it were in *summer*, that is, in charity, but at another time in *winter*, that is, in no charity; such are the vicissitudes, that man may be more and more perfected, and thus that he may be rendered more and more happy. Such vicissitudes not only appertain to a regenerate man, whilst he lives in the body, but also when he comes into the other life, for without vicissitudes as it were of summer and winter, as to things voluntary, and as it were of day and night as to things intellectual, he is never perfected and rendered more happy: but their vicissitudes in the other life are like the vicissitudes of summer and winter in the temperate zones, and like the vicissitudes of day and night in the time of spring. AC 935.

Verses 18, 19. *The enemy has reproached JEHOVAH, and the foolish people has despised your name; give not the soul of your turtle-dove to the beast: forget not the life of your afflicted for ever.* By *the enemy who reproaches JEHOVAH*, is signified hell and the evil thence; by *the foolish people who despise his name*, are signified the falsities which are contrary to the truths of doctrine; they are called *people* who are in truths, and in the opposite sense who are in falsities, who are a *foolish people*, and the *name* of JEHOVAH signifies every truth of doctrine and of the church; *give not the soul of your turtledove to the beast*, signifies that spiritual good should not be given to those who are in the lusts of evil; by *the life of the poor* is signified spiritual life oppressed by evils and falsities. AE 630, 388.

Verse 21. *Let the afflicted and needy praise your name.* The reason why the two expressions, *afflicted* and *needy*, are so frequently conjoined in the Sacred Scriptures is because it is according to the style of the WORD, that where mention is made of truth, mention should also be made of good, and in the opposite sense, where mention is made of what is false, mention should also be made of what is evil, because they make one and as it were constitute a marriage, wherefore mention is made of the *poor* and at the same time of the *needy*, for by the *poor* are meant those who are in a defect of the knowledges of good: that such a marriage has place in the prophetic parts of the Word almost throughout, may be seen in the Arcana Coelestia, n. 683, 793, 801, 2516, 2712, 3004, 3005. AE 238.

# PSALM 75

To him that presides; Al-taschith, a Psalm, a song of Asaph.

1. Unto you, O GOD, do we give thanks, to you do we give thanks; for that your name is near, your wondrous works declare.
2. When I hold the solemn assembly, I will judge uprightly.
3. When the earth and all its inhabitants are dissolved, I will bear up the pillars thereof.
4. I said to the proud, boast not; and to the wicked, lift not up the horn.
5. Lift not up your horn on high, speak not with a stiff neck.
6. For neither from the east, nor from the west, nor from the wilderness comes exaltation.
7. Truly GOD is judge, he puts down one, and raises up another.
8. For in the hand of JEHOVAH is a cup, and the wine is red, it is full of mixture; and he pours it out, but the dregs thereof all the wicked of the earth shall suck up and drink.
9. But I will declare for ever; I will sing to the GOD of Jacob.
10. All the horns of the wicked will I cut off; but the horns of the just shall be exalted.

## The Internal Sense

That when the LORD comes, he will raise up the lapsed church, verses 1 to 3; the wicked are not to exalt themselves against the good, verses 4 to 6; because the judgement is at hand, whereby they will perish, and the good will be saved, verse 7; that the wicked will then perish by dire falsities, verses 8, 10; but the good will worship the LORD, verse 9.

## EXPOSITION

Verses 2, 3. *When I shall hold the solemn assemblies I will judge uprightly; when the earth and all its inhabitants are dissolved, I will bear up the pillars of it.* The earth here denotes the church, which is said to *be dissolved*, when it is in want of truths which are productive of good; since truths support the church, they are called its *pillars*, which GOD will strengthen: inasmuch as the restoration of the church is here described, it is therefore said, *when I shall hold the solemn assemblies I will judge uprightly.* AE 304.

Verses 4, 5, 10. *I said to the proud, boast not; and to the wicked, lift not up the horn: all the horns of the wicked will I cut off, the horns of the just shall be exalted.* By *horns* are signified in a good sense, the power of truth grounded in good, and in an opposite sense the power of the false principle which is grounded in evil. According to this latter sense by *lifting up the horn on high* is signified boldly to defend what is false against what is true, wherefore also it is said, *speak not with a hard neck*; by *cutting off their horns* is signified to destroy their falsities; and by *exalting the horns*

*of the just* is signified to render the truths of good powerful and strong. AC 2832. AE 316.

Verse 8. *In the hand, of JEHOVAH is a cup, and the wine is red, it is full of mixture; he pours it out, but the dregs thereof all the wicked of the earth shall such up and drink. By a cup in the hand of JEHOVAH and by wine is signified Divine Truth; by mixing and by what is mixed, is signified profanation; for the mixture of what is false with what is true is understood; by his pouring it out and all the, wicked of the earth sucking it up and drinking is signified the punishment of profanation.* AE 1116.

# PSALM 76

To him that presides on Neginoth, a Psalm or Song of Asaph.

1. In Judah is GOD known, his name is great in Israel.
2. In Salem is his tabernacle, and his dwelling-place in Zion.
3. There has he broken the arrows of the bow, the shield, and the sword, and the battle. Selah.
4. You are more glorious and magnificent than the mountains of prey.
5. The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.
6. At your rebuke, O God of Jacob, both the chariot and horse have fallen into deep sleep.
7. You are to be feared, even you! yea, who can stand before you when you are angry?
8. You do cause judgement to be heard from heaven; and the earth fears and is still.
9. When GOD arises to judgement, to save all the afflicted of the earth. Selah.
10. For the anger of man shall praise you, with the remainder of anger you will gird yourself.
11. Vow and pay to JEHOVAH your GOD, let all that be round about him bring presents to him that ought to be feared.
12. He shall cut off the spirit of princes; he is to be feared by the kings of the earth.

## The Internal Sense

That the LORD is in his church, where there is protection against falsities and evils, verses 1 to 4; that in the Jewish church there is no longer any truth, verses 5, 6; that the LORD is about to execute judgement, whereby the wicked will perish, and the good will be saved, verses 7 to 10, 12; the LORD is to be worshipped, verse 11.

## EXPOSITION

Verses 2, 3. *In Salem is his tabernacle, and his dwelling-place in Zion; there has he broken the arrows of the bow, the shield, the sword, and the battle. Jerusalem is here called Salem, because by Salem is signified peace, from which also it derived its name of Jerusalem; by the tabernacle of God which is there, is signified the church; and by his habitation in Zion, is signified the good of love, inasmuch as the LORD dwells in that good, and thence gives truths, and fructifies and multiplies them; and since by peace is also signified that there are no longer any combats of what is evil and false against what is good and true, or no longer any disagreement or war in a spiritual sense, therefore it is said, he has there broken the arrows of the bow, the shield, the sword, and the battle, by which is signified the dissipation of all combat of the doctrine of falsities against good and truth, and in general the dissipation of all disagreement.* AE 365. See also AC 1726.

That *battle* [or war] in the Word signifies spiritual *battle* [or war], which is that of the false grounded in evil against truth grounded in good, is manifest from various passages of the Word. AE 734.

Verses 5, 6. *The stout-hearted are spoiled, they have slept their sleep; at your rebuke, O God of Jacob, both the chariot and horse have fallen into a deep sleep.* By the *stout-hearted* are signified those who are in truths grounded in good; by their being *spoiled and sleeping their sleep*, is signified that they have lapsed from evils into falsities; by *the rebuke of the GOD of Jacob* is signified the inversion of their state of themselves; and that *both the chariot and the horse have fallen into deep sleep* is signified that their intellectual principle is disposed to sleep because it is become merely natural. AE 355.

*Chariot and horse* signify the doctrine of the church and its intellect, which are said to be *asleep* when they are without truths, and hence the man of the church is without spiritual life. AE 187.

# PSALM 77

To him that presides; to Jeduthun, a Psalm of Asaph.

1. I cried to GOD with my voice, even to GOD with my voice; and he gave ear to me.
2. In the day of my distress I sought the LORD, my hand was stretched out by night, and was not faint; my soul refused to be comforted.
3. I remember GOD, yet am I troubled; I meditate so that my spirit is overwhelmed.
4. You keep mine eyes waking; I am so troubled that I cannot speak.
5. I have considered the days of old, the years of former ages.
6. I call to remembrance my song in the night, I commune with my own heart; and my spirit makes diligent search; *saying*:
7. Will the LORD cast me off for ever, and will he be favourable no more?
8. Is his mercy gone for ever? does *his* WORD fail from generation to generation?
9. Has GOD forgotten to be merciful? Has he in anger shut up his mercies? Selah.
10. And I said, this is my infirmity: *I will remember* the years of the right hand of the Most High.
11. I will remember the works of JAH; yea, I will remember your wonders of old.
12. And I will meditate on all your work; and will consider your doings.
13. Your way, O GOD, is in holiness; what GOD is great as our GOD?
14. You are the GOD that do wonders; you have made known your strength amongst the peoples.
15. You have redeemed your people with your arm; even the sons of Jacob and Joseph. Selah.
16. The waters saw you, O GOD, the waters saw you, they were afraid; yea, the depths also were troubled.
17. The clouds dropped waters; the skies uttered a voice; your arrows also went abroad:
18. The voice of your thunder was in the whirlwind; the lightnings lightened the world; the earth trembled and shook.
19. Your way is in the sea, and your path in many waters; yet your footsteps are not made known.
20. You have led your people like a flock by the hand of Moses and Aaron.

## The Internal Sense

The LORD'S state of temptation, that he was even in despair whether the FATHER would succour him, verses 1 to 9; comforting himself through his Divine [principle] by things past, that they are saved who have implored, verses 10 to 15; and that through divine truth he shall have power, verses 16 to 19; and the church be preserved, verse 20.

## EXPOSITION

Verse 5. *I have considered the days of old, the years of former ages. The days of old, and the years of former ayes*, denote the most ancient church, and the ancient church. AC 2906.

Verse 15. *You have redeemed your people with your arm, even the sons of Jacob and Joseph*. By *the sons of Jacob and Joseph* are meant those who are in the good of life, according to their religious principle; by *Jacob*, in the Word, is meant the external church, which appertains to those who are in the good of life; and by *Joseph* are here meant Menassah and Ephraim, for it is said, *you have redeemed the sons of Joseph*, by whom are meant those who, as to the external man, are in good and truth, thus as to life; that *Menassah* and *Ephraim*, who are the sons of Joseph, signify such, may be seen above, AE 440; to *redeem them with the arm* signifies to save them by virtue of Omnipotence, for they who were of such a character, were saved of the LORD by his coming into the world, for otherwise they could not have been saved. AE 448.

Verses 15, 16, 17, 18. *You have redeemed your people with your arm; the clouds dropped waters; the skies uttered a voice; your arrows also went abroad; the voice of your thunder was in the whirlwind; the lightnings lightened the world*. The subject here treated of is concerning the establishment of the church; and by *the clouds dropping waters*, are signified truths from the sense of the letter of the Word; by the *skies*, or superior clouds, *uttering a voice*, are signified truths from the spiritual sense of the Word; by *the arrows which went abroad*, are meant lightnings, from which they appear as *arrows* from a bow, and which are present when there are thunderings and lightnings, and by them are signified divine truths; by *the voice of thunder in the whirlwind* is signified divine truth as to perception and understanding in the church; and by *the lightnings lightening the world*, is signified as to illustration thence; the *world* is the church, AE 278.

Verse 17. *The clouds dropped waters; the shies uttered a voice; and your arrows went abroad*. *The clouds dropped waters* signifies that, from the sense of the letter of the Word, were derived genuine truths; *the skies uttered a voice* signifies influx out of heaven; *your arrows went abroad* signifies divine truths thence. AE 599.

Verse 18. *The voice of your thunder was in the whirlwind, your lightnings lightened the world, the earth trembled and shook. His lightnings lightened the world, the earth will see and fear, the mountains like wax will melt before JEHOVAH, before the LORD of the whole earth*, Psalm 97:4, 5. That by *voices*, which are of thunders from heaven, are signified Truths Divine, see AC 7573, and that *lightnings* denote the splendours thence issuing, which glance upon the internal sight of man, and illuminate those who are in truth from good, and confound those who are in false principles grounded in evil, is manifest from the passages in the Word where lightnings are mentioned, as in David, "The clouds dropped waters, the skies *uttered a voice*, your arrows went abroad, the voice of your thunder was in the whirlwind, the *lightnings* lightened the world, the earth trembled and shook," where the voice of your *thunder* denotes Truth Divine, *lightnings* denote the splendour thereof, and world denotes the church. AC 8813.

By these words is described the state of the wicked arising from the presence of the LORD in his Divine Truth, which state is like the state of the sons of Israel, when the LORD appeared to them on Mount Sinai, that they then heard the thunderings, saw the lightnings, and that the mount appeared in consuming fire as of a furnace, and that they trembled; this is known from the Word, and this because they were evil-hearted, for the LORD appears to every one according to his quality, to the good as a refreshing fire, and to the evil as a consuming fire; hence it is evident what is signified by *the voice of thunder in the whirlwind*, by *the lightnings lightening the world*, by *the earth trembling and shaking*, and by *the mountains melting before JEHOVAH the LORD of the whole earth*; by the *world* are meant all of the church who are in good principles, in this case who are in evil principles, and by the *earth* are meant all who in the church are in truths, in this case who are in falsities. AE 741.

Verse 19. *Your way is in the sea, and your path in many waters, yet your footsteps are not known.* That by the *sea* is not here meant the *sea*, nor by *waters* are meant *waters*, is evident, because it is said, that *the way and path of JEHOVAH is there*; wherefore by *sea* and by *waters* are meant such things in which JEHOVAH or the LORD is, which things are the knowledges of truth in general from the Word, and the truth there; *sea* denotes those knowledges, and *waters* denote truths; knowledges and truths differ in this respect, that knowledges are of the natural man, and truths are of the spiritual man. AE 275.



# PSALM 78

An instructive Psalm of Asaph.

1. Hearken, O my people, to my law; incline your ear to the words of my mouth.
2. I will open my mouth in a parable, I will utter dark sayings of old;
3. Which we have heard and known, and which our fathers have told us.
4. We will not hide them from their sons, from the generation to come;  
recounting the praises of JEHOVAH, and his strength, and his wonderful works  
which he has done.
5. For he established a testimony in Jacob, and appointed a law in Israel, which  
he commanded our fathers to make know to their sons.
6. That the generation to come might know them, the sons which should be born,  
who should arise, and recount them to their sons.
7. That they should set their hope in GOD, and not forget the works of GOD, but  
keep his commandments;
8. And not be as their fathers, a stubborn and rebellious generation; a generation  
which set not their heart right; and whose spirit was not steadfast with GOD.
9. Like the sons of Ephraim, who were armed, shooters with the bow, who turned  
back in the day of battle.
10. They kept not the covenant of GOD, and refused to walk in his law.
11. Yea, they forgot his works, and his wonders which he had shown to them.
12. In the sight of their fathers he did wonderful things in the land of Egypt, in the  
field of Zoan.
13. He divided the sea, and made them pass through; and he made the waters to  
stand as a heap.
14. And he led them with a cloud by day, and all the night with a light of fire.
15. He cleft the rocks in the wilderness, and made them drink as out of great  
depths.
16. For he brought streams out of the rock, and caused waters to run down like  
rivers.
17. But they sinned yet more against him, by provoking the MOST HIGH in the  
wilderness.
18. And they tempted GOD in their heart, by asking meat for their soul.
19. And they spoke against GOD: they said, can GOD prepare a table in the  
wilderness?
20. Behold, he smote the rock, that the waters gushed out, and the rivers  
overflowed; can he give bread also? can he provide flesh for his people?
21. Therefore JEHOVAH heard and was wrath, and a fire was kindled against Jacob;  
and anger also came up against Israel.
22. Because they believed not in GOD, and trusted not in his salvation.
23. Therefore he commanded the clouds from above, and opened the doors of  
heaven.
24. And rained down manna upon them to eat, and gave them of the corn of  
heaven.
25. Man did eat the bread of the mighty; he sent them meat to the full.
26. He caused an east wind to blow in the heavens, and by his power he brought  
the south wind.

27. He rained flesh also upon them as dust; and feathered bird as the sand of the sea.
28. And he let it fall in the midst of their camp, round about their habitations.
29. But when they had eaten, and were well filled, and he had given them their desire;
30. Their lust did not depart from them, and while their meat was yet in their mouths;
31. The anger of GOD came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.
32. For all this they sinned still, neither did they believe through his wondrous works.
33. Therefore their days did he consume in vanity, and their years in terror.
34. When he slew them, then they sought him; and they returned and enquired in the morning after GOD.
35. And they remembered that GOD was their rock, and the MOST HIGH GOD their Redeemer.
36. But they flattered him with their mouth; and with their tongues they lied to him.
37. For their heart was not right with him, nor were they faithful in his covenant.
38. But he in his mercy forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.
39. For he remembered that they were flesh; a breath that passes away, and comes not again.
40. So often did they provoke him in the wilderness, and grieve him in the desert.
41. They turned back and tempted GOD, and provoked the Holy One of Israel.
42. They remembered not his hand, nor the day when he delivered them from the enemy.
43. When he worked his signs in Egypt, and his wonders in the field of Zoan;
44. When he turned their rivers into blood; and their streams that they could not drink;
45. When he sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them;
46. When he gave their increase to the caterpillar, and their labours to the locust;
47. When he destroyed their vines with hail, and their sycamore trees with great hailstones;
48. When he gave up their cattle to the hail-storm, and their flocks to the lightnings;
49. When he cast upon them the fierceness of his anger, wrath, indignation, and trouble, by sending evil angels *among them*;
50. When he made a way to his anger, he spared not their soul from death, but gave their life over to the pestilence;
51. When he smote all the first-born in Egypt,— the beginning of strength in the tents of Ham.
52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53. And he led them on safely, so that they did not fear; but the sea covered their enemies.
54. And he brought them to the border of his sanctuary; to the mountain which his right hand had purchased.

55. He cast out the nations before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
56. Nevertheless, they tempted and provoked the MOST HIGH GOD, and kept not his testimonies.
57. But turned back, and acted treacherously like their fathers; they were turned aside like a deceitful bow.
58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59. When GOD heard this, he was wrath, and greatly abhorred Israel.
60. Therefore he forsook the habitation of Shiloh,—the tent *in which* he dwelt amongst men;
61. And delivered his strength into captivity, and his beauty into the hands of the enemy.
62. He gave up his people to the sword, and was wrath with his inheritance.
63. The fire consumed his young *men*, and his maidservants were not given in marriage.
64. His priests fell by the sword; and his widows made no lamentations.
65. Until the LORD awaked as one out of sleep—as a mighty man that shouts by reason of wine.
66. And he smote his enemies on the back; he put them to a perpetual reproach.
67. Moreover he refused the tabernacle of Joseph; and chose not the tribe of Ephraim;
68. But chose the tribe of Judah, the mount Zion which he loves.
69. And he built his sanctuary like the heights *of heaven*, like the earth, which he has established for ever.
70. He chose also David his servant, and took him from the sheepfolds;
71. From following the *ewes* giving suck, he brought him to feed Jacob his people, and Israel his inheritance.
72. Who fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

## The Internal Sense

That the Word was given to the sons of Jacob, and confirmed by miracles, verses 1 to 7; but that their fathers and their sons receded, not living according to the same, verses 8 to 10; and that neither did the miracles in the wilderness do any thing, all which implied how the LORD teaches and leads those whom he calls to his church, which miracles are recited, verses 11 to 31; that by reason of the miracles they were indeed converted, but only in word, and not from the heart, verses 32 to 37; that the LORD pardoned them, verses 38 to 40; that they were again as it were converted, from the remembrance of the miracles in Egypt, which all implies a removal and dissipation of the hells from them, which are recited, verses 41 to 51; that thus the LORD led them even to the land in which the church was, verses 52 to 55; that nevertheless they turned away, and worshipped another GOD, verses 56 to 58; that therefore they were left by the LORD, and delivered up to their falsities and evils, by their own choice, verses 59 to 64; and thus rejected, verses 65 to 67; that therefore a new church was established, which might worship the LORD, and which the LORD might teach, verses 68 to 72.

EXPOSITION.

Verse 5. *For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers to make known to their sons.* By *Jacob* and *Israel* is signified the church,—by *Jacob* the external church, and by *Israel* the internal church; by *testimony* also, and by the *law*, is signified the Word; by *testimony*, what there teaches the goods of life, and by *law*, what there teaches the truths of doctrine; inasmuch as they who are in the external church are in the good of life according to the truths of doctrine; and as they who are in the internal church, are in the truths of doctrine according to which the life is formed, therefore it is said of *Jacob* that it is a *testimony*, and of *Israel* that it is a *law*. AE 392.

Verse 8. *And not be as their fathers, a stubborn and rebellious generation, a generation which set not their heart right, and whose spirit was not steadfast with GOD.* Inasmuch as *heart* signifies good, and *spirit* truth, both received in the life, therefore *heart* in the opposite sense signifies evil, and *spirit*, what is false; for, in many parts of the Word, as in the above passage, they have also an opposite sense; the *heart* and *spirit* are predicated according to this sense in the following passages in David: "A generation which set not their *heart* right, nor is their *spirit* steadfast with GOD," Psalm 78:8; and in Ezekiel, "Every *heart* shall melt, and every *spirit* shall be contracted," Ezekiel 21:13; and in Moses, "JEHOVAH has aggravated the *spirit* of the king of Hesh-bon, and has hardened his *heart*," Deut 10:30; and in Isaiah, "Conceive chaff, bring forth stubble, fire shall devour your *spirit*," Isaiah 33:11; and in Ezekiel, "Woe to the foolish prophets who go away after their own *spirit*," Ezekiel 13:3; again, "That which ascends upon your *spirit* shall never come to pass," 20:32. From these considerations it is evident, that the whole life of man is understood by *heart* and *spirit*, and inasmuch as his whole life has reference to these two principles, namely, to good and truth, and, in a spiritual sense, to love and faith, therefore, by *heart*, and *spirit*, those two lives of man are understood; hence also it is that the *heart* and *spirit* signify the will and understanding of man, inasmuch as these two faculties with man constitute all his life, for man has no life but in those faculties, the reason is because the will is the receptacle of good and its love, or of evil and its love, and the understanding is the receptacle of truth and its faith, or of the false and its faith, and, as has been said, all things with man have reference to good and truth, or to evil and the false, and in a spiritual sense to love and faith, as may be seen in the "Doctrine of the New Jerusalem," NJHD 28 to 25. The ground and reason why by *spirit*, when predicated of man, is signified truth or the false, and his life from one or the other is because by *spirit* is properly understood the *spirit* which is in man, and thinks, and it thinks either from truths or from falsities; but, as was said above, there are two things which constitute the life of man,— the understanding and the will; the life of the understanding is to think from truths or falsities, and the life of the will is to affect or inflame with love those things which the understanding thinks. These two lives of man correspond to the two lives of his body, which are the life of the respiration of the lungs, and the life of the pulse of the *heart*; by this correspondence the *spirit* is united to the body with man, as may be seen above, AE 167, and in the work concerning "Heaven and Hell," HH 446, 447; for as much as there is such a correspondence, therefore *spirit* is so called from wind, as well in the original as in many other languages, wherefore, also to expire, is expressed by emitting the *spirit*., and this also in the Word; thus in David, "I have gathered their *spirit*, it has expired," Psalm 104:29. AE 183.

Verses 9, 10. *The sons of Ephraim, who were armed shooters with the bow, who turned back in the day of battle; they kept not the covenant of GOD.* By Ephraim is here signified as a *bow*, the understanding of truth, and by his *sons* the truths themselves, wherefore also they are called *shooters with the bow*, that is, combatants against evils and falsities; in this case that they did not resist them, because not conjoined with the LORD, is signified by their *turning back in the day of battle*, because *they kept not the covenant of God*; covenant is conjunction, and not to keep it, is not to live according to the truths and goods which conjoin. AE 357.

Verses 15, 16. *He cleft the rocks in the wilderness, and made them drink as out of great depths; for he brought streams out of the rocks, and caused waters to run down like rivers.* Rock denotes the LORD, and *waters, rivers, and depths* thence denote truth derived from him. AC 2702.

In this passage *depths* denote *waters* in store; and *waters* in store denote the truths of faith in abundance; *to make them to drink great depths* out of the rock denotes the truths of faith without deficiency. AC 8278.

Verses 26, 27. *He caused an east wind to blow in the heavens, and by his power he brought in the south wind; he rained flesh also upon them as dust, and feathered bird as the sand of the sea.* That by the *east wind* are signified those things which are of lusts and phantasies thence derived, is manifest from the passages in the Word, where it is named; that by the *flesh*, which that wind brought, are signified cravings, and by the *feathered bird* the phantasies thence derived, is manifest from the Book of Moses, Numb 11:31 to 35, where it is written that the name of the place, where the people were smitten with the plague by reason of their eating flesh, was called the graves of cravings, because there they buried the people that lusted. AC 5215.

Verse 39. *For he remembered that they were flesh, a breath that passes away and comes not again.* Speaking of the people in the wilderness *desiring flesh*, that they were corporeal; who, by desiring flesh, represented that they only desired corporeal things, Numb 11:32, 33, 34. AC 574.

In the Word, the spirit is opposed to the flesh, since by the *spirit* is signified life from the LORD, and by *the flesh* life from man, as in John, "It is the *spirit* which vivifies, the *flesh* profits nothing;" John 6:63; hence it is manifest, that *spirit* denotes life from the LORD, which is the life of love and of faith to him from him, and that *flesh* denotes life from man, thus his proprium; hence it is said that the *flesh* profits nothing. AC 10283.

Verse 43. *When he worked his signs in Egypt, his wonders in the field of Zoan.* *Signs* and *miracles* are frequently mentioned in the Word; and by a *sign* is understood, that which indicates, witnesses, and persuades, concerning the subject of enquiry, but by *miracle* is understood that which excites, strikes, and induces astonishment; thus a *sign* moves the understanding and faith, and a *miracle* the will and its affection, for the will and its affection is what is excited, struck, and amazed, and the understanding and its faith is what is persuaded, indicated to, and for which testification is made. That there is such a difference between a *sign* and a *miracle*, may appear from this consideration, that the Jews, although they saw so many *miracles* performed by the LORD, still asked of him *signs*; and also from this, that the prodigies performed in

Egypt and in the wilderness are sometimes called *signs* and sometimes *miracles*, and also sometimes both; and moreover it is manifest from this consideration, that in every part of the Word there is a marriage of truth and good, consequently also of the understanding and will, for truth appertains to the understanding and good to the will, and hence also *signs* have reference to the things which are of truth, thus which are of faith and the understanding, and *miracles* to the things which are of good, thus which are of affection and the will: hence then it is evident, what is specifically understood by *signs*, and what by *miracles*, where-they are both mentioned in the Word; as in the following passages. Thus in Moses; "I will harden the heart of Pharaoh, that I may multiply my *signs* and my *miracles* in the land of Egypt," Exod 7:3; again, "JEHOVAH gave *signs* and *miracles* great and evil in Egypt, in Pharaoh, and in every man of his," Deut 6:22; from these passages it is evident, that the prodigies performed in Egypt, and afterwards with the sons of Israel, are called *signs* and *miracles*, *signs* because they testified and persuaded, and *miracles* because they excited and induced astonishment; they agree, however, in this, that the things which excite and induce astonishment also testify and persuade, as those things which excite the will also persuade the understanding, or as those things which move the affection also move the thought by persuasion. AE 706.

Verses 45, 46. *When he sent divers sorts of flies among them, which devoured them, and frogs which destroyed them; when he gave their increase to the caterpillar, and their labour to the locust.* It is to be noted, that flying things in the Word, all signify intellectual things, and thence truths, and in the opposite sense falsities; but the flying things of the lowest sort, which are insects, signify truths, and in the opposite sense falsities, which are more ignoble and obscure, as those are which are proper to the sensual principle, for those, unless they be illustrated by interior things, are altogether in obscurity and darkness, being next to the body, and thence near to terrestrial things. AC 7441.

Verses 45, 46. *When he sent divers sorts of flies among them, which devoured them, and frogs which destroyed them; when he gave their increase to the caterpillar, and their labour to the locust.* Inasmuch as by *locust* is there signified the sensual principle, as what is false and evil, or what is the same thing, what is false and evil in the sensual man, therefore this is here signified by *locust*. AE 543.

Verses 47, 48, 49. *When he destroyed their vines with hail, and their sycamore trees with great hail stones; when he gave up their cattle to the hail storm, and their flocks to the lightnings; when he cast upon them the fierceness of his anger, wrath, and indignation and trouble, by sending evil angels among them.* Hail denotes the vastation of truth and good by falsities derived from evil. AC 7553.

In this passage, by *anger*, *wrath*, and *indignation*, are meant punishments and damnation, into which man casteth himself, when into evils, for it is of divine order that goods have with them recompense, and hence it is that evils have with them punishments. AC 6997.

Verses 47, 48, 49. *He destroyed their vines, etc.* Inasmuch as *hail* signifies the false destroying the truths of the church, it is therefore said, *he destroyed their vine with hail, and their sycamores with great hail-stones*, for by *vine* is signified the spiritual truth of the church, and by *sycamore*, its natural truth; and inasmuch as by *lightnings*,

is signified the love of evil, and its ardour for destroying the goods of the church, it is therefore said, he delivered up their cattle to the *hail storm*, and their flocks to the *lightnings*, cattle and flock signifying the evil affections or cupidities arising from evil love, and *lightnings*, the cupidity and ardour of destroying; by sending evil angels, is signified the false of evil from hell. AE 503.

Verse 51. *When he smote all the first-born of Egypt, the beginning of strength in the tents of Ham.* That *Ham* signifies the church corrupted, that is, those who make faith separate from charity the principle of religion, appears from David, "He smote all the first-born in Egypt, the beginning of strength in the tents of *Ham*:" Psalm 78:51: by the *first-born of Egypt* was represented faith without charity; that faith is called the first-born of the church, may be seen above, AC 352, 367; and that faith is thence called *the beginning of strength*, as here in David, may be seen in Genesis 49:3, where, speaking of Reuben, who, as the *first-born* of Jacob, representing faith, is called *the beginning of strength*; *the tents of Ham* signify worship thence derived: that *tents* signify worship may be seen above, AC 414, hence Egypt is called the land of Ham, Psalm 105:23, 27. Psalm 106:22. Such as were called Ham in the ancient church, inasmuch as they lived in the indulgence of all evil lusts, and made a talk of salvation by faith without respect to their lives, appeared to the ancients to be black, by reason of the heat of their lusts, whence they were called Ham. Hence it is that Ham is called the father of Canaan, because such are little concerned how a man lives, provided he only frequents the ordinances of the church, for they still insist on the expediency of some kind of worship, but then they use only what is external, rejecting that which is internal, and what is grounded solely in charity; hence *Ham* is called the father of Canaan. AC 1063.

Verse 55. *He cast out the nations before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.* *Lines* in the Word also signify portions of inheritance and of land, inasmuch as by *lines* were made measurements. AC 9854.

Verse 60. *Therefore he forsook the habitation of Shiloh; the tent in which he dwelt amongst men.* Where *tent* signifies the same as temple, in which GOD is said to dwell, when present with man in love; hence man, who lived in holy worship, was by the ancients called a *tent*, and afterwards a temple. AC 1102.

Verses 60, 61. *Therefore he forsook the habitation of Shiloh; the tent in which he dwelt amongst men: and delivered his strength into captivity; and his beauty into the hands of the enemy.* By the *habitation of Shiloh* is signified the church which is principled in the good of love, and by the *tent* is signified the church which is principled in the truths of doctrine; hence it is evident what is signified by GOD forsaking the habitation of Shiloh, the tent in which he dwelt amongst men, namely that the goods of love and truths of doctrine were destroyed; by the *strength which he delivered into captivity*, is signified spiritual truth derived from celestial good, and by *captivity*, seclusion from the understanding thereof, and so destruction by falsities; and by the *beauty which he delivered into the hand of the enemy*, is signified natural truth from spiritual, this being signified by beauty, and the destruction thereof by evils being signified by delivering it into the hand of the enemy. AE 811.

Verses 62, 63, 64. *He gave up his people to the sword, and was wrath with his inheritance. The fire consumed his young men, and his maidservants were not given in marriage. His priests fell by the sword, and his widows made no lamentations.* These words also relate to the devastation of the church by falsities and evils; *he gave up his people to the sword, and was wrath with his inheritance*, signifies that the church perished by falsities and evils; the *sword* signifies the destruction of truth by falsities; *a fire consumed his young men*, signifies that self-love, and the pride of self-intelligence, destroyed the understanding of truth; *the maidservants not being given in marriage*, signifies that the affections of truth perished by the want of the understanding of truth; *the priests fell by the sword*, signifies that the goods of the church, which are the goods of work, of charity, and of life, were destroyed by falsities. AE 863.

Verses 67, 68, 69. *Moreover he refused the tabernacle of Joseph; and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Sion which he loves; and he built his sanctuary like high places, like the earth which he has established for ever.* From these and many other passages it may be manifest what is signified in the Word by *Judah*, and that thereby is not meant the Jewish nation, inasmuch as this was very far from being a celestial church, but the worst of all nations in regard to love to the LORD; but that such persons were still capable of representing the celestial and spiritual things of the LORD'S kingdom, may be seen AC 3479, 3480, and 3481; since in representations the person is not reflected upon, but only the thing which is represented. When, however, they did not remain in the rituals ordained by JEHOVAH, but turned away from them to idolatry, they then no longer represented celestial and spiritual things, but things opposite, according to the LORD'S words in John, "You are of your father the devil, at the desire of your father you are willing to do;" John 8:44. AC 3881.

Verses 70, 71, 72. *He chose also David his servant, and took him from the sheepfolds; from following the ewes giving suck, he brought him to feed Jacob his people, and Israel his inheritance; who fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.*

That to *feed* signifies to instruct may appear without further exposition, inasmuch as it is a custom derived from the Word to call those who teach, pastors, and those who are instructed, the flock; but the reason of this is not yet known, and therefore it shall be explained: in heaven, all things which appear before the eyes are representative, for they represent, under a natural appearance, the spiritual things which the angels think and with which they are affected, thus their thoughts and affections are presented before their eyes in forms such as are in the world, or in similar forms of natural things, and this by virtue of the correspondence, which is established by the LORD between spiritual things and natural, concerning which we have treated in many places, particularly in the work concerning "Heaven and Hell", HH 87 to 102, and HH 133 to 115. It is from this correspondence that there appear in heaven flocks of sheep, lambs, and goats, feeding in green pastures, and also in gardens, which appearances exist from the thoughts of those who are in the goods and truths of the church, and who think thence intelligently and wisely; hence then it is, that in the Word mention is so often made of *flock*, also of *pastures*, of *feeding*, and of a pastor or shepherd; for the Word in the letter consists of such things as appear to the sight in heaven, by which are signified correspondent spiritual things. Inasmuch as it is known in the



church that to *feed* signifies to instruct, pasture, instruction, and a pastor or shepherd, an instructor, we will only adduce a few places from the Word where these expressions are used, without further explication: thus in Isaiah; "In that day shall your *flock feed* in a broad meadow;" Is 30:23; again, "As a shepherd he shall *feed his flock*, he shall gather the lambs into his arms, he shall gently lead those that give suck;" Is 40:11; again, "He shall say to the bound, go forth, to them that are in darkness, be discovered; they shall *feed* upon the ways, and their pasture shall be in all high places;" Is 49:9. AE 482.

## PSALM LXXIX.

A Psalm of Asaph.

1. O GOD, the nations have come into your inheritance; your holy temple have they defiled; they have laid Jerusalem on heaps.
2. The dead bodies of your servants have they given for meat to the birds of heaven; the flesh of your saints to the wild beasts of the earth.
3. Their blood have they shed like water round about Jerusalem; and there is no one to bury *them*.
4. We are become a reproach to them that dwell near us; a scorn and derision to them that are round about us.
5. How long, O JEHOVAH, will you be angry? For ever? How long shall your jealousy burn like fire?
6. Pour out your wrath upon the nations that have not known you; and upon the kingdoms that have not called upon your name;
7. For they have devoured Jacob, and laid waste his dwelling-place.
8. O remember not against us former iniquities! O let your tender mercies speedily come before us, for we are brought very low.
9. Help us, O GOD of our salvation, for the glory of your name; and deliver us, and purge away our sins, for your name's sake.
10. Wherefore should the nations say, where is their GOD? May vengeance be known among the nations in our sight, for the blood of your servants which is shed!
11. May the sighing of the prisoner come before you! according to the greatness of your arm, preserve you the sons of death;
12. And render to those who dwell near us seven-fold into their bosom their reproaches, with which they have reproached you, O LORD.
13. So we your people, and the sheep of your pasture, will give you thanks for ever; we will show forth your praise to all generations.

## The Internal Sense

That falsifications of the Word, and direful evils, had destroyed the church, verses 1 to 4; the cries of the church for succour, lest it be destroyed, and a prayer that they may be removed who have brought destruction on the church, verses 5 to 12; hence the Lord will be worshiped, verse 13.

## Exposition

Verses 1, 2. *O GOD, the nations are come into your inheritance; your holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of your servants have they given for meat to the birds of the heaven; the flesh of your saints to the wild beasts of the earth.* By *nations* are not here meant nations, but evils of life and falsities of doctrine, for by the *inheritance of GOD* is signified the church, in which the LORD is all good and truth, because from him; by *defiling your temple of holiness*, and *laying Jerusalem on heaps* is signified to profane the worship and pervert the doctrine of the church; the *temple of holiness* signifies worship, because worship is performed there; and *Jerusalem* signifies the church as to doctrine, thus also the doctrine of the church; and by *giving the dead bodies of your servants for meat to the birds of the heavens*, and *the flesh of your saints to the wild beasts of the earth*, is signified to destroy all truths by falsities, and goods by evils; *the birds of the heavens* here also are the thoughts of what is false; and *the wild beasts of the earth* denote the affections of evil thence derived. AE 388.

Verses 1, 2. *O GOD, the nations*, etc. Inasmuch as the *birds of the heavens*, and *the wild beasts of the earth*, signify such things, and since the *nations* of the land of Canaan signified the evils and falsities of the church, therefore it was usual with the Jewish nation to expose the dead bodies of their enemies to the *wild beasts* and *birds*, by which they might be devoured: hence it is, that it was considered as horrible and profane, and is likewise so considered at this day, to leave dead men unburied on the face of the earth, even after the combat: this also is signified in the Word by their not being buried, and also by the bones being extracted from their tombs, and being exposed. AE 1100.

Verse 9. *Help us, O GOD of our salvation, for the glory of your name, and deliver us, and purge away our sins for your name's sake.* That *expiation*, or *purging away*, signifies cleansing from evils, thus the remission of sins is manifest from the passages in the Word, where mention is made of *expiation*, as in the above. AC 9506.

But in what way sins are forgiven, and evils removed, see Psalm 51:2, Exposition.

Verse 9. *For the glory of your name,—for your names sake.* They who were of the ancient church by *name*, did not understand *name*, but all the quality of a thing, see AC 144, 145; thus by the *name* of GOD they understood every thing in one complex whereby GOD is worshiped, consequently every thing belonging to love and faith: but when the internal principle of worship perished, and the external one remained, then by the *name* of GOD they began to understand nothing else but *name*, insomuch that they worshiped the very *name* itself, without any concern about the principle of love and of faith from which they worshiped: in consequence hereof nations began to distinguish themselves by the *names* of gods, and the Jews and Israelites preferred themselves before other nations on account of worshiping JEHOVAH, placing the essential of worship in mentioning and invoking a *name*, when yet the worship of a *name* only is no worship, being practicable with the worst of people, who thereby do but more profane the *name*. Inasmuch as by the *name* of GOD is signified the all of worship, that is, the all of love and of faith whereby he is worshiped, it is evident hence what is meant by these words in the LORD'S prayer, "Hallowed be your *name*" Matt 6:9; and by these words of the LORD, "You shall be hated of all for my *names*

sake," Matt 10:22; "If two shall agree in my *name* on earth, concerning any thing whatever they shall ask, it shall be done for them of my FATHER, who is in the heavens: where two or three are gathered together in my *name*, there am I in the midst of them," Matt 18:20. "When the man of the church, as was observed, from internal became external, and began to make worship consist in a *name* only, then they no longer acknowledged one GOD, but several gods; for it was customary with the ancients to add somewhat to the *name* of JEHOVAH, thereby to record some kindness or attribute of his, as in the present case, "He called on the *name* of the GOD of eternity;" and in the following chapter, "Abraham called the name of that place, JEHOVAH-JIREH, that is, he will see," verse 14; again, "Moses built an altar, and called the *name* thereof JEHOVAH-NISSI, that is, my standard," Exodus 17:15; again, "Gideon built an altar to JEHOVAH, and called it JEHOVAH-SHALOM, that is, of peace," Judges 6:24; besides other places; hence it came to pass, that they who made worship to consist in a *name* only, worshiped as many gods as there were names; and that amongst the gentiles, especially in Greece and at Rome, so many gods were acknowledged and worshiped, when yet the ancient church, from which those epithets came, never worshiped any but one GOD venerated under so many names, inasmuch as by *name* the men of that church understood quality. AC 2724.

Verse 11. *May the sighing of the prisoner come before you! according to the greatness of your arm, preserve you the sons of death.* They who are in vastations are called *prisoners*, not that they are in any bond or chain, but that they are not in liberty, as to their former thoughts and consequent affections; that such are they who are meant in the Word by *prisoners*, is manifest from the above passage. AC 5036.

Verse 11. *According to the greatness of your arm preserve you the sons of death.* From this passage it may be manifest, that by *arm* in the Word, when applied to the LORD, is signified superior power. AC 4933.

Verse 12. *And render to those who dwell near us sevenfold into their bosom their reproaches, with which they have reproached you, O LORD.* As the times of the regeneration of man are distinguished into six, before the seventh, or celestial man, so likewise the times of vastation, until nothing celestial remains. Hence the grievousness and increase of punishment were expressed by seven, as in Moses, "If you are not obedient to me, I will chastise you *seven-fold* for your sins," Lev 26:18, 21, 24, 28; and in David, "Render to our neighbours *seven-fold* into their bosom." AC 395. To *recompense into their bosom* denotes into themselves. AC 6960.

Verse 13. *So we your people, and the sheep of your pasture, will give you thanks for ever; we will show forth your praise to all generations.* That in this passage there are two expressions of one thing is manifest, which would appear like vain repetition, unless one involved a celestial principle which is good, and the other a spiritual principle, which is truth, thus a divine marriage, the LORD'S kingdom itself being such a marriage; this arcanum is in the Word throughout, but it cannot in any way be discovered except by the internal sense, and knowledge thence derived respecting the class, celestial or spiritual, to which each expression belongs. AC 3810.

To find *pasture* denotes to be taught, illustrated, and nourished in divine truths. AR 914.

# PSALM 80

To him that presides upon Shoshannim-eduth; a Psalm of Asaph.

1. Give ear, O you Shepherd of Israel! you that ledest Joseph like a flock; you that dwell between the cherubim, shine forth!
2. Before Ephraim, and Benjamin, and Manasseh, stir up your strength, and come and save us.
3. Turn us again, O GOD! and cause your face to shine, that we may be saved.
4. O JEHOVAH, GOD of HOSTS, how long will you be angry with the prayers of your people?
5. You have fed them with the bread of tears; and have given them tears to drink in full measure.
6. You have made us a strife to those who dwell near us; and our enemies laugh among themselves.
7. Turn us again, O GOD of HOSTS! and cause your face to shine, that we may be saved.
8. You have brought a vine out of Egypt; you have cast out the nations, and planted it.
9. You have prepared *a place* for it, and have caused it to take deep root, and to fill the earth.
10. The mountains were covered with its shadow, and the cedars of GOD with its branches.
11. It sent out its boughs to the sea, and its branches to the river.
12. Why have you broken down its hedges, so that all they who pass by the way do pluck it?
13. The boar out of the wood does trample upon it, and the wild beast of the fields does devour it.
14. Return, we beseech you, O GOD of HOSTS! look down from heaven, and behold and visit this vine;
15. Even the plant which your right hand has planted, and the son, that you have made strong for yourself.
16. It is burnt with fire; it is cut down; may they perish at the rebuke of your countenance!
17. Let your hand be over the man of your right hand, over the son of man whom you have made strong for yourself.
18. So will not we turn back from you; quicken us, and we will call upon your name.
19. Turn us again, O LORD GOD of HOSTS, cause your face to shine, that we may be saved.

## The Internal Sense

A prayer of the new church to the LORD, that he would come and lead them, verses 1 to 3, 7; because of their affliction, verses 4 to 6; that he established his church and reformed it by truths from the Word, verses 8 to 11; and nevertheless falsities began to destroy it, verses 12, 13; that the LORD may come and restore it, and that thus it will be vivified, verses 14 to 19.

## EXPOSITION

Verse 1. *Give ear, O you Shepherd of Israel, you that leadest Joseph like a flock, you that dwell between the cherubim, shine forth!* Dwelling between the cherubim denotes the LORD as to a state of Providence, in preventing any one entering into the holy things of love and faith unless he be prepared of the LORD. AC 3884. (See AC 308.)

It is believed that the LORD may be approached by the truths of faith, but he cannot be approached by those truths separate from the good of love, nor indeed can heaven be approached, but as soon as truths separate are willing to enter, heaven is shut, thus the way to the LORD is closed; and whereas, truth cannot of itself enter, unless good be in it, and thus by good it be made good, so neither can the intellectual principle, and still less scientifics, separate from the good of the will enter into heaven. Inasmuch as guard and Providence to prevent the LORD being approached except by the good of love, is signified by cherubim, therefore in the Word JEHOVAH is said to sit upon cherubim, also to ride and dwell upon cherubim, as in David, "Shepherd of Israel give ear, you that dwell between the cherubim shine forth."

Verse 2. *Before Ephraim and Benjamin, and Manasseh, stir up your strength and come and save us.* In this sense *Joseph* signifies the spiritual man; *Ephraim, Benjamin* and *Manasseh* are the three principles proper to the spiritual church. AC 3969.

Verse 2. *Before Ephraim, and Benjamin, and Manasseh, stir up your strength and come and save us.* From the spiritual sense it is evident that these words contain a supplication to the LORD, that he may instruct those who are of the church, and lead by truths to good, thus to heaven; the LORD is called the *shepherd of Israel*, from this, that he instructs and leads, wherefore it is said, who leads Joseph as a flock; by *Joseph* are meant those who are of the church, who are in truths grounded in good; who *sit upon a cherub* signifies the LORD above the heavens, whence he sends forth light which enlightens the minds of angels and of men; wherefore it is said, *shine forth*; that the light of truth may penetrate even to those who are in natural truth and good, thus to the ultimates or lowest in the church, is signified by *stirring up your strength before Ephraim, Benjamin, and Manasseh*; by *Ephraim* are meant those who are in natural truth, natural truth being the quality of the truth of the Word in the sense of the letter; by *Manasseh* are meant those who are in natural good, which is the delight of doing good and learning truth; by *Benjamin* is meant the conjoining principle of truth and good, or the conjoining medium in the natural principle; by *stirring up strength* is meant to penetrate thither with light; that they *may be saved* is signified by *being salvation to us*. Inasmuch as all good belonging to the natural man flows in from the LORD through the spiritual man, and that without that influx not any good can be given to the natural man; and whereas by *Manasseh* was represented and thence signified good in the natural man from a spiritual origin, therefore to that tribe was given an inheritance beyond Jordan, and likewise on this side or within Jordan. Deut 3:13; Josh 13:29, 30, 31. AC 440.

Verse 3. *Turn us again, O God, and cause your face to shine, that, we may be saved.* That the *face* of JEHOVAH or of the LORD is mercy, may be evident from the Word, for the *face* of JEHOVAH or the LORD, in a proper sense, is the divine love itself, and because it is the divine love, it is of mercy, for mercy is grounded in love towards the human race beset with so great miseries. That the *face* of JEHOVAH or the LORD is the

Divine love, may be manifest from the LORD'S *face*, when he was transfigured before Peter, James, and John, that is, when he showed them his Divine principle, on which occasion *his face did shine as the sun*. The LORD'S essential Divine principle never appeared in any face, but his Divine human principle has so appeared. AC 5585.

Verses 8, 9. *You have brought a vine out of Egypt, you have cast out the nations and planted it; you have prepared a place for it, and have caused it to take deep root, and to fill the earth. By a vine out of Egypt* is signified the church, which the sons of Israel represented; *by driving out the nations* is signified the evils of the natural man which are driven out by truth; *by preparing a place for it, and by making it to take root*, is signified instruction according to order, which is that they should imbue knowledges and scientifics, and next that they should be in the wilderness and be tempted, and afterwards should be introduced into the land of Canaan, that is, into the church; these things in their order are signified *by preparing a place for it; by making it take root till it had filled the earth, by sending forth its boughs even to the sea*, is signified an increase of intelligence and extension even to the ultimates of the good and truth of the church; and *by sending forth its branches even to the river*, is signified to the rational principle. AE 654.

*By a vine out of Egypt* are meant the sons of Israel, who are called a *vine*, because they represented the spiritual church, which is signified by a *vine* in the Word; their sojourning in Egypt represented their first initiation into the things of the church, for Egypt signified scientific subservient to the things of the church; when therefore a *vine* signifies the church, and Egypt a subservient scientific, it is evident what is signified in the spiritual sense, by *bringing a vine out of Egypt*; the extension of its intelligence even to things scientific and rational, is signified by *sending forth its boughs even to the sea, and its branches to the river*. AE 518.

Speaking in a supreme sense of the LORD, *the vine out of Egypt* is truth from scientifics, *to drive out the nations* is to purge from evils; *to sweep before it* is to make ready that goodnesses may fill. AC 3142.

*To the sea and to the river* denotes to interior truths and goods. AC 9341.

Verses 14, 15, 16. *Return, we beseech you, O GOD of HOSTS! look down from heaven, and behold and visit this vine. And the plant which your right hand has planted, and the son that you have made strong for yourself. It is burnt with fire; it is cut down; they perish at the rebuke of your countenance.* David said these things of the church and of himself, which is the sense of the letter, for he understood himself by the *branch*, and by the *son*; but in the spiritual sense, by a *vine* and by a *branch* which JEHOVAH planted, is signified the spiritual church represented by the sons of Israel; by a *son whom he made strong for himself* is signified the truths of doctrine from the Word; by *the man of your right hand*, and by *the son of man whom he made strong for himself* is signified the truths of the Word in the natural sense, which is the sense of the letter, and the truths of the Word in the spiritual sense, which is the internal sense. AE 724.

Verse 18. *We will call upon your name.* See Psalm 79:9, Exposition.

# PSALM 81

To him that presides, upon Gittith, a *Psalm* of Asaph.

1. Sing aloud to GOD our strength; make a joyful noise to the GOD of Jacob.
2. Lift up a song, and bring here the timbrel; the pleasant harp, with the psaltery.
3. Blow the trumpet at the new moon, at the time appointed on the day of our solemn festival.
4. For this was a statute for Israel, a judgement for the GOD of Jacob.
5. This he ordained in Joseph for a testimony, when he went forth against the land of Egypt; *when* I heard a language which I knew not.
6. I caused his shoulder to be removed from the burden; and his hands passed away from the furnace.
7. You called in distress and I delivered you; I answered you in the secret place of thunder; I proved you at the waters of Meribah. Selah.
8. Hear, O my people, and I will testify to you: O that you, O Israel, would hearken to me!
9. Let there be no strange GOD in you, neither bow yourself down to the GOD of the stranger.
10. I am JEHOVAH your GOD, who brought you up out of the land of Egypt: open your mouth wide, and I will fill it.
11. But my people would not hearken to my voice, and Israel would not comply with me.
12. Therefore I gave them up to the hardness of their heart, and they walked in their own counsels.
13. O that my people had hearkened to me! that Israel had walked in my ways!
14. I would soon have subdued their enemies, and turned my hand against their adversaries.
15. The haters of the LORD should have been submissive to him; but their time should have endured for ever.
16. He would have fed them also with the fat of wheat; and with honey out of the rock would I have satisfied you.

## The Internal Sense

Celebration of the LORD by his church, verses 1 to 4; that he will deliver them from the hells when invoked, and when he has proved them, verses 5 to 7; that the church among the sons of Jacob had turned away, and worshiped another god, verses 8 to 11; and were therefore left to themselves, verse 12; if they had obeyed, the hells would have been removed from them, and they would have enjoyed every good, verses 13 to 16.

## Exposition

Verses 1, 2, 3. *Sing aloud to God our strength; make a joyful noise to the GOD of Jacob: lift up a song and bring here the timbrel, the pleasant harp, with the psaltery; blow the trumpet in the new moon, in the time appointed on the day of our solemn*

*festival*. Various kinds of affections in which are grounded confession and glorification of the LORD, are here expressed by various kinds of sounds and instruments; by various kinds of sounds, *by singing aloud to the GOD of our strength*; and by various kinds of instruments, *by harps, timbrel, and trumpets*, but to explain the significations of each is not our present intention, only to show what is meant by the *harp*; and to sing to JEHOVAH with the *harp*; with the *harp* and the voice of singing signifies confession from the affection of spiritual good and truth, for every affection, because it is of love, when it falls into sound, has a sound suitable to itself, whence also from the sound which is in speech, and in which the expressions of speech as it were flow, is heard the affection of another, which is also thence known to the person addressed, and this manifestly in the spiritual world, where all sounds of speech manifest affections. AE 323.

That *Joseph* in this passage denotes the spiritual church, or the spiritual man, is evident from the particular words and expressions contained in it, for there are expressions in the Word which express spiritual things, and others which express celestial things, and this regularly throughout the Word. AC 3969.

*To lift up a song, etc.* signifies confession from spiritual and celestial truths, and the delights of the affection of truth and of good, see above AE 323, 326.

*To blow the trumpet in the new moon, on the day of our festival*, signifies worship from the delights of those affections; *this he ordained as a statute for Israel and a testimony for Joseph*, signifies that those things related to the new church established amongst the sons of Israel, which church was in the truths of doctrine; *in his going forth against the land of Egypt, where I heard a language which I knew not*, signifies when the old church was destroyed, in which then were the falsities of doctrine; for Egypt, when Joseph was ruler there, represented the church which was in the knowledges of truth and of good, and in confirming scientifics, but when they began to hate the sons of Israel Egypt then represented the church destroyed, in which were mere falsities, for it is said, that a new king arose over the Egyptians, who knew not Joseph, wherefore also the Egyptians with Pharaoh, who persecuted the sons of Israel, were overwhelmed in the Red Sea. AE 448.

Verse 5. *I heard a language (a lip) which I knew not*. In the Word, mention is frequently made of the *lip*, the *mouth*, and the *tongue*, and by the *lip* is signified doctrine, by the *mouth*, thought, and by the *tongue*, confession; the reason of such signification of the *lip*, *mouth*, and *tongue*, is because they are the externals of man, by which things internal are made manifest, and things internal which are in the internal or spiritual man are what are signified; for the Word in the letter consists of external things which appear before the eyes, and are perceived by the senses, whence the Word in the letter is natural, and this in order that the divine truth which it contains, may be there in its ultimate, and so in fullness; but those external things, which are natural, comprehend in themselves things internal, which are spiritual, and are therefore the things signified. That *tongues* signify confessions from religion, and according to the dogmas of religion, may appear from the following passages, as in Isaiah: "The time comes when all nations and tongues shall be gathered together, that they may come and see my glory," Is 66:18; speaking of the advent of the LORD; by nations and tongues are signified all who are in the good of life according to their religions; tongues signify religions from confession, wherefore it is said, that they



may come and see my glory, glory signifying divine truth, by which the church exists. Again, in Jeremiah; "Behold I bring upon you a nation, a nation whose tongue you shall not know, neither understand what they speak, they shall devour your harvest and your bread," Jer 5:15, 16; where it is not understood that a nation of an unknown tongue, or of an unintelligible speech, should be brought upon them, but an evil nation altogether of a different religion, whose dogmas they should not know, nor understand the reasonings derived from them; and in the abstract sense are signified the falsities of evil altogether opposite to the truths of good, for *nation* in the abstract sense here denotes evil, and *tongue* denotes the false of religion, and to speak denotes to reason thence: it therefore follows, they shall devour your harvest and your bread, for by harvest are signified truths by which good is procured, by bread, the good thence derived, and by devouring, to consume and deprive. AE 455.

Verse 6. *I caused his shoulder to be removed from the burden; his hands passed away from the furnace.* The natural man as to the scientific principle is signified by the *furnace of iron*; the *furnace* is the natural man, and *iron* is the scientific principle, in this case the false scientific principle, because it is said that they were brought out; for the natural man, unless he be led by the spiritual man, is in falsities and in evils, by reason of his having no light from heaven, for light from heaven flows in through the spiritual man into the natural, and enlightens, teaches, and leads; the contrary is the case when the natural man does not think and act under the guidance of the spiritual man; in this case also he is in slavery, for he thinks and acts from all falsities and evils which are from hell; this is signified by their being said to be brought out of bondage; for all liberty of thought and of action is from the spiritual man, inasmuch as he thinks and acts from heaven and the LORD, and to be led of the LORD is freedom: from these considerations it may be manifest whence it is that Egypt is called a furnace of iron, and a house of bondage, AE 540.

*To carry on the shoulders* when subjection is treated of, signifies *service*, see Gen 49:13; but when the subject treated of is concerning *rule*, then it signifies the *highest power*, see Isaiah 9:6. AC 9836.

Verse 7. *You called in distress and I delivered you; I answered you in the secret place of thunder; I proved you at the waters of Meribah.* As to what concerns this temptation itself, and its quality, it is to be noted that in this passage are described those who in temptations almost yield, namely who complain against heaven, and also against the Divine Providence; these things are signified in the internal sense by what precedes, and also by what follows in this verse, and are the quality of the state of temptation, which is signified by *Massah*, and the quality of complaint or temptation is signified by *Meribah*. AC 8588.

Verses 13 and 16. *O that my people had hearkened to me! O that Israel had walked in my ways! He would have fed them with the fat of wheat, and with honey out of the rock would I have satisfied you.* That *wheat* denotes the things that are of love and charity, may also appear from the following passages, "JEHOVAH makes him to ride upon the high places of the earth, and feeds him with the produce of fields; he makes him to suck honey out of the rock, and oil out of the flinty rock, butter of the herd and milk of the flock, with the fat of lambs and of rams, the sons of Bashan, and of goats, with the fat of the kidneys of wheat, and you drink the blood of the grape pure wine," Deut 32:13, 14; in this passage, in the internal sense, the ancient church is treated of,

and its state at its establishment, and all the things relating to love and charity, and to faith, are described by significatives; *the fat of the kidneys of wheat* denotes the celestial principle of love and charity. AC 3941.

*To suck honey out of the rock* denotes delight derived from scientific truth. AC 5620.

Inasmuch as *rock* signifies the LORD as to faith, and faith from the LORD, therefore also wonderful things were done upon a rock. AC 8581.

By *the fat of wheat* is also signified the delight of spiritual good, and by *honey out of the rock* the delight of natural good by truths from the LORD, it is to be noted that natural good is not good, unless also there be in it spiritual good, for all good flows in through the spiritual man or mind, into the natural man or mind; and so far as the natural man or mind receives the good of the spiritual man or mind, so far it receives good. AE 619.

# PSALM 82

A Psalm of Asaph.

1. GOD stands in the assembly of GOD; he judges in the midst of the gods.
2. How long will you judge perversely, and accept the countenances of the wicked? Selah.
3. Judge the poor and fatherless, do justice to the afflicted and needy.
4. Deliver the poor and needy, rescue them out of the hand of the wicked.
5. They know not, neither will they understand; they walk on in darkness; all the foundations of the earth totter.
6. I have said you are gods; and you are all the sons of the Most High.
7. But you shall die like men, and fall like one of the princes.
8. Arise, O GOD, judge the earth; for you shall inherit all nations.

## The Internal Sense

The LORD to the church in which the Word is, whence they might be in Divine Truths, verse 1; they are not to do evil, but good, verses 2 to 4; which they do not do, wherefore the church totters, verse 5; therefore although they have the Word they will perish, verses 6, 7; a prayer that the Lord would come and execute judgement, verse 8.

## Exposition

Verse 1. GOD *stands in the assembly of GOD, he judges in the midst of gods.* By *the assembly of GOD*, and by *the gods* in the midst of whom JEHOVAH stands, are meant the angels, by whom in the spiritual sense are signified Divine Truths; and since the LORD in heaven is Divine Truth, therefore it is said of him that he stands there. AE 639.

The *assembly of GOD* signifies heaven; *in the midst of gods* signifies with all the angels there, thus in the whole heaven; for the angels are called gods from the divine truth which they receive from the LORD, for God in the Word signifies the LORD as to divine truth, which proceeds from him, and which makes heaven. AE 313.

The angels, consequently the truths of good which are from the LORD, are also meant by gods in the following passages, "GOD stands in the assembly of GOD, in the midst of the gods he shall judge; I said you are gods, and you are all the sons of the Most High:" that the truths which proceed from the LORD are here meant by gods, is manifest from this consideration, that it is first said the assembly of GOD, and afterwards in the midst of gods. AC 8301.

As to what further concerns the signification of GOD, it is to be noted, that GOD in the supreme sense is the divine principle which is above the heavens, but GOD in the internal sense is the divine principle which is in the heavens: the divine principle which is above the heavens is the divine good, but the divine principle which is in the heavens is the divine truth; for from the divine good proceeds the divine truth, and

makes heaven and arranges it; for what is properly called heaven is nothing else than the divine principle there formed, since the angels, who are in heaven, are human forms recipient of the divine principle, and constituting a common form, which is that of man; and whereas the divine truth in the heavens is what is meant by GOD, it is from this ground that in the original tongue GOD is called Elohim, in the plural; and also that the angels who are in the heavens, because they are recipients of the divine truth, are called gods, as in David, "Who in heaven shall be compared to JEHOVAH, who shall be likened to JEHOVAH among the sons of GOD?" Ps 89:6. AC 7268.

Verse 3. *Judge the poor and fatherless.* See Psalm 10:14, 18. Exposition.

Verse 5. *They know not, neither will they understand; they walk on in darkness; all the foundations of the earth totter.* He who does not know what is signified by *a foundation*, and what by the *earth*, conceives no otherwise than that the bottoms of the earth are here meant by *the foundations of the earth*, although he may perceive if he attends, that something else is meant, for what would it be to know, to hear, and understand the foundations of the earth; hence it may be manifest that by the *foundations of the earth* are signified such things as are of the church; that *earth* in the Word denotes the church, is very manifest from the passages in the Word where *earth* is named, and that its *foundations* are the truths of faith, for these truths of the church are for *foundations*; that the *foundations of the earth do not totter*, but the truths of the church to those who do not acknowledge, do not understand, and walk in darkness, is evident. AC 9643.

# PSALM 83

A Song or Psalm of Asaph.

1. Keep not you silence, O GOD; hold not your peace, and be not still, O GOD!
2. For lo, your enemies make a tumult; and they that hate you lift up the head.
3. They take crafty counsel against your people, and consult against your hidden ones.
4. They say, come, let us cut them off, that they be no more a nation; and that the name of Israel be no more remembered.
5. For they consult together with one heart; they make a covenant against you;
6. Even the tents of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7. Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;
8. Ashur also is joined with them; they have become an arm to the sons of Lot. Selah.
9. Do you to them as to the Midianites; as to Sisera, as to Jabin, at the brook of Kishon:
10. Who perished at Endor: they became as dung for the earth.
11. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and Zalmunna:
12. Who said, let us take to ourselves the dwellings of GOD in possession.
13. O my GOD, make them like a whirl; like the stubble before the wind.
14. As the fire burns the wood, and as the flame sets the mountains on fire,
15. So persecute them with your tempest, and terrify them with your storm.
16. Fill their faces with shame, that they may seek your name, O JEHOVAH.
17. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.
18. That they may know that you, whose name alone is JEHOVAH, are the Most High over all the earth.

## The Internal Sense

Of the combat of the LORD with the hells, which would willingly destroy all the things of the church, verses 1 to 5; the hells in insurrection against the LORD enumerated, verses 6 to 8; that they will be cast down and subdued, verses 9 to 11; from the places where they have made as it were heavens to themselves, verse 12; a prayer to the LORD to overthrow them, verses 13 to 17; that it may be known that power is of the LORD only, verse 18.

## Exposition

Verse 1. *Keep not you silence, O GOD; hold not your peace, and be not still, O GOD.* So long as temptation continues, man supposes that the LORD is absent, because he is disturbed by evil genii, and that to such a degree, as sometimes to be reduced to a state of despair, in which he can scarcely believe that any GOD exists; nevertheless the LORD is more present at such times than is to him credible or conceivable, but when

temptation ceases then he receives comfort, and then he first believes that the LORD is present. AC 840.

Verses 3, 4. They take crafty counsel against your people; and consult against your hidden ones: they say, come, let us cut them off, that they be no more a nation; and that the name of Israel be no more remembered. The things of memory are as dead things, unless man live according to the dictates thereof from a principle of conscience; when this is the case, then the things of memory become at the same time the things of life, and then only they are of use and salvation to the possessor after the life of the body. This is evident from what is here said concerning taking crafty counsel against your people. AC 1197.

*To consult over the hidden ones, to cut them off from a nation, that the name of Israel be no more remembered,* is altogether to reject and spit out things interior. AC 2468.

Verse 9. *As to Sisera.* That by *Sisera* is signified the false of evil, may be seen from the book of Judges, where he is mentioned: "From Machir shall the legislators descend, and from Zebulon they that draw the sceptre of the scribe: Zebulon was a people that devoted the soul to die, and Naphtali was upon the heights of the field: the kings came, they fought, then fought the kings of Canaan in Taanach near the waters of Megiddo; they took not any gain of silver; the stars fought from heaven, from their courses they fought with *Sisera*," Judges 5:14, 18, 19, 20. The subject treated of in this prophecy is concerning the combat of truth from good against the false from evil; by the king of Canaan, who reigned in Hazor, and by *Sisera* the prince of his army, who fought against Barak and Deborah, is signified the false of evil, and by Barak and Deborah, the truth of good; and inasmuch as the tribes of Naphtali and Zebulon signified combat from the truth which is from good, the tribe of Naphtali, combat, and the tribe of Zebulon, the conjunction of good and truth, therefore these two tribes only were taken to fight, and not the rest, see Judges 4:6. That this combat was significative of such things, may appear from the prophecy pronounced by Deborah and Barak, which in the spiritual sense treats of the victory of truth from good over the false from evil, and of the purification and reformation of the church; here therefore from Machir shall descend the legislators, signifies that the truths of good shall flow from the good of life, for Machir signifies the same as Manasseh, inasmuch as he was the son of Manasseh, Gen. 1. 23; Josh 13:31; and legislators signify those who are in the truths of good, and abstractedly, the truth of good; and from Zebulon them that draw the sceptre of the scribe, signifies intelligence from the conjunction of truth and good, Zebulon signifying here, as above, the conjunction of truth and good, and the sceptre of the scribe, intelligence. Zebulon was a people that devoted the soul to die, and Naphtali was upon the heights of the field, signifies combat by truths in the natural man, which are from the spiritual man, and its influx and conjunction, the heights of the field signifying the interior things belonging to the spiritual man, from which the natural man combats; the kings came, they fought, then fought the kings of Canaan, signifies the falsities of evil, against which is combat; in Taanach near the waters of Megiddo, signifies those falsities and their quality; they took not any gain of silver, signifies that they took and carried away nothing of truth from good, silver denoting truth from good; they fought from heaven, the stars from their courses fought with *Sisera*, signifies combat by the knowledges of truth and good, which are through heaven from the LORD, stars denoting such knowledges, and ways or courses denoting truths. AE 447.

Verse 15, *So persecute them with your tempest, and terrify them with your storm.* By *tempest* and *storm*, in this passage, is signified the dispersion of falsities and evils, because they who are in the falsities of evil are cast down into hell by a stormy wind. AE 419.

Verse 18. *Whose name alone is JEHOVAH.* For the signification of the name of JEHOVAH. See Psalm 79:9. Exposition.

# PSALM 84

To him that presides; upon Gittith, a Psalm for the sons of Korah.

1. How amiable are your dwelling-places, O JEHOVAH of hosts!
2. My soul longs, yea, even faints for the courts of JEHOVAH; my heart and my flesh cry out for the living GOD.
3. Yea, the sparrow has found a house, and the swallow a nest for herself, where she may lay her young, even your altars, O JEHOVAH of hosts, my king and my GOD!
4. Blessed are they that dwell in your house, that are continually praising you! Selah.
5. Blessed is the man whose strength is in you! in whose heart are your ways;
6. Who passing through the valley of weeping make it a well; and the early rain covers it with blessings.
7. They go from strength to strength; every one of them appears before GOD in Zion.
8. O JEHOVAH, GOD of Hosts! hear my prayer; give ear O GOD of Jacob! Selah.
9. Behold, O GOD, our shield, and look upon the face of your anointed.
10. For a day in your courts is better than a thousand; I had rather be a door keeper in the house of my GOD, than dwell in the tents of wickedness.
11. For JEHOVAH GOD is a sun and a shield; JEHOVAH will give grace and glory; no good thing will he withhold from them that walk uprightly.
12. O JEHOVAH of Hosts! blessed is the man who trusts in you!

## The Internal Sense

Of his love and desire towards the church and heaven, verses 1 to 4; that they through confidence in the LORD will increase in truth and goodness, verses 5 to 7; that their happiness proceeds from trust in the LORD, verses 8 to 12.

## EXPOSITION

Verse 1. *How amiable are your dwelling-places, O JEHOVAH of Hosts!* That the divine things, proceeding from the Divine human principle of the LORD are what are properly called *dwelling-places*, and that hence heaven itself is called a *dwelling-place*, is also manifest from David, "He has sworn to JEHOVAH, he has vowed to the Mighty One of Jacob, I will not give sleep to mine eyes, until I have found a place for JEHOVAH, *dwelling-places* for the Mighty One of Jacob." Ps 132:2, 4 to 7. The Mighty One of Jacob is the LORD as to the Divine human principle. AC 9594.

By *altars* are here meant the heavens, for it is said, *how amiable are your dwelling-places, O JEHOVAH of Hosts! my soul longs, yea, even faints for the courts of JEHOVAH; my heart and my flesh cry out for the living GOD*; by *dwelling-places* are meant the superior heavens, and by *courts* the inferior heavens, where there is entrance, which are also called *altars* from worship; and since all worship is from the good of love by truths, therefore it is said, *your altars JEHOVAH of Hosts, my king and*



*my GOD, for the LORD is called JEHOVAH from the Divine Good, and King and GOD from Divine Truth; and since the heavens are understood, it is also said blessed are the inhabitants of your house, the house of JEHOVAH GOD being heaven in every complex; the reason why it is also said, a bird has found a house, and a swallow a nest for herself is, because a bird signifies spiritual truth, and a swallow natural truth, by which there is worship; and since all truth by which there is worship is from the good of love, therefore it is premised, my heart and my flesh cry out to the living GOD; by heart and by flesh is signified the good of love, and by crying out is signified worship from the delight of good. AE 391.*

Verse 8. *O JEHOVAH, GOD of Hosts! hear my prayer; give ear, O GOD of Jacob! In heaven they know nothing of Abraham, Isaac, and Jacob, and when those names are read by man, they have no perception of any thing but of the LORD as to his Divine principle and his Divine Human. This being the case, it may plainly appear what is signified in the Word of the Old Testament, by the GOD of Jacob, and by the Holy One of Israel, namely the LORD himself. AC 3305.*

Verse 9. *Behold, O GOD, our shield, and look upon the face of your anointed.* The reason why kings were called the *anointed of JEHOVAH*, and why on that account it was sacrilegious to hurt them, was, because by the *anointed of JEHOVAH* is meant the LORD as to the Divine Human principle, for the LORD, when he was in the world, was Divine Truth itself as to the Human principle, and was Divine Good itself, as to the very esse of his life, which esse with man is called the soul derived from the FATHER, for he was conceived of JEHOVAH, and JEHOVAH in the Word is the Divine good of the Divine love, which is the esse of the life of all; hence it is, that the LORD alone was the *anointed of JEHOVAH*, in very essence, and in very act, inasmuch as the Divine good, was in him, and the Divine truth proceeding from that good in his Human principle when he was in the world. AC 9954.

Verse 10. *For a day in your courts is better than a thousand; I had rather be a door-keeper in the house of my GOD, than dwell in the tents of wickedness.* To be a door-keeper in the house of GOD denotes to communicate abroad with good, which is the house of GOD. AC 8989.

By the *court of the habitation* is signified the ultimate heaven, and denoting the external of heaven; for there are three heavens, the inmost, the middle, and the ultimate; the inmost was represented by the inmost habitation, where was the ark of the testimony; the middle by the habitation out of the veil; the ultimate by the court. This heaven is called the *court*, because in it are they who are in the good of faith, and not yet in the good of charity towards their neighbour; they who are in the good of charity are in the middle heaven. They who are in the ultimate heaven, which is called the *court*, are called angelic spirits; but they who are in the middle heaven, are called spiritual angels; but they who are in the inmost heaven, celestial angels. The good itself of faith, which is the good of the ultimate heaven, is called also a *court*., for by it man is introduced into the good of charity, which is the good of the middle heaven. AC 9741.

Verse 11. *For JEHOVAH GOD is a sun and a shield; JEHOVAH will give grace and glory; no good thing will he withhold from them that walk uprightly.* That a *shield* denotes protection against evils and falsities, is manifest without explication. That a *shield*

signifies in respect to the LORD protection against evils and falsities, and in respect to man confidence in the LORD, the reason is because it is the protection of the breast, and by the breast is signified good and truth, good because the heart is in it, and truth because the lungs are in it. AC 1788.

*For JEHOVAH GOD is a sun, etc.* The Divine Love and the Divine Wisdom appear in the spiritual world as a *Sun*. There are two worlds, the spiritual and the natural; and the spiritual world does not derive any thing from the natural world, nor the natural world from the spiritual world: they are altogether distinct, and communicate only by correspondences; the nature of which has elsewhere been abundantly shown. To illustrate this let us take an example: Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world: who does not see that heat and the good of charity, and light and the truth of faith, are totally distinct? At first sight they appear as distinct, as two totally different things: they appear so if it be enquired in thought, what has the good of charity in common with heat, and what has the truth of faith in common with light? when nevertheless spiritual heat is that good, and spiritual light is that truth. These principles, although they are so distinct in themselves, nevertheless make one by correspondence; they make one thus, that whilst a man reads of heat and light in the Word, then the spirits and angels who are with him, instead of heat perceive charity, and instead of light faith. This example is adduced in order to show, that the two worlds, the spiritual and the natural, are so distinct, that they have nothing in common with each other; but nevertheless are so created, that they communicate, yea are joined together, by correspondences.

Inasmuch as these two worlds are so distinct, it may clearly be seen, that the spiritual world is under a different *sun* from that of the natural world; for in the spiritual world there is equally heat and light, as in the natural world, but the heat there is spiritual, and in like manner the light, and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now for as much as heat and light cannot derive their origin any otherwise than from a *nun*, it may appear, that in the spiritual world there is a *sun* different from that in the natural world, as also that the *sun* of the spiritual world is such in its essence, that spiritual heat and light may exist from it, and that the *sun* of the natural world is such in its essence, that natural heat may exist from it. Every thing spiritual, which has relation to good and truth, can proceed from no other origin than the divine love and divine wisdom, for every good is of love, and every truth is of wisdom: that they are from no other source every wise man may see.

That *sun* is not the LORD himself, but from the LORD: it is the divine love and divine wisdom proceeding from him, which appear in that world as a *sun*; and for as much as love and wisdom in the LORD are one, as was shown in the first part, it is said that that *sun* is the Divine Love; for the divine wisdom is of the divine love, thus it also is love. DLW 83, 84, 86.

Verse 11. *Uprightly*. By *uprightness* or *entireness*, in the internal sense of the Word, is signified Divine Truth in effect, which is a life according to the divine precepts. AC 9905.

# PSALM 85

To him that presides; a Psalm for the sons of Korah.

1. JEHOVAH, you have been favourable to your land; you have brought back the captivity of Jacob.
2. You have forgiven the iniquity of your people; you have covered all their sins. Selah.
3. You have taken away all your anger; you have turned from the heat of your anger.
4. Turn us, O GOD of our salvation! and withdraw your indignation from us.
5. Will you be angry with us for ever? Will you prolong your anger to all generations?
6. Will you not again revive us; that your people may rejoice in you?
7. Show us your mercy, O JEHOVAH, and grant us your salvation.
8. I will hear what GOD JEHOVAH will speak: truly, he will speak peace to his people, and to his saints; and they shall not turn again to folly.
9. Surely, his salvation is near to them that fear him; so that glory shall dwell in our land.
10. Mercy and truth have met together; justice and peace have kissed each other.
11. Truth shall spring out of the earth, and justice shall look down from heaven.
12. Yea, JEHOVAH shall give that which is good; and our land shall yield her increase.
13. Justice shall go before him, and shall set us in the way of his steps.

## The Internal Sense

A prayer of the LORD to the FATHER, that after the judgement of the wicked a new church may be established, verses 1 to 7; a perception from his Divine principle that a church will exist and nourish, which will acknowledge the LORD, walking in truths, verses 8 to 13.

## EXPOSITION

Verse 6. *Will you not again revive us; that your people may rejoice in you?* The LORD in the Word is said to be alone *alive*, and is called the *living* JEHOVAH. Wherefore also they are said to be *vivified* or *revived* who receive faith in him: on the other hand they who do not receive faith in him are said to be *dead*. AC 290.

Verse 8. *He will speak peace to his people, and to his saints; and they shall not turn again to folly.* By JEHOVAH *speaking peace to his people and to his saints*, is signified that he will teach and give conjunction with himself, by the conjunction of good and of truth with them; by *peace* is signified each conjunction; by *people* are signified those who are in truths grounded in good, and by *saints* those who are in good by truths; that evil grounded in what is false, and what is false grounded in evil does not appertain to thorn, is signified *by their not returning to folly*; each conjunction is further described by *mercy and justice meeting together, and justice and peace kissing*

*each other; mercy* in this case signifies removal from falsities, whence they have truths, and *justice* signifies removal from evils whence they have goods; hence it is evident what is signified *by justice and peace kissing each other*. AE 365.

Verse 10. *Mercy and truth have met together, justice and peace have kissed each other*. Celestial men, when they are reformed and regenerated, are introduced to love to the LORD by charity towards their neighbour; hence it is evident that by *mercy* from the LORD they understood nothing else but the reception of an influx of love towards him, and by *truth* an influx of charity towards the neighbour thence derived; but it is otherwise with the spiritual, who, when they are reformed and regenerated, are introduced by things that are of faith to charity towards their neighbour; wherefore when these latter are treated of, by *mercy* from the LORD is meant an influx of charity towards their neighbour, and by *truth* an influx of faith. Hence it may be manifest what the most ancient people understood by *mercy and truth*, which are so often mentioned in the Word. AC 3122.

That *by kissing each other* is signified presence and conjunction, is manifest from the signification of coming near, as denoting presence, and from the signification of *kissing* as denoting conjunction from affection; that this is signified by *kissing*, is manifest also from the following passage in the Word, "Serve JEHOVAH in fear, and *kiss the son*, lest he be angry;" Psalm 51:12; speaking of the LORD, whose Divine Human Principle is the Son; to *kiss him* is to be conjoined to him by faith grounded in love. AC 3574.

Inasmuch as the good of love and the truth of faith are in the closest conjunction, and one is not given without the other, therefore this form of speaking was customary amongst the ancients, because it was known to them that the good of love was inseparable from the truth of faith, and this being the case, those two principles are frequently in the Word spoken of conjointly. AC 6180.

Verse 11. *Truth shall spring out of the earth, and justice shall look down from heaven*. There are no others who are called *just* in the Word, but those who from the LORD are in the good of charity, for the LORD alone *is just*, because alone *justice*, therefore man, so much as he receives of good from the LORD, that is, so much of the LORD as he has belonging to him, and according to its quality, so far he is just and justified. The good of charity towards the neighbour is exterior good, which is signified by *just*, and the good of love to the LORD is interior good, which is signified by innocence. AC 9263.

# PSALM 86

A Prayer of David.

1. Incline your ear, O JEHOVAH, answer me, for I am afflicted and needy.
2. Preserve my soul, for I am holy; O you my GOD, save your servant who trusts in you.
3. Be merciful to me, O LORD! for to you do I cry all the day *long*.
4. Make glad the soul of your servant: for to you, O LORD, do I lift up my soul.
5. For you, O LORD, are good, and ready to forgive; plentiful in mercy to all them that call upon you.
6. Give ear, O JEHOVAH, to my prayer; and attend to the voice of my supplications.
7. In the day of my distress I will call upon you; for you will answer me.
8. Among the gods there is none like you, O LORD; nor any works like your.
9. All the nations whom you have made shall come, and bow themselves down before you, O LORD; and shall glorify your name.
10. For you are great, and do wonders; you alone are GOD!
11. Teach me your way, O JEHOVAH, that I may walk in your truth; unite my heart to fear your name.
12. I will praise you, O LORD my GOD, with my whole heart; and I will glorify your name for ever.
13. For great is your mercy towards me; and you have delivered my soul from the lowest hell.
14. O GOD, the proud have risen up against me, and the company of the violent have sought after my soul; they have not set you before them.
15. But you, O LORD, are a GOD of tender mercy and grace; slow to anger, and plentiful in mercy and truth.
16. O turn to me, and have mercy upon me; give your strength to your servant; and save the son of your handmaid.
17. Show me a sign for good, that they who hate me may see, and be ashamed; because you, O JEHOVAH, have been my helper and my comforter.

## The Internal Sense

A prayer of the LORD to the FATHER to assist him in temptations, verses 1 to 8; because thence arise the worship and confession of the LORD, verses 9 to 13; that the hells are in insurrection, verses 14, 15; that they will be overcome through his succour, verses 16, 17.

## Exposition

Verse 1. *Incline your ear, O JEHOVAH, answer me, for I am afflicted and needy.* That by the *afflicted*, or *poor and needy*, are not meant the *poor and needy* as to worldly wealth, but as to spiritual riches, is evident, since David speaks this of himself, wherefore also he said, "JEHOVAH incline your ear and answer." AE 238.

Verse 1. *O JEHOVAH, answer me, etc.* The expression *to answer* frequently occurs in the Word, and when predicated of the LORD, it signifies influx, inspiration, perception, and information, likewise mercy and aid as in the following passages:—"In an acceptable time *I answered you*, and in the day of salvation I helped you," Isaiah 49:8. "*Answer me*, when I cry, O GOD of my justice," Psalm 55:2. AC 471.

Verse 2. *Preserve my soul, for I am holy; O you my GOD, save your servant who trusts in you.* Inasmuch as the LORD, as to Divine Truth, is meant by David, and since by David is meant Divine Truth, in like manner as by the prophets, therefore by *servant* also, in these passages, in the spiritual sense is meant what is *subservient*: he who is not acquainted with the spiritual sense of the Word, may believe, that not only David, but also the rest of the prophets, called themselves *servants*, by reason that they were all *servants* of the LORD, but still where *servants* are mentioned in the Word, in the spiritual sense is meant such as are subservient and efficient, for which reason also "Nebuchadnezzar king of Babylon is called the *servant* of JEHOVAH," Jeremiah 25:9; but specifically by *servant* in the Word are meant those who receive Divine truth and teach it, since Divine truth is subservient, and by it effects Divine good; hence it is that throughout the Word mention is made of *servants*, and at the same time of elect, *servants* denote those who receive Divine truth and teach it, and the *elect* those who receive Divine good and lead to it. AE 4909.

Verse 8. *Among the gods there is none like you, O JEHOVAH.* The reason why it is so often said that JEHOVAH is above all *gods*, and that he is GOD of *gods*, was, because at that time several *gods* were worshiped, and the nations were distinguished by the *gods* whom they worshiped, and each nation believed that its own *god* was the supreme, and because hence a plurality of *gods* had a place in all minds, and because it was a matter of dispute which of them was the greatest, as may sufficiently appear from the historicals of the Word, this opinion had place also in the minds of the Jews, more than others, on which account it is so often said in the Word, that JEHOVAH is greater than all *gods*, and that he was the king and GOD of *gods*. AC 8301.

Verse 15. *Tender mercy and grace—mercy and truth;* see Psalm 85:10, 11, Exposition.

Verse 17. *Show me a sign for good, that they who hate me, may see and be ashamed, etc.* That to be *signed*, or to receive a *sign*, is not literally to be *signed*, but to be reduced to such a state as that their quality may be acknowledged, consequently that they may be conjoined with those who are in a similar state, and separated from those who are in a dissimilar state, is signified by being *signed*, and by a *sign* in the following passages, as in Ezekiel, "JEHOVAH said to the man clothed in linen, [garments,] pass through the midst of the city, through the midst of Jerusalem, and *sign a sign* upon the foreheads of the men that groan and sigh over all the abominations done in the midst thereof: and pass through the city after him, and smite, let not your eye spare, neither use clemency; but come not near any man, upon whom is the *sign*, Ezekiel 9:4, 5, 6; treating also concerning the separation of the good from the evil. By being *signed* on the forehead, is signified the same as in this place in the Apocalypse, namely, to be distinguished and separated from the evil, and to be conjoined to the good; the casting-out and damnation of the evil is also afterwards treated of; they who are in good are described by those that groan and sigh over all the abominations done in the midst of the city of Jerusalem; they that groan and sigh over

the abominations are they who are not in evils and falsities thence derived, groaning and sighing over them signifying aversion and grief for them, Jerusalem denoting the church, and the city denoting doctrine: the casting-out and damnation of the evil is afterwards described, by its being commanded to pass through the city after him and smite, and not to let their eye spare; to smite and to kill signifies to be damned, for spiritual death, which is damnation, is signified in the Word by natural death. So in Isaiah, "He shall come to gather together all nations and tongues, that they may come and see my glory, and I will set on them a *sign*;" Isaiah 66:18, 19; these words are said concerning the LORD, and concerning the new church to be established by him, consequently concerning the new heaven and the new earth, as is evident from verse 22 of that chapter; by *gathering together all nations and tongues* is signified the same as by "gathering together the elect from the four winds;" Matt 24:31; *to gather together* signifies to call to himself those who are his; *nations* signify those who are in good, and *tongues* those who are in a life according to doctrine; *to come and to see the glory of the LORD*, signifies to be illustrated in divine truth, and to be thence in the fruition of heavenly joy, for the *glory of the LORD* signifies the divine truth, and illustration and joy therefrom; *to set on them a sign* signifies to distinguish and separate them from the evil, and to conjoin them to the good. AE 427.

# PSALM 87

A Psalm, or song, for the sons of Korah.

1. His foundation is upon the mountains of holiness!
2. JEHOVAH loves the gates of Zion more than all the dwellings of Jacob.
3. Glorious things are spoken in you, O city of GOD! Selah.
4. I will make mention of Rahab and Babylon amongst them that know me; behold Philistia and Tyre, with Ethiopia! this *man* shall be born there.
5. And of Zion it shall be said, This man and that man shall be born in her; and the Highest himself shall establish her.
6. JEHOVAH shall reckon, when he writes up the people, that this man was born there. Selah.
7. Both the singers and the dancers *shall say*, All my springs are in you.

## The Internal Sense

Celebration of the LORD by the New Church, which will be collected from all parts, verses 1 to 7.

## EXPOSITION

Verse 2. JEHOVAH *loves the gates of Zion more than all the dwellings of Jacob*. They who abide merely in the sense of the letter of the Word believe, that by *Jacob* is meant all that people which was derived from Jacob, and therefore they apply to that people all those things which were spoken both historically and prophetically concerning *Jacob*; but the Word is divine, principally in this respect, that all and singular the things contained therein do not respect one nation or one people, but the universal human race. Hence also it is evident, that by *Jacob* in the Word is not meant *Jacob*, nor by *Israel, Israel*; but no one can know what is specifically understood by the one and by the other, unless by virtue of that sense which lies concealed under the letter, and contains in it the arcana of heaven. That by *Jacob*, therefore, is signified in the internal sense, the doctrine of natural truth, or, what is the same thing, those who are principled in that doctrine, of whatever nation they be; and that in a supreme sense the LORD is understood, may be manifest from the passages where mention is made of *Jacob*. AE 208.

Inasmuch as by *doors* and *gates* are signified introduction, and specifically are signified introducing truths, which are truths grounded in good from the LORD, hence it is evident what are signified by *gates* in this passage. AE 208.

Verse 3. *Behold Philistia and Tyre with Ethiopia*. That by the *Philistines* are signified the interior truths of faith, is manifest from David, "Glorious things are spoken in you, O city of GOD! I will make mention of Rahab and Babylon among them that know me, also *Philistia* and *Tyre*, with *Ethiopia*," where the city of GOD is the doctrine of the truth of faith derived from the Word; *Tyre* denotes the knowledges of truth and good,



in like manner *Ethiopia*; hence it is evident that *Philistia* denotes the science of the truths of faith. AC 9340.

Verse 5. *And of Zion it shall be said, this man and that man shall be born in her. To be born*, signifies to be regenerated, for he who does not receive spiritual life, that is, who is not *born again*, or begotten anew by the LORD cannot come into heaven, which the LORD teaches in John, "Verily, verily, I say to you, except a man be *born again*, he cannot see the kingdom of GOD, John 3:3.

Man is not *born* of his parents into spiritual life, but into natural life. Spiritual life consists in loving GOD above all things, and in loving his neighbour as himself, and this according to the precepts of faith, which the LORD taught in the Word: but natural life consists in loving ourselves and the world more than our neighbour, yea, more than GOD himself.

Every man is *born* of his parents into the evils of the love of self and of the world: for every evil, which by habit has contracted as it were a nature, is derived into the offspring; thus it descends successively from parents, from grandfathers, and from great grandfathers in a long series backwards; whence the derivation of evil at length becomes so great, that the whole of man's proper life is nothing else but evil. This continual derivation of evil is not broken and altered, except by the life of faith and charity from the LORD.

Man continually inclines to, and lapses into, what he derives from his hereditary principle: hence he confirms with himself that evil, and also superadds more of himself. These evils are altogether contrary to spiritual life, and destroy it; wherefore unless a *man* receives a new life, which is spiritual life, from the LORD, thus unless he is conceived anew, is born anew, is educated anew, that is, is created anew, he is damned, for he wills nothing else, and thence thinks nothing else, but what is of self and the world, in like manner as they do who are in hell.

No man can be regenerated unless he knows such things as belong to the new life, that is, to the spiritual life; and the things which belong to the new life, which is the spiritual life, are truths which are to be believed and goods which are to be done, the former are of faith, the latter of charity. These things no one can know from himself, for man apprehends only those things which are obvious to the senses, from which he procures to himself a light (*lumen*) which is called natural light, by virtue whereof he sees nothing else than what relates to the world and to self, but not the things which relate to heaven and to GOD. These he must learn from revelation: as, that the LORD, who is GOD from eternity, came into the world to save the human race; that he has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good, is from him; that there is a heaven, and that there is a hell; and that man is to live to eternity, in heaven, if he have done well, in hell, if he have done evilly.

These and several other things belong to faith, and ought to be known by the man who is to be regenerated; for he who knows them, may think them, afterwards will them, and lastly do them, and so have new life: whilst he who does not know that the LORD is the Saviour of the human race, cannot have faith in him, love him, and thus do good for the sake of him. He who does not know that all good is from him, cannot think that his own salvation is from him, still less can he will it to be so, thus he cannot live

from him: he who does not know that there is a hell and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receive it; and so in other cases.

Every one has an internal man and an external man; the internal is what is called the spiritual man, and the external is what is called the natural man: and each is to be regenerated that the man may be regenerated. With the man who is not regenerated, the external or natural man rules, and the internal serves; but with the man who is regenerated, the internal or spiritual man rules, and the external serves: whence it is manifest that the order of life is inverted with man from his birth, namely, that that principle serves which ought to rule, and that that principle rules which ought to serve. In order that man may be saved this order must be inverted; and this inversion can by no means exist, but by regeneration from the LORD.

What it is for the internal man to rule and the external to serve, and *vice versa*, may be illustrated thus: if a man places all his good in voluptuousness, in gain, and in pride, and has delight in hatred and revenge, and inwardly in himself seeks for reasons which confirm such evils, then the external man rules and the internal serves: but when a man perceives good and delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and doing in like manner, then the internal man rules and the external serves.

The internal man is first regenerated by the LORD, and afterwards the external, and the latter by means of the former: for the internal man is regenerated by thinking those things which are of faith and charity, but the external by a life according to them. This is understood by the words of the LORD, "Unless a man be born of water and the spirit he cannot enter the kingdom of GOD," John 3:5. Water, in the spiritual sense, is the truth of faith, and the spirit is a life according to it.

The man who is regenerated is, as to his internal man, in heaven, and is an angel there with the angels, amongst whom he also comes after death; he is then able to live the life of heaven, to love the LORD, to love his neighbour, to understand truth, to relish good, and to perceive the blessedness thence derived. *H. D.* 173—182.

Verse 7. *All my springs are in you.* By a *spring*, or *fountain*, is meant the Word; and by *springs*, or *fountains*, are meant divine truths from the Word. AE 483.

# PSALM 88

A song, or Psalm for the sons of Korah. To him that presides; upon Mahalath; Leannoth, an instructive Psalm of Heman, the Ezrahite.

1. O JEHOVAH, GOD of my salvation, day and night do I cry before you.
2. Let my prayer come before you, incline your ear to my cry.
3. For my soul is full of evils, and my life draws near to hell.
4. I am counted with them that go down into the pit; I am as a man that has no strength;
5. I am prostrate among the dead, like the slain that lie in the grave, whom you remember no more, and who are cut off from your hand.
6. You have laid me in the lowest pit, in dark places,— in the deeps.
7. Your wrath presses upon me, and you afflict me with all your breakers. Selah.
8. You have removed mine acquaintance far from me; you have made me an abomination to them; I am shut up, and I cannot come forth.
9. Mine eye languishes by reason of affliction; O JEHOVAH, I have called all the day upon you; I have stretched out my hands to you.
10. Will you show wonders to the dead? Shall the dead arise and praise you? Selah.
11. Shall your mercy be declared in the grave? Your truth in destruction?
12. Shall your wonders be known in darkness? And your justice in the land of forgetfulness?
13. But to you have I cried, O JEHOVAH,—and in the morning shall my prayer come before you.
14. O JEHOVAH, why cast you off my soul? Why hide you your face from me?
15. I have been afflicted and ready to die from my youth up; I suffer your terrors; I am distracted.
16. Your fierce wrath goes over me; your terrors have cut me off.
17. They surround me daily like waters; they compass me about together.
18. Lover and friend have you removed far from me; darkness is my companion.

## The Internal Sense

The LORD to the FATHER in temptation, even to despair that he is in a manner overcome by the internals, verses 1 to 9, 13 to 18; that GOD has no glory from the hells, verses 10 to 12.

## Exposition

Verses 4 and 6. *I am counted with them that go down to the pit; you have laid me in the lowest pit, in dark places, in the deeps.* That hereby is signified among falsities, is manifest from the signification of *pits*, as denoting falsities; the reason why *pits* denote falsities is because men who have been in false principles, after death are kept for some time in the lowest earth, until falsities be removed from them; the places in that earth are called *pits*; hence it is that by *pits*, in the abstract sense, are signified falsities. AC 4728.

Verses 5, 6, 7, 12. *I am prostrate among the dead, like the slain that lie in the grave, whom you remember no more; and who are cut off from your hand. You have laid me in the lowest pit, in dark places, in the deeps. Your wrath presses upon me, and you afflict me with all your breakers. Shall your wonders be known in darkness; and your justice in the land of forgetfulness?* The subject here treated of is concerning temptations, in the supreme sense, concerning the temptations of the LORD, which are described as to their quality, namely that he seems to himself as if in hell, amongst the damned; for the temptations, which the LORD sustained, were so severe and enormous; wherefore he was *counted with them that go down into the pit*, by which is signified that he seemed to himself as in hell, a *pit* denoting hell; *he became as a man that has no strength*, signifies that he then seemed to himself as without power, for temptations immerse man into falsities and evils, which have no power; *prostrate amongst the dead*, signifies amongst those who have nothing of truth and good, and are therefore rejected; *amongst the slain buried in the grave*, signifies as those who are in falsities grounded in evil; *slain* signify those who perish by falsities; a *grave* signifies hell by reason that they who are in hell are spiritually dead; *whom you remember no more*, and *who are cut off from your hand*, signifies deprived of all truth and good; *you have laid me in the lowest pit*, signifies in the places of hell inhabited by such; *in dark places*, signifies as in falsities; *in deeps*, signifies as in evils. Now follows prayer arising from grief, that he might be delivered from temptation; and amongst the causes was also this, *shall your mercy be declared in the grave and truth in destruction*, signifies that in hell, where and whence are evils and falsities, divine good and divine truth cannot be preached; *mercy* is the divine good of the divine love, and *truth* is the divine truth of the divine wisdom; *grave* is hell, where and whence are evils, and *destruction* is hell, where and whence are falsities; from these considerations it is also evident that by a *grave* is meant hell; for this reason, that they who are in hell are spiritually dead. AE 659.

Verse 14. O JEHOVAH, *why cast you off my soul? why hide you your face from me?* From this consideration it may also be known what is signified by *hiding or concealing the face*, when spoken of JEHOVAH or the LORD, namely: that it is to leave man in his own selfhood, and thence in the evils and falsities which flow from that selfhood; for man considered in himself is nothing but evil and the false principles thence derived, and he is withhold from them by the LORD that he may be in good, which is effected by an elevation above the selfhood, hence it may be manifest that by *hiding and concealing the face*, when it relates to the LORD, is signified to leave man in evils and falsities. AE 412.

As this Psalm is descriptive of the most direful *temptations* it may be well to explain, in this place, the cause and uses of *temptation*. They alone who are regenerated undergo spiritual *temptations*, for spiritual *temptations* are pains of the mind, induced by evil spirits, with those who are in goods and truths. Whilst these spirits excite the evils which are with such persons, there arises an anxiety which is that of *temptation*; *man* knows not whence it comes, because he is unacquainted with this its origin.

For there are evil spirits and good spirits attendant on every *man*; the evil spirits are in his evils, and the good spirits are in his goods: when the evil spirits approach they draw forth his evils, and the good spirits, on the contrary, draw forth his goods, whence a collision and combat takes place, from which the *man* perceives an interior anxiety, which is *temptation*. Hence it is plain that *temptations* are not from heaven,

but are induced by hell: which is also according to the faith of the church, which teaches that GOD tempts no one.

Interior anxieties also take place with those who are not in goods and truths, but these are natural anxieties, not spiritual ones: they are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties have heavenly things for their objects.

In *temptations*, the dominion of good over evil, or of evil over good, is what is contended for. The evil which desires to have the dominion, is in the natural or external *man*, and the good is in the spiritual or internal; if good conquer, then the spiritual *man* has the dominion.

Those combats are fought by means of the truths of faith, which are from the Word; it is from these that *man* must fight against evils and falsities, for if he combats from any other principles than these, he does not conquer, because the LORD is not in any other principles. For as much as the combat is fought by means of the truths of faith, therefore *man* is not admitted into that combat before he is in the knowledges of good and truth, and has thence obtained some spiritual life; wherefore those combats do not take place with *man*, until he has arrived at years of maturity.

If *man* falls in *temptation*, his state after it becomes worse than his state before it, inasmuch as evil has thereby acquired power over good, and the false over truth inasmuch as at this day faith is rare because there is no charity, the church being at its end, therefore few at this day are admitted into any spiritual *temptations*: hence it is that it is scarcely known what they are, and to what end they conduce.

*Temptations* conduce to acquire for good the dominion over evil, and for the truth the dominion over the false; also to confirm truths, and to conjoin them to goods, and at the same time to disperse evils and the falsities thence derived. They conduce likewise to open the internal spiritual man, and to subject the natural thereto: as also to break the loves of self and the world, and to subdue the cravings which proceed from them. When these things are effected, *man* acquires illustration and perception respecting what truth and good are, and what the false and evil are; whence *man* obtains intelligence and wisdom, which afterwards continually increase.

The LORD alone combats for *man* in *temptations*; if a *man* does not believe that the LORD alone combats and conquers for him, he then only undergoes an external *temptation*, which does not conduce to his salvation. NJHD 187—195.

# PSALM 89

An instructive *Psalm* of Ethan the Ezrahite,

1. I will sing of the mercies of JEHOVAH for ever; with my mouth will I make known your truth to all generations,
2. For I have said, mercy shall be built up for ever; you shall establish your truth in the heavens.
3. I have made a covenant with my chosen; I have sworn to David my servant:
4. Your seed will I establish for ever; and I will build up your throne to all generations. Solah.
5. And the heavens shall praise your wonders, O JEHOVAH; your truth also in the congregation of the holy ones.
6. For who in the skies can be compared to the LORD? Who among the sons of the gods can be like JEHOVAH?
7. GOD is greatly to be feared in the assembly of the saints; and to be had in reverence of all them that are round about him.
8. O JEHOVAH, GOD of hosts! who is strong like you, O JAH; or to your truth round about you?
9. You rule the raging of the sea; when the waves thereof arise, you still them.
10. You have broken Rahab in pieces as one that is slain; you have scattered your enemies with the arm of your strength.
11. The heavens are yours, the earth also is yours; as to the world and the fullness thereof you have founded them.
12. You have created the north and the south; Tabor and Hermon shall rejoice in your name.
13. You have *a* mighty arm; strong is your hand; high is your right hand.
14. Justice and judgement are the support of your throne; mercy and truth shall go before your face.
15. Blessed are the people that know the joyful sound; they shall walk, O JEHOVAH, in the light of your countenance.
16. In your name shall they rejoice all the day; and in your justice shall they be exalted.
17. For you are the glory of their strength; and through your favour our horn shall be exalted.
18. For JEHOVAH is our shield, and the Holy One of Israel is our king.
19. Then you did speak in vision to your Holy One, and did say, I have laid help upon one that is mighty; I have exalted one chosen out of the people.
20. I have found David my servant; with my holy oil have I anointed him:
21. With whom my hand shall be established; mine arm also shall strengthen him.
22. The enemy shall not oppress him, nor shall the son of iniquity afflict him.
23. I will beat down his adversaries before his face; and smite them that hate him.
24. But my truth and my mercy shall be with him; and in my name shall his horn be exalted.
25. I will set his hand over the sea, and his right hand over the rivers.
26. He shall call upon me, *saying*, You are my FATHER, my GOD, and the rock of my salvation!
27. I also will make him my first born, high over the kings of the earth.

28. My mercy will I keep for him for ever more; and my covenant with him shall stand firm.
29. His seed also will I establish for ever; and his throne as the days of heaven.
30. If his sons forsake my law, and walk not in my judgements;
31. If they profane my statutes, and keep not my commandments;
32. I will visit their transgression with a rod, and their iniquity with blows.
33. Yet my mercy will I not take from him, nor act falsely against my truth.
34. My covenant will I not break; nor alter that which is gone forth out of my lips.
35. Once have I sworn by my holiness, that I will not lie to David.
36. His seed shall be for ever, and his throne as the sun before me.
37. It shall be established for ever as the moon, and as a faithful witness in the skies. Selah.
38. But them have cast off and abhorred; you have been angry with your anointed.
39. You have abhorred the covenant of your servant; you have profaned his crown *by casting it down* to the ground.
40. You have broken down all his fences, you have made his fortresses a ruin.
41. All that pass by the way plunder him; he is a reproach to his neighbours.
42. You have exalted the right hand of his adversaries; you have made all his enemies to rejoice.
43. You have also turned the edge of his sword; and have not enabled him to stand in the battle.
44. You have made his lustre to cease; and have cast his throne down to the ground.
45. The days of his youth have you shortened; you have covered him with shame. Selah.
46. How long, O JEHOVAH, will you hide yourself? For ever? How long shall your wrath burn like fire?
47. Remember how short my time is! to what vanity you have created all the sons of man!
48. What man is he that lives and shall not see death? Shall he deliver his soul from the hand of hell? Selah.
49. Where are your former mercies, O LORD? You did swear to David in your truth.
50. Remember, O LORD, the reproach of your servants; *which* I bear in my bosom from so many peoples;
51. Wherewith your enemies have reproached, O JEHOVAH, with which they have reproached the footsteps of your anointed.
52. Blessed be JEHOVAH for ever more! Amen, and Amen.

## The Internal Sense

That all Divine Truth is from the LORD, verses 1, 2; that there is union with the Divine human essence, therefore from him proceeds Divine Truth, verses 3 to 5; thus all power is the LORD'S, verses 6 to 10, 13; that all things of heaven and the church are from him, verses 11 to 14; blessed is he whose trust is in the LORD, verses 15 to 18; the FATHER to the LORD, or the Divine being to his human essence, that from union with him comes omnipotence against the hells, verses 19 to 25; that there shall be an eternal union with him, verses 26 to 29, 35 to 37; that although they of the church should fall off, nevertheless there shall be an eternal union with him, verses 30 to 37; of the Jewish nation that they have destroyed conjunction with him, because they have

destroyed the church, verses 38 to 42; that they have altogether rejected him, verses 43 to 45; a prayer to the FATHER, that unless he assists, no one can have life eternal, verses 46 to 48; unless union be effected, verse 49; otherwise the hells would prevail, verses 50, 51; that he would assist, verse 52.

## EXPOSITION

Verses 1, 2. *I will sing of the mercies of JEHOVAH for ever; with my mouth will I make known your truth to all generations: for I have said, mercy shall be built up for ever; you shall establish your truth in the heavens.* See the signification of *mercy* and *truth*, and the reason, why they are mentioned together in the Exposition of Psalm 85:10.

Verses 4, 5, 20, 21, 22, 24, 26, 27, 28, 29, 30, 36, 37, 38. That by *David* is not here meant *David*, but the LORD as to his royalty, which is the Divine spiritual principle, and is called Divine Truth, is very evident from those things which are here said of *David*, namely: "that his seed and his throne shall be as the days of heaven, and as the sun and moon for ever, that he shall set his hand over the sea, and his right hand over the rivers, and that he shall call JEHOVAH his Father, and that his first begotten shall be high over the kings of the earth," and several other things which cannot be said of *David*, his sons and throne; that by *David* is meant the LORD in the Word, see above AE 205; but to proceed to particulars; *I have made a covenant with mine elect, I have sworn to David my servant*, signifies the union of his Divine principle with the human; to *make a covenant* signifies to be united; to *swear* signifies to confirm union; the expression *elect* is predicated of good, and *servant* of truth; *for ever will I establish your seed, and will build your throne to all generations*, signifies Divine truth, and heaven and the church from him; *seed* is Divine truth and those who receive it, and *throne* is heaven and the church; *you did speak in vision to your holy one*, signifies a prophetic arcanum concerning the LORD; *I have laid help upon one that is mighty, I have exalted one chosen from the people*, signifies Divine truth by which Divine good produces all operation; it is called *aid more than the powerful*, and in another place *the right hand of JEHOVAH*; Divine majesty and power derived from it is signified by exaltation of the elect from the people; *I have found David my servant, with the oil of holiness I have anointed him*, signifies the LORD as to the Divine human principle, and union with the Divine principle itself, which union is called glorification in the Word of the New Testament, and this union is meant by being *anointed with the oil of holiness*, for *the oil of holiness* signifies the Divine good of the Divine love, and to be *anointed* signifies to be united to the Divine truth which was of the LORD'S human principle when he was in the world; *with whom my hand shall be established, also mine arm shall strengthen him*, signifies thence omnipotence, *hand* signifying the omnipotence of truth from good, and *arm* signifying the omnipotence of good by truth; *I will beat down his adversaries before his face, and smite them that hate him*, signifies combats with victory against falsities and evils, thus against the hells; *I will set his hand over the sea, and his right hand over the rivers*, signifies the extension of his dominion and his kingdom over all things of heaven and the church, for *seas* and *rivers* are the ultimates of heaven, and ultimates signify all things; *he shall call upon me, you are my Father, my GOD, and the rock of my salvation*, signifies the Divine human principle which is the Son of GOD, who was conceived and afterwards begotten of him, and whereas hence the LORD'S human principle had Divine truth and Divine power, it is also called GOD and *the rock of salvation*; also *I will make him my first begotten high over the kings of the*



*earth*, signifies that he is above all good and truth of heaven and the church, because the goods and truths of heaven and the church are from him; and *my covenant shall be established with him*, signifies eternal union; *I will make his seed for ever, and his throne as the days of heaven*, signifies here as above, the days of heaven being the states of the whole heaven, which are from his Divine principle; *I have sworn once by my holiness I will not lie to David*, signifies eternal confirmation, because from the Divine principle, concerning the LORD, and concerning the union of his Human principle, with the Divine itself. AE 684.

Verses 3, 4, 5. *I have made a covenant with my chosen, I have sworn to David my servant. Your seed will I establish for ever, and build up your throne to all generations. And the heavens shall praise your wonders, O JEHOVAH, your truths also in the congregation of the holy ones.* By *David* is here meant the LORD as to royalty, see above AE 205; who is called *elect* from good, and *servant* from truth; *to make a covenant and to swear to him* signifies the union of his Divine principle with his Human, *to make a covenant* is to be united, and *to swear* is to confirm it; *I will strengthen your seed for ever*, signifies the eternity of Divine truth from him; *I will keep mercy for ever*, signifies the eternity of Divine good from him; *my covenant shall be established*, signifies the union of the Divine and Human principles in him. AE 701.

That by *David* in the Word is meant the LORD as to royalty, which is the Divine truth in the LORD'S spiritual kingdom, see above, AE 205; hence by *his seed* is signified that Divine truth which appertains to those who are in truth and in good, thus also who are in the truths of doctrine from the Word, for the truths of doctrine from the Word, and all things of the Word are from good; and since they are meant by the *seed of David*, thus also in the abstract sense by it is meant the truth of the Word, or the truth of doctrine from the Word; that by the *seed of David* is not meant his posterity, may be obvious to every one, where it is said "that *his seed* shall be multiplied as the host of heaven and as the sand of the sea, and that it should be established for ever, and that his throne should be built from generation to generation, and that it should be as the days of heaven and as the sun;" which cannot be said of the *seed of David*, that is, his posterity, and of his throne; for where now is *his seed* and *his throne*? but all those things are in agreement when by *David* is meant the LORD, by his *throne* heaven and the church, and by his *seed* the truth of heaven and the church. AE 768.

By the *seed of David* is not meant the posterity from *David* as a father, for this was not so much multiplied, and not of so much importance, that it should be multiplied as the army of the heavens, and as the sand of the sea; but by *David* in this passage, and also in other places, is meant the LORD as to Divine truth, thus by his *seed* they who are regenerated or born of the LORD, and in the abstract sense those things which appertain to them from the LORD, which are the truths of faith and the good of charity. AC 10249.

To *make a covenant with the elect, and to swear to David*, denotes irrevocable confirmation or eternal truth; *to make a covenant* has respect to the Divine good, to *swear* has respect to the Divine truth. AC 2842.

Verse 8. *Unto you, O JAH!* see Psalm 68:4. Exposition.

Verse 11. *The heavens are yours, the earth also is yours; as to the world and the fullness thereof you have founded them.* Where *fullness* also denotes truth and good, *earth* denotes the church in a specific sense; *world* denotes the church in a universal sense; JEHOVAH *founded* the *world* upon the *seas*, denotes upon those things which are of science, AC 28; and *founding* it upon the *river* denotes upon those things which are of intelligence, AC 305; that it is not meant that JEHOVAH *founded* the *world* upon the *sea* and established it upon the *rivers*, who cannot see? for the world is not founded and established thereon; wherefore every considerate person may see, that by *seas* and *rivers* something else is signified and that this something else is spiritual and is the internal principle of the Word. AC 6297.

Verse 12. *You have created the north and the south.* The *north* here denotes those who are more remote from the light of good and truth, and the *south* those who are near thereto. AC 3708.

By *heaven* and *earth* are meant the superior and inferior heavens, in like manner the internal and external church; by *world and the fullness thereof* are meant the heavens and the church in general as to good and as to truth; by *world* heaven and the church as to good, and by *the fullness thereof* heaven and the church as to truth; and whereas the latter or those who are in them are in the *north* and in the *south*, and since the *south* is at the right hand of the LORD, therefore it is said *the north and the right hand*; and since Divine truth united with Divine good is such in those quarters from the foundation of the world, as was said above, therefore it is said, you have *founded and created them*. AE 600.

Verse 14. *Justice and judgement are the support of your throne.* *Justice* denotes the good which is of mercy, and *judgement* denotes the truth which is of faith, hence it is said also mercy and truth. AC 9857.

Verse 15. *Blessed are the people that know the joyful sound; they shall walk, O JEHOVAH, in the light of your countenance.* What is here meant by the *countenance* (or faces) of JEHOVAH, every one may comprehend, namely: the Divine being or principle, and whatever is of the Divine being or principle, thus mercy, peace, and all good, but in the universal sense, the Divine truth, since in the Divine truth is all good; and with man and with angel there is Divine good in Divine truth, and without the latter there is not the former; for truth is the recipient of good, thus also of mercy and of peace: hence now it follows, that where Divine good is not in Divine truth, there the faces of JEHOVAH are not. AC 10579.

Verse 17. *For you are the glory of their strength, and through your favour our horn shall be exalted.* In this passage our *horn* and his *horn* manifestly denotes the power of truth; the subject here treated of is concerning the LORD'S spiritual kingdom; *the Holy One of Israel our king*, denotes that Divine truth is the LORD'S; *to place the hand over the sea and the right hand over the rivers*, denotes that strength is in the sciences, and knowledges of truth. AC 2832.

Verse 20. *I have found David my servant; with my holy oil have I anointed him.* By *David* is here meant the LORD, as also in other places; *the oil of holiness* with which JEHOVAH anointed him, is the Divine good of the Divine love; that it is the LORD who is here meant by *David*, is evident from what goes before, and from what follows in

that Psalm, for it is said, "You speak in visions concerning your Holy One; I will set his hand over the sea, and his right hand over the rivers; he shall call me my FATHER; I will also give him my first-born, high over the kings of the earth; I will set his seed to eternity, and his throne as the days of heaven." AC 9954.

Verse 25. *I will set his hand also over the sea, and his right hand over the rivers.* This is said of David, by whom is there meant the LORD; the power of the LORD even to the ultimates of heaven and the church; thus, over the whole heaven, and over every thing of the church, is signified by *setting the hand over the sea, and the right hand over the river*; power is signified by the *hand* and the *right hand*, and the ultimates of the heaven and the church by *sea* and by *rivers*; these ultimates were bounded by two seas and by two rivers, which were the boundaries of the land of Canaan; the two seas were the sea of Egypt and the sea of the Philistines, where are Tyre and Sidon; and the two rivers were Euphrates and Jordan. AE 518.

Verses 36 and 37. *His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the clouds. Selah.* These things are said of the LORD; and by *seed that shall be for ever*, is signified the divine truth which is from him; by *throne*, which shall be as the *sun* and as the *moon*, is signified heaven and the church, as to the good of love and as to the truth of faith, by *throne*, *heaven*, and the *church*; by being as the *sun* as to the good of love, and by being as the *moon* as to the truth of faith; *a faithful witness in the clouds*, signifies that he is divine truth, for *witness*, when predicated of the LORD, signifies that which proceeds from him; and since this is of him, it *witnesses* concerning him. AE 594.

Verse 27. *I also will make him my first born, high over the kings of the earth.* All are called *first born*, who are principled in love to the LORD and in charity towards their neighbour, and these were also represented by the *first born* in the Jewish church, that is, were understood in a respective sense, because the LORD is the *first-born*, and they are his likenesses and images. That the LORD, as to the divine Human principle, is the *first-born*, is manifest from David in these words, "He shall call me, you are my FATHER, my GOD, and the rock of my salvation, and I will make him my *first-born*, high over the kings of the earth. AC 3325.

Verse 28. *And my covenant shall stand firm with him.* Speaking of the LORD; *my covenant shall stand firm with him* denotes the union of the Divine principle itself, and the Divine Human; thus also it denotes the Word, for the LORD as to the Divine Human was made flesh, the reason why the Divine truth or the Word is a covenant or conjunction is because it is the divine principle from the LORD, thus the LORD himself; wherefore when the Word is received by man, the LORD himself is received; hence it is evident, that by the Word is effected the conjunction of the LORD with man; and whereas the Word is the conjunction of the LORD with man, it is also the conjunction of heaven with man, for heaven is called heaven from the Divine truth proceeding from the LORD, consequently from the Divine being or principle, whence they who are in heaven are said to be in the LORD. AC 9396.

Verse 35. *Once have I sworn by my holiness that I will not lie to David.* David here denotes the LORD; *covenant* in this passage denotes the Divine good, the declaration

of the lips denotes the Divine truth, and this by reason of the marriage between good and truth, which is in every part of the Word. AC 2242.

Verse 39. *You have abhorred the covenant of your servant, you have profaned his crown by casting it down to the ground.* Anointed denotes the LORD; *anger* denotes a state of temptation, in which he was when in combats with the hells; *lamentation* on the occasion is described by anger and damnation, as the last lamentation of the LORD on the cross that *he was forsaken*; for the cross was the last of temptation, or of combat with the hells, and after that last he put on Divine good, and thereby united his Divine Human principle to his divine principle itself which was in himself. AC 9930.

Verse 50. *Which I bear in my bosom from so many peoples.* That the *bosom* denotes that very self which is of man, thus man's selfhood, and hence appropriation by conjunction of love, is manifest from the following passages: "My prayer shall return into mine own bosom," Psalm 35:13, denoting that it would return to himself; again, "Remember, LORD, the reproach of your servants, that I bear in my *bosom* from so many peoples," denoting belonging to himself, as his own property. AC 6960.

Verse 52. *Blessed be JEHOVAH for ever more. Amen and Amen.* It was usual with the ancients to say, *blessed is JEHOVAH*, by which they understood that from him is all *blessing*, that is, all good, and it was also a form of thanksgiving that the LORD blessed, and that he has blessed. AC 1096.

Verse 52. *Amen and Amen*; for the signification of *Amen*, see Psalm 41:13, Exposition.

# PSALM 90

A prayer of Moses, the man of God.

1. O LORD, you have been our habitation in all generations.
2. Before the mountains were brought forth, yea, before the earth and the world were formed, even from eternity to eternity, you are GOD!
3. You turn man to destruction, and say, Return, you sons of man.
4. For a thousand years in your eyes are but as yesterday when it is past, and as a watch in the night.
5. You sweep them away as with a flood; they are as asleep; in the morning they are like grass which grows up.
6. Which in the morning flourishes, and grows up; in the evening is cut down and withers.
7. For we are consumed by your anger, and by your wrath are we troubled.
8. You have placed our iniquities before you, our secret sins in the light of your countenance.
9. For all our days pass away through your wrath; we consume our years like a breath.
10. As to the days of our years, they are three-score years and ten; and if by reason of strength they be fourscore years, yet is their pride labour and sorrow, for it is soon cut off, and we flee away.
11. Who knows the power of your anger? According to your fear so is your wrath.
12. So teach us to number our days, that we may acquire a heart of wisdom,
13. Return, O JEHOVAH, how long will you be angry? And let it repent you concerning your servants.
14. O satisfy us in the morning with your mercy! that we may rejoice and be glad all our days.
15. Make us glad according to the days in which you have afflicted us, according to the years in which we have seen evil.
16. Let your work appear to your servants, and your glory to their sons.
17. Let the favour of the LORD our GOD be upon us; and establish you for us the work of our hands, yea, establish you the work of our hands.

## The Internal Sense

That man is nothing of himself, but only the LORD, verses 1 to 6; that the church must perish, verses 7 to 11; unless the LORD restore it, verses 12, 13; by his coming, verse 14; whence proceeds salvation, verses 14 to 17.

## EXPOSITION

Verse 1. *O LORD, you have been our habitation in all generations.* Inasmuch as *habitation* signifies heaven, where the LORD is, it also signifies the good of love and faith, for these constitute heaven; and whereas all good is from the LORD, and heaven is called heaven from love and faith in the LORD, hence also habitation in the supreme sense signifies the LORD. AC 9481.

Verse 2. *Before the mountains were brought forth, yea, before the earth and the world were formed, even from eternity to eternity you are GOD.* By the *mountains*, the *earth*, and the *world*, here spoken of, is not meant the creation of the world, but the establishment of the church; for *mountains*, in the Word, signify celestial love, thus the church, in which that love is; the *earth* also, and the *world*, signify the church. AC 10248.

By *mountains* are signified those who dwell on *mountains* in the heavens, being those who are in celestial good; but by the *earth* and the *world* is signified the church, consisting of those who are in truths and in goods. AE 741.

Verse 4. *For a thousand years in your eyes are but as yesterday when it is past, and as a watch in the night;* where *a thousand years* denotes what is without time, consequently what is eternal, which is the infinite of time. AC 2575.

In this passage, *yesterday*, and *the day before yesterday*, denotes formerly, or the time past. Now, whereas by *yesterday*, and *the day before yesterday*, is signified the time past, and the subject treated of, in the supreme sense, is concerning the LORD, it is evident *by from yesterday*, and *the day before yesterday*, is signified from eternity. AC 6983.

Verse 4. *For a thousand years in your eyes are but as yesterday.* In this passage, by *a thousand* is not signified a thousand, but much, without any number. AC 8715.

Verse 6. *Which in the morning flourishes and grows up; in the evening it is cut down.* In the Word throughout mention is made of the *evening*, and by it is signified the last time of the church, and also its first time,—the last with those with whom the church ceases, and the first with those with whom it commences; hence primarily by *evening* is signified the coming of the LORD, for then was the end of the former church, and the beginning of a new one; the first state of which is called *evening*, because the man of the church begins from obscure light, and advances to clear light, which to him is *morning*. AC 7844.

Verse 8. *You have placed our iniquities before you, our secret sins in the light of your countenance.* The *light of your countenance*, is the light, of heaven from the LORD as a sun; (that the effulgence of the divine love and wisdom proceeding from the Lord, appears as a sun encircling his Divine Person, see Psalm 84:11, Exposition;) inasmuch as this light is essential divine truth, from which are all intelligence and wisdom, therefore the quality of every thing that comes into it is manifested as in clear day; hence it is, that when the evil come into this light, they appear altogether agreeable to their real quality, deformed and monstrous according to the evils concealed in them, from which it is evident what is signified by the above words. AE 412.

Verse 10. *The days of our years are threescore years and ten,* etc. Man, from first infancy to extreme old age, undergoes several states as to his interiors, which are of intelligence and wisdom; the *first*, state is from nativity to the fifth year of his age; this state is a state of ignorance, and of innocence in ignorance, and is called infancy; the *second* - state is from the fifth year of age even to the twentieth; this state is a state of instruction and of science, and is called boyhood: the *third* state is from the twentieth year of age to the sixtieth, which state is a state of intelligence, and is called

adolescence, youth, and manhood: the *fourth* or last state is from the sixtieth year of age and upwards, which state is a state of wisdom, and of innocence in wisdom: these successive states of the life of man are signified by the numbers of the years of age, five, twenty, and sixty, in the following passage in Moses: "When any one shall make a singular vow, the estimation of a male shall *be from a son of twenty years even to a son of sixty years*, fifty shekels of silver; if a female, the estimation shall be thirty shekels. But *from a son of five years even to a son of twenty years*, the estimation shall be, if a male, twenty shekels, if a female, ten shekels. But *from a son of a month even to a son of five years*, the estimation of a male shall be five shekels, of a female three shekels: but *from a son of sixty years and upwards*, the estimation shall be fifteen shekels, but of a female ten shekels," Levit 27:2 to 7. That the first state is a state of ignorance, and also of innocence in ignorance, is evident; during the continuance of this state, the interiors are forming to use, consequently are not manifested, but only the most external, which are of the sensual man; when these alone are manifested, there is ignorance: for whatever man understands and perceives, is from the interiors; hence also it may be manifest, that the innocence which exists at that time, and is called the innocence of infancy, is innocence the most external.

That the second state is a state of instruction and of science is also evident; this state is not yet a state of intelligence, because the child at that time does not form any conclusions from himself, neither does he discern between truths and truths, nor even between truths and falsities, from himself, but from others; he only thinks and speaks things of the memory, thus from science alone, nor does he see and perceive whether a thing be so, except on the authority of his master, consequently because another has so said. But the third state is called a state of intelligence, since at this time man thinks from himself and discerns and concludes; and what he then concludes is his own and not another's; at this time faith commences, for faith is not the faith of the man himself, until from the ideas of his own proper thought he has confirmed what he believes; previous to this time, faith is not his, but another's in himself, for he believed the person not the thing; hence it may be manifest, that a state of intelligence then commences with man when he no longer thinks from a master, but from himself; which effect has not place until the interiors are open towards heaven. It is to be noted, that the exteriors belonging to man are in the world, and the interiors in heaven; and that in proportion to the quantity of light which flows in from heaven into those things which are from the world, in the same proportion man is intelligent and wise; this is effected in the degree, and according to the quality in which the interiors are opened; and they are so far opened, as man lives for heaven and not for the world.

But the last state is a state of wisdom, and of innocence in wisdom; which is when man has no longer any concern about understanding truths and goods, but about willing them and living them; for this is to be wise; and man is enabled to will truths and goods and to live them, so far as he is in innocence, that is, so far as he believes that he has nothing of wisdom from himself, but that whatever relish he has of wisdom is from the LORD; also so far as he loves it to be so; hence it is that this state also is a state of innocence in wisdom. From the succession of these states the man who is wise may also see the wonderful things of Divine Providence, which are these, that a prior state is the plane of those which continually follow, and that the opening or unfolding of the interiors proceeds from outermost things, even to inmost things successively; and at length in such a manner that what was first, but in things outermost, this also is last, but in things inmost, namely ignorance and innocence; for

he who knows that of himself he is ignorant of all things, and that whatever he knows is from the LORD, he is in the ignorance of wisdom, and also in the innocence of wisdom. AC 10225.

Verse 12. *So teach us to number our days, that we may acquire a heart of wisdom.* To *number days* denotes to ordain and arrange states of life; and days are said to be numbered when they are ordained or arranged, thus when they are finished, as in Isaiah, "I said by the cutting off of my *days* I was about to go away to the gates of hell; I was numbered as to the residue of my years," Isaiah 38:10. The reason why *numbering* is signified to ordain and arrange is because by *number* is signified the quality of a thing and of a state, and the quality is determined by the number adjoined; hence to *number* denotes its quality, and the qualification of a thing in spiritual things is effected by ordination and arrangement from the LORD. AC 10217.



# PSALM 91

1. He that dwells in the secret place of the MOST HIGH; he that abides under the shadow of the ALMIGHTY,
2. Shall say of JEHOVAH: O, my refuge and my fortress; my GOD, in whom I will trust.
3. For he shall deliver you from the snare of the fowler, from the deadly pestilence.
4. He shall cover you with his pinions, and under his wings shall you find refuge; his truth shall be your shield and your buckler.
5. You shall not be afraid of the terror by night; of the arrow that flies by day;
6. Nor of the pestilence that walks in thick darkness; of the destruction that wastes at noon-day.
7. A thousand shall fall at your side, and ten thousand at your right hand, but it shall not come near to you.
8. You shall only behold with your eyes, and shall see the recompense of the wicked;
9. Because you, O JEHOVAH, are my refuge; you have made the MOST HIGH your habitation.
10. There shall no evil befall you, nor shall any plague come near to your tent.
11. For he shall give his angels charge over you, to keep you in all your ways.
12. They shall bear you up in their hands, lest you dash your foot against a stone.
13. You shall tread upon the lion and adder; the young lion and the dragon shall you trample under foot.
14. Because he has set his love upon me, therefore will I deliver him; I will set him on high, because he has known my name.
15. When he calls upon me, I will answer him; I will be with him in distress: I will deliver him and honour him.
16. With length of days will I satisfy him, and I will show him my salvation.

## The Internal Sense

Celebration of the FATHER by the LORD, to whom he is to be united, verse 1; that thence there will be protection from all assaults, verses 2 to 6; and no insurrection from the hells, verses 7 to 9; nor against the church, verse 10; that so the heavens will serve him, verses 11, 12; that there will be no fear of the hells when the human principle is united with the divine, verses 13 to 16.

## EXPOSITION

Verse 3. *From the snare of the fowler.* For the signification of *snare*, see Psalm 11:6, Exposition.

Verse 4. *He shall cover you with his pinions, and under his wings shall you find refuge; his truth shall be your shield and your buckler.* Where *shield* and *buckler* denote defence against falsities. AC 1788; see also Ps 35:2, Exposition.

To *cover under the wing* denotes to guard by divine truth, which is the divine spiritual principle. AE 283.

To be *covered with the wing of JEHOVAH* denotes the protection and confidence which are of faith. AC 8764.

Verse 5. *For you shall not be afraid of the arrow that flies by day.* That the man of the spiritual church is here signified appears from the signification of a *dart*, or an *arrow*, as denoting truth, and from the signification of a bow, as denoting doctrine; see AC 2686. The man of the spiritual church was formerly called a shooter of the bow, because he defends himself by truths, and debates about truths, otherwise than the man of the celestial church, who is secure by virtue of good, and does not debate about truths. That the spiritual man was formerly called a shooter and archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinals, were called darts and *arrows*, appears from David, where mention is made of the shooters of the bow, and of *arrows* and quivers. AC 2709.

Verse 6. *Nor of the pestilence that walks in thick darkness; nor of the destruction that wastes at noon-day. The terror by night* denotes the false principle which is in secret; *the arrow which flies by day*, denotes the false principle which is in manifestation; *the pestilence which walks in thick darkness*, denotes the evil which is in secret; *the destruction which wastes at noon-day*, denotes the evil which is in manifestation. AC 7102.

The above words are spoken of falsities and evils, which are not known to be falsities and evils, and of falsities and evils, which are known to be falsities and evils, and still creep into the thought and into the will, and destroy man; the falsities which are known to be falsities are understood by *the arrow which flies by day*; and the evils which are known to be evils and yet enter, are understood by *the destruction which wastes at noon-day*; and the falsities which are not known to be falsities, are understood by *the terror by night*; and the evils which are not known to be evils, by *the pestilence which walks in thick darkness*; the destruction of these latter evils is signified by *a thousand which shall fall by his side*; and the destruction of the falsities by the *myriad which shall fall at his right hand*; also by the *side* on which they shall fall is signified good, and by the *right hand* the truth of good; that a *thousand* is predicated of evils, and a *myriad*, of falsities, is for this reason, because falsities are opposed to truths, and evils are opposed to goods. AE 336.

*The terror by night* denotes the falsities of evil, which are from hell; *the arrow which flies by day* denotes the false principle which is openly professed; *the destruction which lays waste at noon-day*, denotes the evil which is openly lived in, whereby truth is destroyed. AC 9642.

Verse 7. *A thousand shall fall at your side, and ten thousand at your right hand.* *Thousand* and *myriad* denote what is innumerable; and since the whole Psalm relates to the LORD, who is meant by David, therefore *thousand* and *myriad* here denote all who are his enemies. AC 2575.

Verse 11. *For he shall give his angels charge over you, to keep you in all your ways.* To the intent that the LORD'S life may flow in, and be received according to every law

belonging to man, there are continually attendant on man, angels, and spirits, angels from heaven, and spirits from hell; and I have been informed, that there are two spirits and two angels attendant on every individual. The reason why there are attendant spirits from hell is because man, from himself is continually in evil, for he is in the delight of self-love and the love of the world, and so far as man is in evil, or in that delight, so far the angels from heaven cannot be present.

Those two spirits who are adjoined to man, cause him to have communication with hell, and those two angels cause him to have communication with heaven; man, without communication with heaven and hell, would not be able to live even a moment; if those communications were taken away, he would fall down dead as a stock, for in such case would be taken away his connection with the first esse, that is, with the LORD. This also has been shown me by experience; the spirits attendant on me were a little removed, and instantly according to the removal I began as it were to expire, and likewise should have expired, unless they had been sent back again. But I am aware that few believe that any spirit is attendant upon them, yea, that there are spirits; and the principal cause of this unbelief is because at this day there is no faith by reason that there is no charity, hence neither is it believed that there is a hell, yea, neither that there is a heaven, consequently no life after death; another cause of this unbelief is because with their eyes men do not see spirits, for they say, if I saw, I would believe; what I see, that is, but what I do not see, I know not whether it is or not; when yet they know, or may know, that the eye of man is so dim and gross, that it does not even see things more extant which are in ultimate nature, as is evident from artificial glasses, by which such things become visible; how then should it be able to see the things which are within nature, even purer nature, where are spirits and angels; these man cannot see, unless by the eye of his internal man, for this eye is accommodated to the seeing of such objects; but the sight of this eye is not opened to man, during his abode in the world, for several reasons. From these considerations it may be manifest, how much modern faith differs from ancient faith; for it was a tenet of ancient faith, that every man had his attendant angel. AC 5848, 5849.

That angels and spirits are attendant upon man, see Psalm 34:7; Matt 18:10; Heb 1:14.

Verse 13. *The young lion and the dragon shall you trample under foot.* By *treading* upon a *lion*, an *adder*, *serpents*, and *scorpions*, is meant not only to destroy evils and falsities, but also not to be hurt by them. AE 632.

To destroy interior and exterior falsities, which vastate the goods of the church, is signified by *treading on a lion and adder*; and to destroy interior and exterior falsities, which vastate the goods of the church, is signified by *treading on a young lion and on a dragon*. AE 714.

Verse 16. *With length of days*; see Psalm 23:6, Exposition.

# PSALM 92

A Psalm, or song, for the Sabbath day.

1. It is a good thing to give thanks to JEHOVAH, and to sing praises to your name, O you MOST HIGH!
2. To show forth your mercy in the morning, and your truth every night;
3. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
4. For you, O JEHOVAH, have made me glad through your work; I will sing aloud of the works of your hands.
5. How great are your works, O JEHOVAH! How very deep are your thoughts!
6. A brutish man knows not; neither does a fool understand this.
7. Though the wicked spring up as the grass, though all the workers of iniquity flourish; yet, they shall be destroyed for ever.
8. But you, O JEHOVAH, are most high for ever more.
9. For, lo, your enemies, O JEHOVAH, for, lo, your enemies shall perish! All the workers of iniquity shall be scattered!
10. But you exalt my horn like the horn of unicorns; I am anointed with fresh oil.
11. Mine eye looks with *satisfaction* on mine enemies; mine ear listens with *satisfaction* at the overthrow of the wicked that rise up against me.
12. The just shall flourish like the palm-tree; he shall grow up like the cedar of Lebanon.
13. They that are planted in the house of JEHOVAH, shall flourish in the courts of our GOD.
14. They shall still bring forth fruit in old age; they shall be fat and flourishing;
15. To show that JEHOVAH my rock is upright; and that there is no injustice in him.

## The Internal Sense

Of the union of the LORD'S divine essence with his human, which is the sabbath. A thanksgiving for the Father's cooperation with him, verses 1 to 5; that the wicked understand not this, verse 6; that the wicked, though they may flourish, will perish in the end, verses 7 to 9; whence there will be divine omnipotence against all insurgents, verses 10, 11; and the church will flourish, verses 12 to 14; and celebrate the LORD, verse 15.

## EXPOSITION

Verse 3. *Upon an instrument of ten strings, etc.* For the signification of musical instruments and singing, see Psalm 71:1, 2, 3, Exposition.

Verse 10. *But you exalt my horn like the horn of unicorns.* Divine truths are called *the horns of unicorns* by reason of their length; hence mention is so often made of *the horn being exalted*, for exaltation signifies power from an interior principle. AC 2832.

Verse 12. *The just shall flourish like the palm-tree; he shall grow up like a cedar in Lebanon.* *Palm* denotes good, and *cedar* truth. Inasmuch as it signifies good, it also signifies wisdom, for wisdom is of good; this was signified by the *palms*, which together with the cherubs and flowers were engraven on the walls of the temple; for the temple signified the LORD himself, and in the representative sense, heaven; the cherubs, the palms and flowers upon the walls signified providence, wisdom, and intelligence, which are from the LORD, thus all things which are of heaven. AC 8368.

The *just* signify those who are in good, for by the *just* in the Word are meant those who are in the good of love, and by saints those who are in truths from that good; hence it is that it is said of the *just one*, *that he shall flourish like a palm, and like a cedar in Lebanon*, for the fructification of good is meant by the former, and the multiplication of truth thence by the latter. AE 458.

Verse 14. *They shall bring forth fruit in old age;* or grey hairs. Grey hair denotes in the last or ultimate. AC 5550.

*Old age* signifies to put off what is human, and to put on what is celestial. The ground and reason why such things are signified by *being old*, and coming into days, is because the angels have no idea of *old age*, nor of advancing age, or coming into days, but only the idea of state as to the life in which they are principled, wherefore when mention is made in the Word of advancement in age, and of *old age*, the angels attendant on man cannot form any other idea than of the state of life in which they are, and in which men are, when they pass through various ages even to the last, namely that they successively thus put off the human principle, and put on the celestial; for human life is nothing else from infancy to *old age* but a progression from the world to heaven, and the last, which is death is the real transit, of consequence burial is resurrection, because it is a plenary putting off, see 2916; inasmuch as the angels are in such an idea, nothing else can be signified by *old age*, in the internal sense, which is principally designed for the angels, and for men who are angelic minds. AC 3016.

Verse 14. *They shall be fat and flourishing, (green.)* To be *fat* and *green* signifies to be in goods and truths of doctrine. That *fatness* signifies goodness and things belonging thereto, thus satisfactions and joys, appears from the following passages in the Word: as in Isaiah, "Attending attend to me, eat you good, that your soul may be delighted in *fatness*," Isaiah 55:2; by eating good is signified to appropriate good to themselves; whence by delighting in *fatness* is signified to be in a state of satisfaction and blessedness; and in Jeremiah, "I will fill the soul of the priests with *fatness*, and my people shall be satisfied with good," Jer 31:14; where also by *fatness* is signified the satisfaction and blessedness arising from the good of love; and in David, "My soul shall be satisfied with marrow and *fatness*, and my mouth shall praise you with joyful lips," Psalm 63:6; where the soul being satisfied with marrow and *fatness*, signifies being filled with the good of love and with joy thence derived; to praise with joyful lips, signifies to worship by truths which gladden the mind; again, "Your houses shall be filled with *fatness*, and you shall make them drink of the river of your delights," Psalm 36:9. By the *fatness* with which the houses shall be filled, is signified the good of love, and satisfaction thence derived, houses denoting the things of the mind; by the river of the delights, of which they shall drink, is signified intelligence and the felicity thence derived; and in Isaiah, "In this mountain shall JEHOVAH ZEBAOOTH make to all people a feast of *fat* things, a feast of wine on the marrow, of *fat* things full of

marrow and of wine on the marrow well refined," Isaiah 25:6. These things are said concerning the state of those who should acknowledge and adore the LORD; by that mountain is signified the New Church from them; by the feast of *fat* things, of *fat* things full of marrow, is signified good both natural and spiritual with joy of heart; and by the marrow, and marrow refined, are signified truths from that good with the felicity thence derived; again in the same prophet, "JEHOVAH shall give the rain of your seed, with which you shall sow the land, and bread of the produce of the earth, and it shall be *fat* and plentiful," Isaiah 30:23; by the rain of seed is signified the multiplication of truth; and by bread of produce is signified the fructification of good; by *fat* and plentiful is signified good and truth with all satisfaction and felicity.

Inasmuch as the Jewish and Israelitish nation was only in external worship, and not at the same time in internal worship, and consequently was not in any good of love, nor in any good of charity and faith, therefore it was prohibited them to eat the *fat* and blood, and it was declared that, if they should eat them they would be cut off, Levit 3:17; 7:23, 25; but to those who are in internal worship, and thence in external worship, such as they are to be, who should be of the LORD'S New Church, it is said, that they should eat *fat* to satiety, and drink *blood* to inebriety, Ezek 39:19; by *fat* is there signified all the good of heaven and the church, and by *blood* all the truth thereof. In the opposite sense, by the *fat* ones are signified those who nauseate good, or who at least despise or reject it, Deut 32:15; Jer 5:27; 1. 11; Psalm 17:10; Psalm 20:4; 18:32; 119:70; and elsewhere. AE 1159.

# PSALM 93

1. JEHOVAH reigns, he is clothed with majesty; JEHOVAH is clothed with strength; he has girded himself; therefore the world is established, it cannot be moved.
2. Your throne has been established from of old; You are from eternity!
3. The rivers lift up, the rivers lift up their voice. O JEHOVAH! the rivers lift up their roaring.
4. JEHOVAH on high is mightier than the voices of many mighty waters, than the breakers of the sea!
5. Your testimonies are very sure; holiness becomes your house, O JEHOVAH, for ever!

## The Internal Sense

That by the union of the Divine essence with the Human in the LORD, heaven and the church will endure for ever, verses 1, 2; the joy of those who are in divine truths from there, verses 3, 4; the Word established in the church, verse 5.

## Exposition

Verses 1—5. These words also relate to the LORD; his dominion from eternity to eternity over heaven and earth, is signified by *his throne being established from of old; you are from eternity*; the glorification of the LORD by reason of his coming, and the consequent salvation of the human race, is signified by *the rivers lifting up their voice and their roaring*; by the *rivers* here mentioned three times are signified all things relating to intelligence in the internal man, and all things which are in the external man; divine truth from him, by which there is power, and by which there is salvation, is signified by *the voices of many waters being mightier than the breakers of the sea*; *waters* are truths; *the voices of many waters* are divine truths. AE 518.

These words relate to the LORD about to come into the world, and since he has glory and power from the Human principle, which he united to his Divine, it is said that he is clothed in majesty and strength, and that he girds himself; for the LORD assumed the Human principle, that he might be in the power of subduing the hells; the church which he was about to establish and to defend to eternity, is signified by *the world which shall be established and shall not be moved*, and by the *throne* which shall be made *firm*; for by *world* is signified heaven and the church, as to the reception of divine good, and by *throne*, heaven and the church as to the reception of divine truth. AE 741.

Verse 3. *The rivers have lifted up, O JEHOVAH, the rivers have lifted up their voice; the rivers lift up their roaring.* That *voice* signifies annunciation, and, in a good sense, annunciation from the Word, which voice is called the voice of JEHOVAH, is manifest

from the passages in David, where it is mentioned, in which passages *voice* denotes divine truth; thus the Word, and annunciation from it. AC 6971.



# PSALM 94

1. O GOD of vengeance, O JEHOVAH, O GOD of vengeance, shine forth!
2. Arise, O Judge of the earth! render recompense to the proud.
3. How long, O JEHOVAH, shall the wicked, how long shall the wicked triumph?
4. They belch out, they speak hard things; all the workers of iniquity make loud boasting.
5. They break in pieces your people, O JEHOVAH, and afflict your inheritance.
6. They slay the widow and the sojourner, and murder the fatherless.
7. Yet they say: JAH will not see; neither will the GOD of Jacob consider.
8. Understand, you brutish among the people; O, you fools, when will you be wise?
9. He who planted the ear, shall he not hear? He who planted the eye, shall he not see?
10. He who chastises the nations, shall he not correct?— *Even* he who teaches man knowledge!
11. JEHOVAH knows the thoughts of man, that they are vanity.
12. Blessed is the man whom you chastise, O JAH; and teach out of your law;
13. To give him rest from the days of evil, until the pit shall be dug for the wicked.
14. For JEHOVAH will not desert his people, nor will he forsake his inheritance.
15. But judgement shall return to justice; and all the upright in heart shall follow it.
16. Who will rise up for me against the evil doers? Who will stand up for me against the workers of iniquity.
17. Unless JEHOVAH had been my help, my soul had quickly dwelt in silence.
18. When I said, my foot has slipped! Your mercy, O JEHOVAH, supported me.
19. In the multitude of my anxious thoughts within me, your comforts delighted my soul.
20. Shall the throne of iniquity have fellowship with you, which frames mischief by a law?
21. They gather themselves together against the soul of the just, and condemn the innocent blood.
22. But JEHOVAH is my defence, and my GOD is the rock of my refuge.
23. And he will bring upon them their own iniquity, and will cut them off in their own wickedness; yea, JEHOVAH our GOD will cut them off.

## The Internal Sense

Of the Jewish nation, that they destroyed the church; that there may be a judgement upon them, verses 1, 2; because they destroyed the church, neither do they fear GOD, who nevertheless sees all things, verses 3 to 11; that the LORD, for the sake of the church, will come to judge them, verses 12 to 15; that the LORD'S Divine principle will assist him against the wicked, and in temptation, verses 16 to 19; that the wicked rise up and seek to kill him, verses 20, 21; but by the help of the Divine principle they will perish, verses 22, 23.

## Exposition

Verse 2. *O Judge of the earth. Judge of the earth*, in an internal sense, signifies essential good from which truth is derived, which was also represented by the priests, who at the same time were *judges* in the representative church, they as priests represented Divine good, and *as judges* Divine Truth, but *Judge of the whole earth* denotes both, because *earth* signifies the church. For the better understanding of this, it is to be observed that there are two things which constitute the order of the universal heaven, and consequently of all things in the universe, namely good and truth; good is the essential [principle] of order, and all things belonging thereto are of mercy; truth is the secondary [principle] of order, and all things belonging thereto are truths; Divine good judges all to heaven; but Divine truth condemns all to hell; wherefore unless the mercy of the LORD, which is of good, was eternal, all men whatever would be damned; this is what is signified by what is here said, that Divine good cannot do this according to truth separate from good; see also what is said above on this subject, AC 1728.

That the wicked nevertheless are condemned to hell, is not a consequence of Divine good being separated from Divine truth, but is a consequence of man's separating himself from Divine good; for the LORD never casts down any to hell, but man casts himself down, as has been repeatedly shown above: herein also Divine good is joined with Divine truth, inasmuch as unless the wicked were separated from the good, the wicked would cause hurt to the good, and would be continually attempting to destroy order; thus their separation is of mercy, lest the good should suffer harm; the case in this respect is like as in kingdoms of the earth, where, unless evils were punished, the whole kingdom would be infected therewith, and would thereby perish, wherefore with kings and judges there is more of mercy in punishing evils, and in expelling the wicked from society, than in showing them unseasonable clemency. AC 2258.

Verse 6. *They slay the widow and the sojourner, and murder the fatherless*. From this and other passages it may also be known what is signified in the internal sense of the Word by *orphans*, that is, by those who are without a *father*; namely those who are in a state of innocence and charity, and desire to know and to do what is good, and are not able; in such a state are especially they who are out of the church, of whom the LORD takes care, and whom he adopts as sons in another life; and inasmuch as these are signified by *orphans*, therefore when they are mentioned in the Word, in several passages are also mentioned *sojourners* and *widows*; for by *sojourners* are signified those who are instructed in goodness and truth, and by *widows* those who are in a state of good, and not so much in truth, and who are in a state of truth, and not so much in good, and yet are desirous to be good; inasmuch as by these three, namely *orphans*, *sojourners*, and *widows*, somewhat similar is signified in a series, therefore in several passages they are named together, as in the above. AC 3703.

Verse 7. *JAH will not see*. For the specific meaning of JAH, see Psalm 68:4. Exposition.

Verse 17. *My soul had quickly dwelt in silence*. What the *soul* is when separated from the natural body, see Psalm 43:5. Exposition; see also the work entitled Heaven and Hell from beginning to end.

Verse 18. *My foot has slipped.* For the signification of *foot* and *heel* see Psalm 49:5. Exposition.

Verse 21. *They gather themselves together against the soul of the just, and condemn the innocent blood.* *Just* denotes the good of love towards the neighbour; *innocence* is to acknowledge in heart, that man of himself wills nothing but evil, and perceives nothing but what is false, and that all the good which is of love, and all the truths which are of faith, are from the LORD alone: no others can acknowledge these things in heart, but they who are conjoined to the LORD by love; such are they who are in the inmost heaven, which is hence called the heaven of *innocence*; wherefore the good belonging to them is interior good; for it is the divine good of love proceeding from the LORD, which they receive who are in the heaven of *innocence*; hence also they appear naked, and likewise as infants, from which circumstance it is, that *innocence* is represented by nakedness, and also by infancy.

From what has been now said concerning *innocence*, it may be manifest that the divine principle of the LORD cannot be received except in *innocence*; whence it is, that good is not good unless *innocence* be in it, that is, the acknowledgement that from the selfhood of man proceeds nothing but what is evil and false, and that from the LORD is all good and truth; to believe the former, and to believe and also to will the latter, is *innocence*: therefore the good of *innocence* is good Divine itself from the LORD belonging to man: hence it is, that an *innocent one* signifies him, who is in interior good, and in the abstract sense interior good. Inasmuch as by *innocent* or *innocence* is signified the Divine good proceeding from the LORD, therefore it was a crime most heinous to shed *innocent* blood. AC 9262.

# PSALM 95

1. O come, let us sing to JEHOVAH; let us make a joyful noise to the rock of our salvation.
2. Let us come before his presence with thanksgiving, and let us make a joyful noise to him with psalms.
3. For JEHOVAH is a great GOD, and a great King above all gods!
4. In whose hand are the deep places of the earth; the treasures of the mountains are his also.
5. The sea is his, for he made it; and his hands formed the dry land.
6. O come, let us fall prostrate; let us bow down; let us kneel before JEHOVAH our Maker!
7. For he is our GOD, and we are the people of his pasture, and the sheep of his hand. Today, if you will hear his voice,
8. Harden not your hearts, as at Meribah, as in the day of Massah in the wilderness.
9. When your fathers tempted me, when they proved me, although they had seen my work.
10. Forty years long was I grieved with that generation, and said, they are a people that do err in their hearts, and have not known my ways.
11. Unto whom I swore in my wrath, that they should not enter into my rest.

## The Internal Sense

Celebration of the LORD, verses 1, 2; that omnipotence belongs to him, verses 3 to 5; that he is to be worshiped in humility, verses 6, 7; that we are not to be like the Jewish nation, who alienated themselves from the LORD, verses 8 to 10; with whom therefore he has no conjunction, verse 11.

## EXPOSITION

Verse 1. *O come, let us sing to JEHOVAH; let us make a joyful noise to the rock of our salvation.* Mention is here made of *Jehovah* and *rock*, because by *Jehovah* is meant the LORD as to Divine good, and by *rock* the LORD as to Divine truth, and since the latter and the former is meant, he is twice addressed, for one name has reference to the Divine good, the other to the Divine truth, since in the Word there is a heavenly marriage in every part, which is the marriage of good and truth. AE 411.

Verse 3. *For JEHOVAH is a great GOD, and a great King above all gods.* That hereby is signified that there is one *God*, and none besides him, and because there is none besides him, that there is one *God*: in the Word it is occasionally said, that there is none as *Jehovah God*, also that there is no *God* as he; it was so said in the Word, because at that time they worshiped several *gods* in the land where the church was, as also in the lands where the church was not, and every one preferred his own *God* to the *God* of another. AC 7401.

In the Word, *Jehovah* or the *Lord* in several places is named *El* in the singular and also *Eloah*, and likewise *Elohim* in the plural, each sometimes in one verse or in one series; the reason why he is so named cannot be known, unless the internal sense of the Word be known. What is involved in the name *El*, when it is named, and what in *Elohim*, may appear from what has been abundantly shown above, namely that *El* or *Elohim* or *God* is mentioned, when truth is treated of; hence it is, that by *El* and *Elohim* in the supreme sense is signified the Divine spiritual principle, for this is the same with Divine truth, but with this difference, that by *El* is signified truth in the will and act, which is the same thing with the good of truth; *Elohim* in the plural is used, because by the Divine truth is meant all truths proceeding from the LORD; hence also the angels in the Word are sometimes called *Elohim* or *gods*. AC 4402.

Verses 8, 9, 10. *Harden not your hearts, as at Meribah, etc. etc.* As to what concerns the temptation at *Meribah* and its nature, it must be noted, that in this passage are described those who almost yield, namely who complain against heaven, and also against the divine itself, and at length almost dis-believe a Divine providence; these things are signified in the internal sense by what precedes, and also by what follows in this verse, and are the quality of the state of temptation which is signified by *Massah*, and the quality of complaint in temptation which is signified by *Meribah*: that this quality is here signified by *Meribah*, is evident in David: "In straitness you have called upon me, and I rescued you, I answered you in what is hidden, I proved you near the waters of *Meribah*," Psalm 81:7. But in the internal historical sense, in which the religious principle which prevailed amongst the Israelitish nation is treated of, that nation is described as to its quality towards JEHOVAH, namely that they were not willing by supplication to entreat Him for aid, but that they expostulated: the reason was, because they did not acknowledge JEHOVAH as the supreme GOD in heart, but only in mouth when they saw miracles: that they did not acknowledge Him in heart, is very manifest from the Egyptian calf, which they made for themselves and adored, saying that these were their gods; also from their frequent apostacy, concerning which see AC 8301. These are the things which are here described in the internal historical sense; but in the internal spiritual sense is described the quality of temptation with those who are brought to the last [state] of temptation, before they are liberated. That the quality of the Israelitish nation and of their religious principle is described by the contention with Moses at *Massah* and *Meribah*, is also manifest in David: "Harden not your heart as in *Meribah*, as in the day of *Massah* in the wilderness, where your fathers tempted me; they tempted me, although they saw my work; Forty years I was grieved with this generation; and I said, they are a people that do err in heart, and the same have not known my ways, to whom I swore in my anger, that they shall not come to my rest," Psalm 95:8, 9, 10, 11.

The reason why divine representative worship was still instituted amongst that nation was, because representative worship could be instituted with every nation, which had holy externals of worship, and worshiped almost idolatrously; for what is representative does not respect the person but the thing, AC 1381, and it was the genius of that nation above every other nation altogether to worship external things as holy and divine, without any internal principle; as to adore their fathers, Abraham, Isaac, and Jacob, afterwards Moses and David, as deities, and besides to account holy and as divine, and to worship every stone and every [piece of] wood, which was inaugurated into their divine worship, as the arks, the tables there, the lamp, the altar, the garments of Aaron, the urim and thummim, and afterwards the temple. By such

things at that time there was given of the LORD'S providence a communication of the angels of heaven with man; for there must needs be somewhere a church, or the representative of a church, that there may be communication of heaven with the human race; and inasmuch as that nation, above every other nation, could place divine worship in external things, and thereby act the representative of a church, therefore that nation was taken.

Communication with the angels in heaven by representatives was effected at that time in this manner: their external worship was communicated with angelic spirits who are simple, and do not reflect on things internal, but still are interiorly good; such are they who in the grand man correspond to the skins; these do not at all attend to the internal of man, but only to his external; if this latter appears holy, they also think holily concerning it; the interior angels of heaven saw in those spirits the things that were represented, consequently the celestial and divine things which corresponded; for with these [spirits] they could be present, and see those things, but not with man, except by them [the angelic spirits]; for the angels dwell with men in interior principles, but where there are no interior principles, they dwell in the interior principles of simple spirits, for the angels have no relish except for things spiritual and celestial, which are the interior things contained in representatives; from these few observations it may be manifest how communication with heaven could be given by such a people: but see what has been before shown on this subject, namely that the holy principle of worship belonging to the Jews, was miraculously elevated into heaven out of them, AC 4307; that the posterity of Jacob, of whatever quality they were, could represent what is holy, if so be they strictly observed the rituals that were commanded, AC 3147, 3479, 3480, 3881, 4208. AC 8588.

Verse 11. *Unto whom I swore in my wrath, that they should not enter into my rest.* JEHOVAH GOD, or the LORD never *swears*, for it is not suitable to GOD himself, or to the Divine truth to *swear*; but where GOD or the Divine truth is willing to have any thing confirmed before man, then this confirmation falls down into a natural sphere, into an *oath* or the form of an *oath* customary in the world; hence it is evident, that although GOD never *swears*, still in the sense of the letter of the Word, which is the natural sense, it is said that he *swears*. AE 608.

# PSALM 96

1. O, sing to JEHOVAH a new song; sing to JEHOVAH, all the earth:
2. Sing to JEHOVAH, bless his name; show forth his salvation from day today.
3. Declare his glory among the nations, his wonders among all peoples.
4. For JEHOVAH is great, and greatly to be praised; he is to be feared above all gods.
5. For all the gods of the peoples are vanities; but JEHOVAH made the heavens!
6. Glory and majesty are before him; strength and beauty are in his sanctuary.
7. Give to JEHOVAH, O you families of the peoples, give to JEHOVAH glory and strength.
8. Give to JEHOVAH the glory of his mime; bring an offering, and come into his courts.
9. Fall prostrate before JEHOVAH in the ornament of holiness; tremble before him all the earth.
10. Say among the nations, JEHOVAH reigns; yea, the world shall be established, it cannot be moved: he shall judge the people with rectitude.
11. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fullness thereof.
12. Let the field and all that is therein be joyful; then shall the trees of the forest exult.
13. Before JEHOVAH; for he comes, for he comes to judge the earth; he judges the world with justice, and the peoples with his truth.

## The Internal Sense

Celebration of the LORD by his church, that he alone has power and glory, verses 1 to 9; that he will come to judgement, that the heavens and the church may worship him in joy of heart, verses 10 to 12; that he comes to judgement, verse 13.

## Exposition

Verses 1, 2, 3. *Sing to JEHOVAH a new song, etc, etc*, That to bless *Jehovah* is here to glorify him, and to give him thanks, is evident; and since all glorification of him is from spiritual truths and from spiritual good, it is therefore said, *bless you his name, show forth his salvation from day today*; *name* also is predicated of truths, and *salvation* of good; that to *sing a song* signifies to glorify from those truths and that good, may be seen above. AE 340.

The acknowledgement and celebration of the LORD with joy of heart for his coming is signified by *singing to Jehovah, bless his name, show forth his salvation from day today*; the *coming* itself is described by *Jehovah comes*; inasmuch as his *coming* is when the *last judgement* is at hand, therefore it is said, *he comes to judge the earth, he shall judge the world in justice, and the people in truth*; by the *earth* is meant the church, by the *world* are meant those in the church who are in the good of charity, and by *people* those who are in truths thence derived; that the *coming* of the LORD is when the *last judgement* is at hand, was said above; for then the wicked will be separated

from the good, or the goats from the sheep, and the wicked will be sentenced to hell, and the good to heaven. AE 612.

That hereby is signified the glorification of the LORD by those who are of the spiritual church, on account of liberation, is evident from the signification of *singing a song*, as denoting glorification; the reason why it denotes the glorification of the LORD is because by JEHOVAH in the Word is meant the LORD, and from the representation of Moses and the sons of Israel, as denoting those who are of the spiritual church; that the glorification of the LORD is on account of liberation, is evident from what was shown in the foregoing chapter, namely that they who are of the spiritual church were saved solely by the coming of the LORD into the world, and that until that time they were detained in the lower earth, and there infested by spirits who were in falsities derived from evil, and were liberated by the LORD after he had made the Human principle in himself divine. The reason why to *sing a song* denotes to glorify, and thus a *song* denotes glorification, is because *songs* in the ancient church, and afterwards in the Jewish, were prophetic, and treated of the LORD, especially of his *coming* into the world, and destroying the diabolical crew at that time more raging than ever, and liberating the faithful from their assaults; and inasmuch as the prophetic of *songs* contained such things in the internal sense, hence by them is signified the glorification of the LORD, that is, the celebration of him from gladness of heart; for gladness of heart is especially expressed by a *song*, inasmuch as gladness in a *song* breaks forth, as it were, of itself into sound; hence it is that JEHOVAH, that is, the LORD, in *songs* is called Hero, a Man of war, the God of armies, the Conqueror, Strength, Defence, the only Shield; and the diabolical crew, which was destroyed, is called the enemy, which was smitten, swallowed up, overwhelmed, cast into hell. AC 8261.

Verse 3. *His wonders*, or, miracles; see Psalm 78:43, Exposition.

Verse 7. *Give to JEHOVAH, O you families of the peoples; give to JEHOVAH glory and strength*. As nations signified goodnesses, so also did families, because every nation consisted of *families*, *families*, however, signify goodnesses when predicated of nations, but, truths when predicated of people, as in David, "Give to JEHOVAH, *you families of the peoples*, give to JEHOVAH glory and strength." In this and the preceding verse *families* are predicated of goodnesses, because they were *families of nations*. AC 1261.

Verse 8. *Bring an offering, and come into his courts*. For the signification of *courts*, see Psalm 84:10, Exposition.

Verse 12. *Let the field and all that is therein be joyful; then shall also the trees of the forest exult*. The church as to science, or as to externals, is signified by a *forest* in David, "Let the *field* and all that is therein be joyful; then shall all the trees of the *forest* exult;" for the church is called a *forest*, a garden, and a paradise; a *forest*, from science; a garden, from intelligence; and a paradise, from wisdom; and since a *forest* denotes the church as to science, thus as to externals, it denotes also a religious principle. AC 9011.

Verse 13. *Before JEHOVAH; for he comes, for he comes to judge the earth; he shall judge the world with justice, and the peoples with his truth*. These words relate to the coming of the LORD, and to the *last judgement*, at that time; inasmuch as by *world* are



signified those of the church who are in good, and by *people*, those who are in truths; therefore it is said that he will judge the *world* in justice, and the *people* in truth. AE 741.

Few at this day know what is meant by the *Last judgement*. It is generally supposed that it is to be accompanied with the destruction of the world; and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that exist in the visible world; and that then, for the first time, the dead shall rise again, and shall undergo their *judgement*; when the wicked are to be cast into hell, and the good to ascend into heaven. These conjectures are grounded in the prophetical parts of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem; mankind not being aware, that the prophetical parts of the Word, in their internal sense, have a totally different signification from what appears in the literal sense; and that by heaven, or the sky, is not meant heaven or the sky, nor by earth the earth, but the church of the LORD in general, and with every individual in particular. By the *last judgement* is meant the last time of the church; and also, the last time of every one's life. To speak of it, first, as denoting the last time of the church. It was the *last judgement* of the most ancient church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the *last judgement* of the ancient church, or that after the flood, when almost all who belonged to that church became idolaters, and were dispersed. It was the *last judgement* of the representative church which succeeded among the posterity of Jacob, when the twelve tribes were carried away into captivity, and dispersed amongst the nations; and afterwards when the Jews, after the coming of the LORD, were driven out of the land of Canaan, and scattered over the face of the whole earth. The *last judgement* of the present church, which is called the Christian church, is what is meant, in the Revelation of John, by the new heaven and the new earth.

That the last time of the life of every man, when he dies, is to him the *last judgement*, is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into another life, and undergoes his *judgement*. This *judgement* is thus accomplished. As soon as his corporeal organs grow cold, which happens a few days after his decease, he is raised again of the LORD by celestial angels, who are at first attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels; and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who meet a kind reception. But as every one's desire follows him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating these separations till he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he was in his former bodily life, and, in fact, this present life is a continuation of his past. From this life his *judgement* commences. They who have led a wicked life, in process of time descend to hell: and they who have led a good life, are by degrees elevated by the LORD into heaven. Such is the *last judgement* of every individual person; of which we have spoken from experience in the first part of this work. See AC 168—189.

As to what the LORD spoke concerning the last times, saying, that then the sea and the waves shall roar, the sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, nation shall rise against nation, and kingdom against kingdom,

with several other particulars; Matthew 24:7, 29; Luke 21:25; they all, both in general and in particular, signify the state of the church, in regard to what it would be at the time of the *Last judgement*. By the sea and the waves roaring, nothing else is signified than that heresies and controversies, in general within the church, and in particular in every individual, would be thus noisy and outrageous: by the sun nothing else is meant than love to the LORD and towards our neighbour; by the moon, faith; and by stars, the knowledges of faith; which in the last times would thus be darkened, would not give light, and would fall from heaven, that is, would vanish away. The like is said by the LORD in Isaiah 13:10. Also, by *nation rising up against nation and kingdom against kingdom*, nothing else is meant than evils rising against evils, and falsities against falsities, etc. There are reasons, replete with arcana, why the LORD thus spoke in this style. That *seas*, the *sun*, the *moon*, the *stars*, *nations*, and *kingdoms*, have such a signification, I know of a certainty; and it was shown in the first part of this work. AC 2117—2120.

# PSALM 97

1. JEHOVAH reigns! let the earth rejoice; let the many islands be glad!
2. Clouds and thick darkness are round about him; justice and judgement are the support of his throne!
3. A fire goes before him, and burns up his adversaries round about him!
4. His lightnings enlighten the world; the earth beholds, and trembles.
5. The mountains melt like wax at the presence of JEHOVAH, at the presence of the LORD of all the earth!
6. The heavens declare his justice; and all peoples behold his glory!
7. Let all those who serve graven images be ashamed! all those who boast of vanities!—fall prostrate before him all you gods.
8. Zion hears and is glad, and the daughters of Judah rejoice because of your judgements, O JEHOVAH!
9. For you, O JEHOVAH, are most high above all the earth; you are greatly exalted above all gods.
10. O you who love JEHOVAH, hate evil! He is the preserver of the souls of his saints; He delivers them from the hand of the wicked.
11. Light is sown for the just, and gladness for the upright in heart.
12. Rejoice in JEHOVAH all you just, and give thanks at the remembrance of his holiness.

## The Internal Sense

The joy of the church concerning the coming of the LORD, with whom there is Divine truth, verses 1 to 6; for all who are in falsities, will be removed, verse 7; their joy because the LORD is the GOD of heaven and the church, verses 8, 9; that he will protect those who are in truths from himself, verses 10 to 12.

## EXPOSITION

Verse 1. JEHOVAH *reigns, let the earth rejoice; let the many islands be glad*. By these words is signified that the church where the Word is, and the church where the Word is not, consequently they who are in spiritual truths, and they who are in truths not spiritual, will rejoice on account of the kingdom of the LORD; by the *earth* is signified the church where the Word is, and by the *islands* where the Word is not, consequently they who are remote from spiritual truths, for the truths of the Word alone are spiritual, but with those who are out of the church, because they have not truths from the Word, truths are only natural, hence it is that they are called *islands*. By *islands in the Word* are not meant any *islands* of the sea, but places in the spiritual world, inhabited by those who are in the natural science of knowledges in some measure agreeing with the knowledges of truth and good that are in the Word, which places sometimes appear there as *islands* in the sea; hence in the abstract sense, by *islands* are signified the truths of the natural man. AE 406.

The *islands* of the gentiles signify the nations now remote from the knowledges of faith; as in David, "JEHOVAH reigns, let the earth rejoice, let the many *islands* be glad;

clouds and thick darkness are round about him," denoting the same gentiles; their ignorance is here represented by *clouds* and *thick darkness*, but whereas they are principled in simplicity and probity, it is said, *roundabout him*. AC 1158.

Verses 3, 4. *A fire goes before him, and burns up his adversaries round about him; his lightnings enlighten the world*. From these words it is evident that *lightnings* signify Divine truth as to illustration, for it is said, *he shall enlighten the world*. That by the voice of thunder is signified Divine truth as to perception and understanding, and by *lightnings* the same truth as to illustration, may be manifest from its being said, that the Maker of the earth prepares the world by his wisdom, and extends the heavens by his intelligence. AE 273.

Verses 4, 5. *His lightnings enlighten the world; the earth beholds, and trembles. The mountains melt like wax at the presence of JEHOVAH, at the presence of JEHOVAH of the whole earth*. By these words is described the state of the wicked at the *presence of the Lord* in his Divine truth, which state is similar to the state of the sons of Israel, when the LORD appeared to them on Mount Sinai; that they then heard *thunders*, saw *lightnings*, and that the *mountain* appeared in a consuming fire as of a furnace, and that they *trembled*, is known from the Word, and this because they were wicked in heart, for the LORD appears to every one according to his quality, to the good as a recreating fire, and to the evil as a consuming fire. Hence it is evident what is signified by a voice of *thunder* being heard in the world, by *lightning enlightening the world*, by the *earth* being moved and *trembling*, and by *the mountains melting before JEHOVAH the LORD of the whole earth*; by *world* are meant all who are of the church in *goods*, in this case who are in *evils*, and by the *earth* all who are of the church in *truths*, in this case who are in *falsities*. AE 741.

That hereby is signified a state divine in which is revelation, appears from the signification of voices, which are sounds of *thunder*; as denoting truths divine; and from the signification of *lightnings*, as denoting the flashing and splendour which appertain to those truths, for truths divine are resplendent and flashing from the flaming of the light which is from the sun of heaven; hence it is that *lightnings* denote the splendours thence issuing which glance upon the internal sight of man, and illuminate those who are in truths from good, and confound those who are in the falsities derived from evil. AC 8813.

In the Word throughout it is said, that when JEHOVAH descends, *the earth trembles*, and the mountains melt, by which is signified the commotion of all at the *presence of the DIVINE BEING*, for the DIVINE BEING is such, that no one endures except he be in a sort of cloud, and be thus accommodated to reception, for it is as the fire which is in the sun, which, if it was to fall bare upon any one, would consume him in a moment; but reception is according to the quality belonging to any one; they who are in good *tremble* indeed at the *presence of the DIVINE BEING*, but it is a holy tremor which precedes reception; whereas they who are in evil are terrified at *the presence of the DIVINE BEING*, and on this account flee away, and are there involved in their own false principle, as in a dusky cloud, and are hid. AC 8816.

Verse 8. *The daughters of Judah rejoice*. That *the daughters of Judah* signify the affections of good, see Psalm 48:11, 12, 13. Exposition.

Verse 12. *Rejoice in the LORD all you just, and give thanks at the remembrance of his holiness.* In the Word it is said *for ever*, and to *generation of generations*, and this sometimes in one verse; the reason is because *for ever* is predicated of the Divine good, and *generation of generations* of Divine truth; the case is similar with the signification of memorial (remembrance) and of name; memorial or *remembrance* is predicated of the quality of the DIVINE BEING in worship as to truth, but *name* of the quality of the DIVINE BEING in worship as to each both truth and good, but specifically as to good. That memorial or *remembrance* denotes the quality of the DIVINE BEING in worship, is evident from David, "Sing you to JEHOVAH, O you saints of his, and give thanks at the memorial or *remembrance* of his holiness." That *holy* is predicated of truth, see AC 6788; the worship thence derived is signified by the memorial or *remembrance of his holiness*. AC 6888.

# PSALM 98

A Psalm.

1. Sing you to JEHOVAH a new song, for he has done wonders! His right hand and his holy arm have worked salvation for him!
2. JEHOVAH has made known his salvation; before the eyes of the nations he has revealed his justice.
3. He has remembered his mercy and his truth to the house of Israel; all the ends of the earth have seen the salvation of our GOD.
4. Make a loud noise to JEHOVAH all the earth; break forth, and rejoice, and sing praise.
5. Sing to JEHOVAH with the harp; with the harp, and the voice of a psalm.
6. With trumpets and with the sound of the cornet, make a joyful noise before JEHOVAH the king.
7. Let the sea roar and the fullness thereof; the world, and those that dwell therein.
8. Let the rivers clap their hands; let the mountains be joyful together.
9. Before JEHOVAH; for he comes to judge the earth; with justice shall he judge the world, and the peoples with rectitude.

## The Internal Sense

Of the coming of the LORD, and the glorification of his Human principle, that then he will have power, verse 1; whence there will be salvation, verse 2; that the prophecies will be fulfilled, verse 3; celebration and joy thereat, verses 4 to 8; because he comes to judgement, verse 9.

## Exposition

Verse 1. *Wonders or miracles*; see Psalm 78:43, Exposition.

Verse 1. *His right hand, and his holy arm*; see Psalm 10:15. Exposition.

Verses 1 to 7. *Sing you to JEHOVAH a new song*, etc. etc. All the instruments mentioned from this to the seventh verse signify affections, each its own affection, and this from the agreement of their sound, for there are affections which produce varieties of sounds with men, whence also affections are known from sounds, as was said above in this article. I will add this arcanum; the angels, who in heaven constitute the LORD'S celestial kingdom, draw the internal sense of the Word from man's affection alone when he reads the Word, resulting also from the sound and expressions in the original tongue; but the angels, who are in the LORD'S spiritual kingdom, draw the internal sense from the truths which the expressions contain; hence from the celestial kingdom there is joy of heart to the man who is in spiritual affection, and from the spiritual kingdom confession from that joy; the sounds of musical instruments, which are there named, elevate the affection, and truths form it; that this is the case, is also known by those who are skilled in the art of music; for this reason

the psalms of David are called psalms from playing instruments, and likewise songs from singing. AE 327.

Verses 1 to 7. See also Psalm 96:1. Exposition.

Verse 3. *He has remembered his mercy and his truth to the house of Israel, etc.* In the Word it is said of JEHOVAH, that is, of the LORD, that he *remembers*, and that he does *not remember*; and by it is signified that in such case it is done from *mercy*, whether it be preservation or deliverance; in like manner as that he sees, hears, knows, and that he does *not* see, does *not*, hear, and does *not* know, by which expressions also are signified compassions and *non-compassions*; the reason why it is so expressed is grounded in what passes in a similar way with man, and in appearance; for when he averts himself from the LORD, as is the case when he does evil, then, because the LORD is to his back, it appears to him that the LORD does not *see* it, does not hear and know it, neither remembers him, when yet this is what appertains to the man, and hence from appearance it is so expressed in the Word, but the case is changed when man turns himself to the LORD, as he does when he does well; every one must know that *remembrance* and recollection cannot be predicated of the LORD, inasmuch as things past and future in him are eternal, that is, are present from eternity to eternity. AC 9849.

By *mercy* from the LORD, the celestial understand nothing else but the perception of an influx from him, and by *truth* an influx of charity thence derived; but it is otherwise with the spiritual; these think concerning the things which are of faith, and when they are reformed and regenerated, they are introduced by things which are of faith to charity towards their neighbour; wherefore when the latter is treated of, by *mercy* from the LORD is meant an influx of charity towards their neighbour, and by *truth* an influx of faith; but still this faith, when the spiritual man is regenerated, becomes charity, for then he acts from charity. AC 3122.

Verses 7, 8. *Let the sea roar and the fullness thereof; the world, and those that dwell therein. Let the rivers clap their hands, let the mountains be joyful together.* By these words is signified the glorification of the LORD by the universal heaven; glorification from its ultimates is signified by *the sea roaring* and its *fullness*; the glorification from the whole heaven is signified by the *world* making a noise, and those that *dwell* in it; *world* signifies the universal heaven as to its truth, *and those that dwell in it* signify the universal heaven as to its good; the glorification of the LORD by the truths which are of intelligence, and by the goods which are of love, is signified by *the rivers clapping hands*, and *the mountains rejoicing together*, *rivers* denoting the truths of intelligence, and *mountains* the goods of love. AE 518.

Verse 9. *He comes to judge the earth.* What *judgement* means both general and particular, see Psalm 96:13, Exposition.

# PSALM 99

1. JEHOVAH reigns! Let the peoples tremble! He sits between the cherubim; let the earth quake!
2. JEHOVAH is great in Zion, and he is high above all peoples.
3. Let them praise your great and reverend name; Holy is he!
4. The mighty king loves judgement; you do establish rectitude; you do execute judgement and justice in Jacob.
5. Exalt you JEHOVAH our GOD, and fall prostrate at his footstool; Holy is he!
6. Moses and Aaron among his priests, and Samuel among those who call upon his name; these called upon JEHOVAH and he answered them.
7. He spoke to them in the cloudy pillar; they kept his testimonies and the statute which he gave them.
8. You did answer them, O JEHOVAH our GOD; you were a forgiving GOD to them, though an avenger of their doings.
9. Exalt JEHOVAH our GOD, and fall prostrate at his holy mountain, for JEHOVAH our GOD is holy.

## The Internal Sense

Celebration of the LORD, who is the Word and the GOD of the church, verses 1, 2; that he is to be worshiped, verses 3, 5, 9; because to him belong power and justice, verse 4; that the Word is from him, verses 6, 7; that he is the REDEEMER, verse 8.

## Exposition

Verse 1. JEHOVAH *reigns! let the peoples tremble; he sits between the cherubim, let the earth quake.* Cherubim signify guard and providence, to prevent the LORD, and also heaven being approached except by the good of love, that is, except by those who are in the good of love, also to prevent the goodness from being injured, which is from the LORD in heaven, and with man. AC 9509.

Verse 2. JEHOVAH *is great in Zion, and he is high above all peoples.* By Mount Zion is signified heaven and the church where the LORD reigns by his Divine truth, and the reason is because *Zion* was the city which David built, and in which he afterwards dwelt, and was hence called the city of David, and because by David was represented the LORD as to royalty, which is Divine truth, therefore by *Zion* in the Word is signified heaven and the church where the LORD reigns by Divine truth. For the same reason also it was, that the ark of JEHOVAH, in which the law was deposited, was translated into that city by David, for by that law in an extended sense is also signified the Divine truth proceeding from the LORD. For this reason also it was, that by Jerusalem, which was beneath that mountain, is signified the church as to doctrine, for the doctrine of the church is all from the Divine truth which proceeds from the LORD, consequently from the Word: the reason why that city was built on a mountain was, because mountains at that time from their height represented the heavens, and hence also in the Word signify the heavens; the reason of the representation and consequent signification was because the supreme heavens, where are the angels of the third



degree, appear in altitude above the rest, and before the eyes of others as mountains, and because the supreme heavens appear as mountains, and the angels who are upon them are in love to the LORD, hence by mountains in the Word, and principally by *Mount Zion*, is signified love to the LORD. AE 850.

Verse 4. *You do execute judgement and justice in Jacob*. What is meant by *Jacob* see Psalm 87:2, Exposition.

Verse 5. *Exalt you JEHOVAH our GOD, and fall prostrate at his footstool; Holy is he!* *Footstool* is the Divine truth under heaven, such as is the Word in the literal sense, for upon this the Divine truth in heaven, which is the Word in the internal sense, reclines and as it were stands; the former truth is signified by *footstool* in David, Psalm 99:5. AC 9166.

The *footstool* of JEHOVAH, towards which they should fall prostrate, is the Divine truth in ultimates, thus the Word. AC 9406.

Verse 6. *Moses and Aaron among his priests*. *Moses* signifies the Divine law, or the Word, in the internal sense, and *Aaron* the doctrine thence derived, when they are named together. By the Divine law which *Moses* represents, is meant the Word such as it is in its internal sense, thus such as it is in the heavens; but by doctrine is meant the Word, such as it is in its literal sense, thus such as it is in the earths; how much they differ, may be manifest from what has been heretofore explained as to the internal sense of the Word. Let the ten precepts, which are specifically called the law, serve for illustration; the literal sense of these precepts is, that parents are to be honoured, that murder is not to be committed, nor adultery, nor theft, etc. but the internal sense is, that the LORD is to be worshiped, that hatred ought not to be maintained, that truth ought not to be falsified, and that no one ought to claim to himself what is the LORD'S; thus are these four precepts of the Decalogue understood in heaven, and the rest also in their manner; for in the heavens they know no other FATHER but the LORD, therefore by parents being to be honoured, they understand that the LORD is to be worshiped; neither do they know in the heavens what it is to commit murder, for they live for ever, but instead of committing murder, they understand to bear hatred, and to hurt the spiritual life of any one; neither do they know in the heavens what it is to commit adultery, wherefore instead of committing adultery they understand what corresponds to it, namely the falsification of truth; and instead of stealing, they perceive the taking away any thing from the LORD, and claiming it to themselves, as good and truth.

Such is that law, and also the whole Word in the heavens, thus such in the internal sense, yea it is still deeper, for several things which are thought and said in the heavens do not fall into the words of human speech, because in the heavens the Word is spiritual but not natural; and those things which are of the spiritual world transcend those which are of the natural world, in the same manner as immaterial things transcend those which are material; but whereas material things correspond to immaterial, the latter may be expounded by the former, thus by natural speech, but not spiritual; for spiritual speech is not a speech of material expressions, but of spiritual expressions, which are ideas modified into expressions in the spiritual aura, and represented by the variegations of heavenly light, which light in itself is nothing but Divine intelligence and wisdom proceeding from the LORD. From these considerations

it may be manifest what is meant, in its genuine sense, by the Divine law which *Moses* represents, and what by the doctrine which *Aaron* represents. AC 7089.

Verse 7. *He spoke to them in the cloudy pillar.* In the Word it is often said that JEHOVAH appeared in a *cloud*, and that he was girded with a *cloud*, also that beneath his feet was a *cloud*; in which passages by *cloud* is meant the obscurity of truth specifically the literal sense of the Word, for this sense, in respect to the internal sense, is the obscurity of truth, see preface to Gen. xviii. also AC 4391, 5922, 6343, 6752; this was signified by the *cloud*, when the LORD appeared to Peter, James, and John in glory, Luke 9:34; when from Mount Sinai to the people, and when to Moses upon his going in to him there; Exodus 19:9, 20:18, 24:15, 16, 17, 18, 34:5; and also by this circumstance, that the LORD so often said that he would come in the *clouds* of heaven, Matt 24:30, 26:63, 64; Mark 13:26, 14:61, 62; Luke 21:27. The literal sense of the Word is called a *cloud*, because the internal sense, which is called glory, cannot be comprehended by man, except he be regenerated, and in such case illustrated. The internal sense of the Word, or Truth Divine in its glory, if it appeared before a man not regenerated, would be as thick darkness, in which he would see nothing at all, and also by which he would be blinded, that is, would believe nothing. From these considerations it may be manifest what is signified by a *cloud* by day, namely that it is the obscurity of truth, and where the Word is treated of, it is the literal sense. It is said in a *pillar* of a *cloud* and of fire, because by a *pillar* is signified firmament, which supports, as Jer 1:18; Psalm 75:3; Rev 3:12; Job 9:6; and it is predicated of the natural principle, because the natural principle is like a firmament or basis to the spiritual; for the spiritual closes in the natural, and there rests; hence it is that the feet of the angel descending from heaven appeared as *pillars* of fire, Rev 10:1, for by feet is signified the natural principle, AC 2162, 3147. AC 8106.

The reason why JEHOVAH, or the LORD, appeared or went before in a *pillar* of a *cloud* by day, and in a *pillar* of *fire* by night, was because by those things was represented the state of heaven, for in heaven there are perpetual variations and changes of state, for the angels are continually perfecting, which cannot in any way be effected without perpetual changes of states; in general those variations and changes are as the vicissitudes of times in the world, namely as the vicissitudes of the times of the year, which are spring, summer, autumn, winter, and again spring; and as the vicissitudes of the times of the day which are morning, mid-day, evening, night, and again morning; when it is morning and mid-day there, there is illustration of the understanding from the LORD, but on this occasion the illustration is tempered by the obscurity of truth, as by a cloud, and when it is evening and night there, they have obscurity of understanding, but this is tempered of the LORD by the good of love, as by a fire which illuminates. These are the things which were represented by the *pillar* of a *cloud* by day, and the *pillar* of *fire* by night, attendant on the sons of Israel in the wilderness. AC 8108.

# PSALM 100

A Psalm of confession, or thanksgiving.

1. Make a joyful noise to JEHOVAH, all the earth.
2. Serve JEHOVAH with gladness; enter into his presence with a song.
3. Know you, that it is JEHOVAH who is GOD; he has made us, and not we ourselves; we are his people, and the sheep of his pasture.
4. Enter into his gates with thanksgiving, into his courts with praise; be thankful to him, bless his name!
5. For JEHOVAH is good; his mercy is everlasting, and his truth to all generations.

## The Internal Sense

Celebration of the LORD, that he is to be worshiped from the heart because he is the former of the church, verses 1 to 3; that he is to be approached through the truths of the Word, and acknowledged, verses 4, 5.

## Exposition

Verses 1 to 5. *Make a joyful noise to JEHOVAH, all the earth*, etc, etc. where it is manifest what is meant by *confessing* and *confession*, or *thanksgiving*, namely that it is to acknowledge JEHOVAH or the LORD, and the things belonging to him; hence also it is evident, that *confession* involves the celestial principle of love; and the genuine *confession*, or that which is from the heart, can only be made from good, the *confession* which is from truth being called the voice of singing, the voice of them who sport, and who play on instruments. AC 3880.

Verse 3. *Know you, that it is JEHOVAH who is GOD; he has made us, and not we ourselves; we are his people, and the sheep of his pasture*. *Pasture*, in this passage, denotes the truths in which man is instructed, and such things as relate to spiritual life; for spiritual life is of such a nature, that if that *pasture* fail, it grows languid, and as it were lean, like the body when deprived of food. That *pasture* denotes the good and truth which recreate and sustain the soul and spirit of man, is clear from the LORD'S words in John, "I am the door, by me if any one enter in, he shall be saved, and shall go in and out and find *pasture*," where *pasture* denotes the goods and truths belonging to those who acknowledge the LORD, and seek life from him alone. AC 6073.

Verse 4. *Enter his gates with confession, (or thanksgiving), his courts with praise; confess to him, bless his name*, where *confession* and *confessing*, or *thanksgiving*, proceeds from the love of good, but *praise* and *blessing* from the love of truth. AC 3880. Real *confession* of the heart, inasmuch as it is grounded in celestial love, is in a general sense *confession*; the man who is in this *confession*, acknowledges that all good is from the LORD, and that all evil is from himself; and when he is in this acknowledgement, he is in a state of humiliation, for he acknowledges in such case, that the LORD is every thing belonging to him, and that he himself is respectively

nothing; and when *confession* is made from this state, it is then grounded in celestial love. AC 3880.

# PSALM 101

A Psalm of David.

1. I will sing of mercy and judgement; to you, O JEHOVAH, will I sing.
2. I will act wisely in the way of the upright; when will you come to me? I will walk within my house in the integrity of my heart.
3. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me.
4. A perverse heart shall depart from me; I will not know a wicked *man*.
5. Whoever secretly slanders his neighbour, him will I cut off; him that has a high look and a proud heart, I will not suffer.
6. Mine eyes shall be upon the faithful of the earth, that they may dwell with me; he that walks in the way of the upright, he shall serve me.
7. He who works deceit, shall not dwell within my house; he who speaks lies shall not abide before mine eyes.
8. In the morning will I cut off all the wicked of the earth; yea, I will cut off all the workers of iniquity from the city of JEHOVAH.

## The Internal Sense

Of a certain judgement by the LORD, that he is to be celebrated, verse 1; his integrity, and that he loves those who have integrity, verses 2, 3, 6, 7; that he rejects the wicked and the haughty, verses 4, 5; that the wicked will perish when the LORD comes, verse 8.

## EXPOSITION

Verses 1, 2. *I will sing of mercy and judgement, etc, etc.* From the contents of these verses it will appear, that a distinction is made between a *just man* and a *man of integrity*, or *uprightness*; for a *just man* has a respect to the love of charity, and a *man of integrity* has respect to the truth of charity; hence also it is evident that he is called *just* who does good, and he is called a *man of integrity* or of *uprightness* who does truth derived from good, which also is to do *justice* and *judgement*. AC 612.

Verse 5. *Whoever secretly slanders his neighbour, him will I cut off.* By *bearing false witness* in a natural sense, is not only meant to act in the character of a *false witness* but also to lie and to defame, or *to slander*. By *bearing false witness* in a spiritual sense is meant, to assert, and to persuade others, that what is false is true, and that what is evil is good, and *vice versa*: but in a supreme sense, by *bearing false witness*, is meant to blaspheme the Lord and the Word: these are what constitute the *bearing false witness* in a threefold sense. That these several kinds of *false witness* make a one with every man who acts as a *false witness*, who tells a lie, and defames his neighbour, may appear from what was shown in the "Doctrine concerning the Sacred Scripture," in relation to the threefold sense of all that is contained in the Word, SS 5, 6, 7, and 57. Inasmuch as a lie and truth are two opposites, it follows that so far as any one shuns a lie as sin, so far he loves truth. So far as any one loves truth, so far he is

desirous of knowing it, and so far he is affected in heart when he finds it; nor can any other attain to wisdom; and so far as he loves to do the truth, so far he is made sensible of the pleasantness of the light in which the truth is. The case is similar in respect to the subjects spoken of above; as in respect to sincerity and justice with him who shuns thefts of every kind; in respect to chastity and purity with him who shuns adulteries of every kind; and in respect to love and charity with him who shuns murders of every kind, etc. But he who is in the opposites, knows not any thing concerning these virtues; when yet they contain in them every thing that is any thing. *Doc. of Life*, DLife 87—89.

Verse 7. *He who works deceit shall not dwell within my house.* Where to *dwell* in the *house* of JEHOVAH, denotes to be and to live in the good of love, for this is the *house* of JEHOVAH. AC 3384.

Verse 7. *He who works deceit*; see Psalm 52:2, 3, 4, Exposition.

# PSALM 102

A Prayer for the afflicted when he is overwhelmed, and pours out his complaint before JEHOVAH.

1. Hear my prayer, O JEHOVAH, and let my cry come to you.
2. Hide not your face from me; in the day when I am in distress, incline your ear to me; in the day when I call, answer me speedily.
3. For my days are consumed like smoke; and my bones are burnt up like fire-wood.
4. My heart is smitten, and withered like grass; so that I forget to eat my bread.
5. Because of the voice of my groaning, my bones cleave to my flesh.
6. I am like the pelican of the wilderness; I am become like the owl of the desert.
7. I am sleepless, and am become as a lonely bird upon the house-top.
8. Mine enemies reproach me all the day; they that rave at me are sworn against me.
9. For I have eaten ashes like bread, and mingled my drink with weeping,
10. Because of your indignation and your anger; for you have lifted me up, and have cast me down.
11. My days are like a shadow that declines, and I am withered like grass.
12. But you, O JEHOVAH, abidest for ever, and your remembrance from generation to generation.
13. You shall arise, and have mercy upon Zion; for the time to favour her, yea, the appointed time is come.
14. For your servants take pleasure in her stones, and have compassion on her dust.
15. So the nations shall fear the name of JEHOVAH, and all the kings of the earth your glory.
16. When JEHOVAH shall have builded up Zion, he will appear in his glory;
17. He will regard the prayer of the destitute, and not despise their prayer.
18. This shall be written for the generation to come; and the people, which shall be created, shall praise JAH.
19. For he has looked down from the height of his sanctuary; from heaven has JEHOVAH beheld the earth;
20. To hearken to the groaning of the prisoner; to set at liberty the sons of death.
21. To declare in Zion the name of JEHOVAH, and his praise in Jerusalem;
22. When the peoples are gathered together, and the kingdoms to serve JEHOVAH.
23. He has afflicted my strength in the way; he has shortened my days.
24. I said, O my GOD, take me not away in the half of my days! your years are throughout all generations.
25. Of old have you laid the foundation of the earth, and the heavens are the work of your hands.
26. They shall perish, but you shall endure; yea, they all shall grow old like a garment, like a clothing shall you change them, and they shall be changed.
27. But you are the same, and your years shall not end.
28. The sons of your servants shall dwell *in the land*, and their seed shall be established before you.

## The Internal Sense

A prayer of the LORD when he was in temptations even to despair, which state is described, verses 1 to 11; that nevertheless they who are out of the church expect mercy, that they may become a church, verses 12 to 18; that he will hear them, and have mercy, that out of them a church may be formed, verses 19 to 22; that He may not sink under temptations before that time, verses 23, 24; lest thereby the church and the heavens should perish, but they will be established, verses 25 to 28.

### EXPOSITION

Verse 2. *Hide not your face from me in the day when I am in distress, etc.* It was said above that by the *faces* of JEHOVAH are signified the interior things of the Word, and of the church, and of worship; the reason is because the interior Divine things of the Word, of the church, and of worship, are all the Divine truths proceeding from the LORD, thus the LORD in heaven. What is here meant by the *faces* of JEHOVAH, every one may comprehend, namely the DIVINE BEING, or whatever is of the DIVINE BEING, thus mercy, peace, and all good, but in the universal sense the Divine truth, since in the Divine truth is all good; both with man and with angels there is Divine good and Divine truth, and without the latter there is not the former; for truth is the recipient of good, hence therefore it follows that if Divine good is not in Divine truth, there the *faces* of JEHOVAH are not. AC 10579.

Hence also it may be known what is signified by *hiding* or concealing the *faces*, when it relates to JEHOVAH or the LORD, namely that it is to leave man in his own selfhood, and thence in the evils and falsities which arise from his selfhood; for man considered in himself is nothing but what is evil and false, and is withheld from evils and falsities by the LORD that he may be in good, which is effected by an elevation out of the selfhood. AE 412.

That to *hear* in a supreme sense denotes Providence, and that to *see* denotes foresight, appears from those passages in the Word, in which eyes and also ears are predicated of JEHOVAH or the LORD. AC 3869.

Verse 3—5. *My bones are burnt up like firewood.* For the spiritual signification of *bones*, see Psalm 34:20, Exposition.

Verse 9. *For I have eaten ashes like bread, etc.* What these words signify, is evident from what was said just above, AC 7519, namely that by truth from the DIVINE BEING, which is represented by Moses, the falsities of the lusts of those who infest are shown and manifested in heaven, whence the presence of heaven, and from presence the existence of such things amongst the evil, as are signified by the ulcers. That *ashes* denote what is false, may be confirmed from the passages where they are mentioned. AC 7520.

Verse 14. *For your servants take pleasure in her stones, etc, etc.* By the *stones* of Zion, in which the *servants* of JEHOVAH *take pleasure*, are understood Divine truths, for by Zion, to which JEHOVAH shall be merciful, is meant the church which is in celestial love. AE 717.



Verses 14, 15, 16, 17, 22, 23. *You shall arise and have mercy upon Zion, etc. etc.* Those words relate to the coming of the LORD, and to the redemption of the faithful by him; his coming is signified by the *time to have mercy upon her*, and by the *appointed time*; the truths to be restored are signified by the *stones* in which the *servants take pleasure*; the establishment of the church and the worship of the LORD by Divine truths are described by what follows. AE 850.

By making *heaven* and *earth* in the Word is not meant the first creation itself of the visible *heaven* and *earth*, but the establishment of the church, and the regeneration of man; by *heaven* is meant its internal, and by *earth* its external; that this creation is meant, is manifest from the passages in the Word, where mention is made of *creating*, as in David, *the people who shall be created shall praise JAH*, Psalm 102:18; again, "You sendest forth your spirit, they are *created*, and you renewest the faces of the *earth*, Psalm 104:30. AC 10373.

By the *earth* which GOD formed, and by the *heavens* which are the work of his hands, which shall perish, is signified the same as by the former *earth*, and former *heaven* which passed away, see Rev 21:1; and since the face of the *earth* and of the *heavens* in the spiritual world is entirely changed in the day of the last judgement, and in the place of the former a *new earth* and *new heavens* will exist, therefore it is said, *that all will grow old as a garment, you shall change them as a clothing, and they shall be changed*; they are compared to *garments*, because *garments* signify external truths, belonging to those who were in the former *heaven* and in the former *earth*, which do not remain because they are not in internal truths; the state of Divine truth, which is to remain from the LORD to eternity, is signified by *you shall dwell, and you are the same, and your years shall not end*, where by the *years* of GOD are signified the states of Divine truth; *the sons of your servant shall dwell, and their seed shall be established before you*, signifies that angels and men, who are recipient of Divine truth, shall have eternal life, and that the truths of doctrine belonging to them will continue for ever; *the sons of the servants* of GOD are angels and men, who are recipient of Divine truth, and the truths of doctrine are *their seed*. AE 708.

Verse 18. *Shall praise JAH*, see Psalm 68:4, Exposition.

Verse 19. *For he has looked down from the height of his sanctuary, etc.* Where *sanctuary* denotes the heaven where the truth of faith is, hence the term GOD is applied and not JEHOVAH, also the term *king*, because the term GOD is used where truth is treated of, and the term JEHOVAH where good is treated of. AC 8330.

Verse 20. *To set at liberty the sons of death*, see Psalm 79:11, Exposition.

Verse 21. *The name of JEHOVAH*. What is properly meant by *the name of JEHOVAH*, see Psalm 79:9, Exposition.

Verses 24 and 27. *I said, O my GOD, take me not away in the half of my days, etc. etc.* That year signifies an entire period of the church from beginning to end, and consequently that *year* signifies time or period within the general time or period, may appear from the passages in the Word, where mention is made of *years*. That *year* in an internal sense, does not signify *year*, may also appear from this consideration, that the angels, who are in the internal sense of the Word, cannot form an idea of any *year*,

but inasmuch as *year* denotes a full period of time in the natural world, therefore instead of *year* they have an idea of what is full in respect to states of the church, and of what is external in respect to the states of heaven, times with them denoting states. AC 2906.

Some total period in the Word is marked either by a *day*, or by a *week*, or by a *month*, or by a *year*; yea, if it was even a hundred or a thousand *years*, as *day* in the first chapter of Genesis in which was signified the regeneration of man in the most ancient church, for a *day* and a *year* signify nothing else in the internal sense but time, and because they signify time, they signify state, wherefore a *year* is applied to denote time and state in the Word throughout. AC 893.

# PSALM 103

*A Psalm of David.*

1. Bless JEHOVAH, O my soul, and all that is within me, bless his holy name!
2. Bless JEHOVAH, O my soul, and forget not all his benefits.
3. Who forgives all your iniquities; who heals all your diseases;
4. Who redeems your life from the pit; who crowns you with mercy and tender compassions;
5. Who satisfies your mouth with good, so that your youth is renewed like the eagle's.
6. JEHOVAH does justice and judgement for all the oppressed.
7. He made known his ways to Moses, his doings to the sons of Israel.
8. JEHOVAH is merciful and gracious, slow to anger, and of great mercy.
9. He will not chide to eternity, neither will he keep his *anger* for ever.
10. He has not dealt with us according to our sins, nor recompensed us according to our iniquities.
11. For as high as the heavens are above the earth, so great is his mercy towards them that fear him.
12. As far as the east is from the west, so far has he removed our transgressions from us.
13. Like as a father pities his children, so JEHOVAH pities them that fear him.
14. For he knows our frame; he remembers that we are dust.
15. As for man, his days are as grass; as a flower of the field so he flourishes.
16. For the wind passes over it, and it is no more, and the place thereof shall know it no longer.
17. But the mercy of JEHOVAH is from everlasting to everlasting upon them that fear him, and his justice to children's children.
18. To those who keep his covenant, and to those who remember his commandments to do them,
19. JEHOVAH has established his throne in the heavens; and his kingdom rules over all.
20. Bless JEHOVAH, you, his angels, you mighty in strength, who execute his Word, hearkening to the voice of his Word.
21. Bless JEHOVAH, all you, his hosts! you, his ministers, who do his pleasure.
22. Bless JEHOVAH all you his works, in all places of his dominion: bless JEHOVAH, O my soul!

## The Internal Sense

Celebration of the LORD for redemption and reformation, verses 1 to 7; out of mercy because he knows the infirmities of man, verses 8 to 18; that the heavens and the earth are his, wherefore he is to be celebrated, verses 19 to 22.

## Exposition

Verse 1. *Bless* JEHOVAH, *O my soul*. As the Psalmist here addresses his *soul*, or *his internal man*, it may be well to state in this place the true doctrine concerning the Internal and the External man, or mind. Man is so created as to be, at one and the same time, in the spiritual world, and in the natural world: the spiritual world is that in which angels are, and the natural world is that in which men are. And because man is so created, therefore he is endowed with an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

Every man has an internal and an external; but there is a difference in this respect between the good and the evil. The internal with the good is in heaven and its light, and the external is in the world and its light, which light with them is illuminated by the light of heaven, so that with them the internal and the external act in unity, as the efficient cause and the effect, or as what is prior and what is posterior. But with the evil the internal is in the world and its light, as is also the external; wherefore they see nothing from the light of heaven, but only from the light of the world, which light they call the light of nature: hence it is that the things of heaven are to them in darkness, whilst the things of the world are in light. It is therefore manifest that the good have an internal man and an external man, but that the evil have no internal man, but only an external.

The internal man is what is called the spiritual man because it is in the light of heaven, which light is spiritual; and the external man is what is called the natural man because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man as to each: but the man whose internal is not in the light of heaven, but only in the light of the world, in which is also his external, is a natural man as to each. The spiritual man is what is called in the Word alive, but the natural man is what is called dead.

The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally, but when he thinks naturally his spiritual thought flows in into the natural, and is there perceived. But the man whose internal, together with his external, is in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually, is to think of things as they essentially are, to see truths from the light of truth, and to perceive goods from the love of good: also to see the qualities of things, and to perceive their affections, abstractedly from matter: but to think materially, is to think, see, and perceive them together with matter, and in matter, thus in a gross and obscure manner respectively.

The internal spiritual man, regarded in himself, is an angel of heaven; and also, during his life in the body, notwithstanding his ignorance of it, is in society with angels; and after his separation from the body he comes amongst them. But the merely natural internal man, regarded in himself, is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, but with those who are in hell; amongst whom he also comes after his separation from the body.,

The interiors which are of the mind, with those who are spiritual men, are also actually elevated towards heaven, for that is what they primarily regard; but the interiors which are of the mind with them who are merely natural, are turned to the world because that is what they primarily regard. The interiors which are of the mind [*mens*] are turned with every one to that which he loves above all things; and the exteriors which are of the mind [*animus*] are turned the same way as the interiors.

They who have only a common [or general] idea concerning the internal and external man, believe that the internal man is what thinks and wills, and that the external is what speaks and acts because to think and to will is internal, and to speak and to act it external: but it is to be observed, that when man thinks intelligently, and wills wisely, he then thinks and wills from a spiritual internal; but when man does not think intelligently and will wisely, he thinks and wills from a natural internal. Of consequence, when man thinks well concerning the Lord and those things which are of the Lord, and well concerning his neighbour and those things which are of his neighbour, and wills well to them, he then thinks and wills from a spiritual internal because he then thinks from the faith of truth and from the love of good, consequently from heaven: but when man thinks ill concerning them, and wills ill to them, he then thinks and wills from a natural internal, because he thinks and wills from the faith of what is false and from the love of what is evil, consequently from hell. In short, so far as man is principled in love to the Lord, and in love towards his neighbour, so far he *is* in a spiritual internal, from which he thinks and wills, and from which also he speaks and acts: but so far as man is in the love of self, and in the love of the world, so far he is in a natural internal, from which he thinks and wills, and from which also he speaks and acts.

It is so provided and ordered by the Lord, that so far as man thinks and wills from heaven, so far his internal spiritual man is opened and formed; it is opened into heaven even to the Lord, and it is formed according to those things which are of heaven. But on the contrary, so far as man does not think and will from heaven, but, from the world, so far his internal spiritual man is shut, and his external is opened; it is opened into the world, and it is formed according to those things which are of the world.

They with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and are thence in intelligence and wisdom; these see truth because it is truth, and perceive good because it is good. But they with whom the internal spiritual man is shut, do not know that there is an internal man, and much less what the internal man is; neither do they believe that there is a Divine, nor that there is a life after death, consequently they do not believe the things which are of heaven and the church; and for as much as they are only in the light of the world and in illumination thence, they believe in nature as the Divine, they see the false as truth, and they perceive evil as good.

He whose internal is so far external, that he believes nothing but what he can see with his eyes and touch with his hands, is called a sensual man; this is the lowest natural man, and is in fallacies concerning all the things which are of faith and the church. There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them; but here I design to recite some of the fallacies in spiritual things. They who think from the fallacies of the senses, cannot understand,

1. That man after death can appear as a man; nor that he can enjoy his sense as before; nor consequently that angels have such a capacity.
2. They think, that the soul is only a vital something, purely etherial, of which no idea can be formed.
3. That it is the body alone which feels, sees, and hears.
4. That man is like a beast, with this difference only, that he can express his thoughts by speech.
5. That nature is all, and the first source from which all things proceed.
6. That man imbues sciences and learns to think by an influx of interior nature? and its order.
7. That there is no spiritual principle, and if there be, that it is a purer natural principle.
8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honour, or gain.
9. That conscience is only a disease of the mind proceeding from the infirmity of the body, and from misfortunes,
10. That the divine love of the Lord is the love of glory.
11. That there is no Providence, but that all things come to pass from self derived prudence and intelligence.
12. That honour and riches are real blessings bestowed by God: not to mention many other things of a similar nature.

Such are the fallacies of the senses in spiritual things. Hence it may appear, that celestial things cannot be comprehended by them who are merely natural and sensual; they are merely natural and sensual, whose internal spiritual man is shut, and whose natural man only is open.

The internal and external which have been treated of, are the internal and external of the spirit of man; his body is only an additional external, within which they exist; for the body does nothing from itself, but from its spirit which is in it. It is to be observed that the spirit of a man, after its separation from the body, thinks and wills, speaks and acts, the same as before; to think and to will is its internal, and to speak and to act is its external; concerning which, see the Treatise on Heaven and Hell, HH 234 to 245, 265 to 275, 432 to 444, 453 to 484. *NJHD* 36—46.

Verse 3. *Who forgives all your iniquities.* How *sins* or *iniquities* are forgiven, see Psalm 51:2, Exposition.

Verse 3. *Who heals all your diseases.* Whence *diseases* originate, see Psalm 38:5, 7, 11, Exposition.

Verse 4. *Who redeems your life from the pit.* As to what concerns *redeeming*, in the proper sense it signifies to restore and appropriate to himself what had been his own, and is predicated of slavery, of death, and of evil; when of slavery, they are meant who have been made slaves, in the spiritual sense, who are enslaved to hell; when of death, they are meant who are in damnation; and when of evil, as in the present case, they are meant who are in hell, for the evil, from which the angel redeems, is hell. Inasmuch as the LORD delivered man from these things, by making the Human principle in himself Divine, therefore his Divine Human principle is what in the Word is called REDEEMER, as in Isaiah, "I will help you, says JEHOVAH, and your *Redeemer*,

the Holy One of Israel;" Isaiah 41:14; again, "Thus says JEHOVAH, the *Redeemer* of Israel, his Holy One," Isaiah 19:16. But that it is JEHOVAH himself in the Divine Human principle, is manifest from the following passages, "Thus says JEHOVAH, the King of Israel, and his *Redeemer*; JEHOVAH of Hosts, I am the First, and I am the Last, and besides me there is no GOD;" 45:6; and in David, "JEHOVAH, who *redeems* my life from the pit;" from which passages it is evident, that by JEHOVAH in the Word no other is meant than the LORD, and JEHOVAH the *Redeemer* is his Divine Human principle. AC 6231.

To *redeem* from the *pit* denotes to deliver from damnation, which is signified by the *pit*. The reason why to *redeem* signifies to rescue from evils and to deliver from falsities, and also to rescue and deliver from hell is because from hell all evils and falsities belonging to man have their rise, and since these are removed by reformation and regeneration by the LORD, reformation and regeneration are also signified by *redeeming* or by *redemption*. AE 328.

Verse 5. *Who satisfies your mouth with good, so that your youth is renewed like the eagle's*. By an *eagle* is signified intelligence, and hence may be manifest what is signified by the LORD'S words, when they questioned him concerning the last judgement in Luke, "The disciples said, Where LORD? He said to them, where the body is, there the *eagles* will be gathered together," Luke 17:37; by the *body* is there signified the spiritual world, where all men are together both good and bad, and by *eagles* are signified those who are in truths and who are in falsities, thus who are in true intelligence, and who are in false intelligence, the latter intelligence is from the selfhood of man, but true intelligence is from the LORD by the Word. AE 281.

Verse 8. JEHOVAH *is merciful and gracious*. They who are in the LORD'S spiritual kingdom speak of *favour* or *grace*, and they who are in the LORD'S celestial kingdom speak of *mercy*. Unless such was the difference between *favour* and *mercy*, no mention would have been made of *doing favour* and *doing mercy*. AC 10577

Inasmuch as there are two principles to which all things of the church have reference, namely love and faith, and whereas *mercy* is of love, and *favour* or *grace*, and also truth is of faith, therefore in the Word it is called *mercy*, *and favour*, or *grace*, when the LORD is implored, and *mercy* and truth when the LORD is described. AC 10577.

Verse 21. *Bless JEHOVAH, all you, his hosts, etc*. Inasmuch as truths and goods are the *armies* or *hosts* of JEHOVAH, therefore the angels are called his *armies*, where it is said, "Bless JEHOVAH, you his angels, mighty in strength," where angels are called *armies* from the truths and goods in which they are principled; nor were the angels alone called the *armies* of JEHOVAH, but also the luminaries of heaven, as the sun, the moon, and the stars, and this because by the sun was signified the good of love, by the moon the good of faith, and by the stars the knowledges of good and truth; that those luminaries are called *armies*, is evident in the book of Genesis, "The heavens and the earth were finished, and all their *armies*, where by *armies* are meant all the luminaries of heaven, but in the internal sense, in which the new creation of man is there treated of, are meant truths and goods. AC 7988.

# PSALM 104

1. Bless JEHOVAH, O my soul! O JEHOVAH, my GOD, you are very great, you are clothed with glory and majesty.
2. Who covers himself with light as with a garment; who stretches out the heavens like a curtain;
3. Who lays the beams of his chambers in the waters; who makes the clouds his chariot; who walks upon the wings of the wind;
4. Who makes his angels winds, his ministers a flaming fire;
5. Who founded the earth upon its foundations; it shall never be moved.
6. You did cover it with the deep as with a garment; the waters stood above the mountains.
7. At your rebuke they fled! at the voice of your thunder they hastened away!
8. The mountains arose, the valleys sank down, to the place which you have founded for them.
9. You have set a boundary, they shall not pass over; they shall not return to cover the earth.
10. He sends forth springs into rivers; they run between the mountains.
11. They give drink to every beast of the field; the wild asses quench their thirst;
12. About them do the birds of the heavens dwell, from amidst the branches they utter their song.
13. He waters the mountains out of his chambers; the earth is satisfied with the fruit of your works.
14. He causes the grass to grow for the cattle, and herb for the service of man, that he may bring forth bread out of the earth;
15. And wine which gladdens the heart of man; he makes his face to shine with oil, and with bread does *he* support the heart of man.
16. The trees of JEHOVAH are full; even the cedars of Lebanon which he planted.
17. Wherein the birds make their nests; the stork makes the fir-trees her house.
18. The lofty mountains are a refuge for the wild goats, the rocks for the conies.
19. He made the moon for the appointed seasons; the sun knows his setting.
20. You make darkness and it is night, when all the beasts of the forest creep forth.
21. The young lions roar after their prey, and seek their food from GOD;
22. The sun arises, they gather themselves together, and lie down in their dwellings.
23. Man goes forth to his work, and to his labour until the evening.
24. How manifold are your works, O JEHOVAH! in wisdom have you made them all; the earth is filled with your riches.
25. This great and wide sea, wherein are things creeping innumerable, both small and great beasts.
26. There go the ships; that leviathan, which you have made to sport therein.
27. All these wait upon you, to give them their food in due season.
28. You give it to them, they gather it; you open your hand, they are filled with good.
29. You hide your face, they are troubled; you take away their breath, they die, and return to their dust.
30. You sendest forth your spirit, they are created, and you do renew the face of the earth.



31. The glory of JEHOVAH endures for ever; JEHOVAH rejoices in his works;
32. He looks down upon the earth, and it trembles; he touches the mountains, and they smoke!
33. I will sing to JEHOVAH, while I live; I will sing praise to my GOD, while I have my being
34. May my meditation be pleasing to him! I will be glad in JEHOVAH.
35. Sinners shall be consumed out of the earth, and the wicked shall be no more: bless JEHOVAH, O my soul! HALLELUJAH!

## The Internal Sense

Celebration of the LORD, because from him are Divine truths from the Word, verses 1 to 4; of the literal sense of the Word, upon which the church is founded, verses 5 to 9; that from there all may be instructed, each according to the state of his understanding, verses 10 to 23; that from there are the knowledges of truth and goodness, of which consists spiritual nourishment, verses 24 to 30; that the good may be saved, and that the wicked may perish, verses 31 to 35.

## Exposition

Verse 1. *O my soul*, see Psalm 103:1, Exposition.

Verses 1 to 9. JEHOVAH *my GOD, you are very great, you are clothed with glory and majesty, etc. etc.* The *glory* and *majesty* with which JEHOVAH, that is, the LORD, *clothes* himself, is Divine truth; the *light* with which he is *covered as with a garment*, is the Divine truth, such as it is in heaven and in the church; that this truth in the world is *light*, see what is cited above, AC 9429; *the chambers of which he lays the beams in the waters*, are the heavenly societies, and the *waters* are truths; *the clouds which he makes his chariot*, are truths from which doctrine is derived; the *earth*, concerning which it is said that it is *founded* upon its *foundations*, and that *it shall never be moved*, is the church; the *foundations* on which it is *founded*, are truths in ultimates, such as are those of the Word in its literal sense, hence it is said, that *it shall never be moved*; the *deep*, or abyss with which it is *covered as with a garment*, is scientific truth for the natural man; hence is evident what is meant by the *boundary* which they may not *pass*, namely that it is the ultimate of truth divine into which the interior things close, and on which as on a prop or foundation they subsist and rest. AC 9433.

Verse 2. *He stretches out the heavens like a curtain. To cover himself with light as with a garment* denotes Divine truths; hence to *stretch out the heavens as a curtain* denotes to enlarge the *heavens* by the influx of truth divine, whence comes intelligence and wisdom. AC 9595.

Verse 3. *Who lays the beams of his chambers in the waters, who makes the clouds his chariot, who walks upon the wings of the wind.* By *waters*, *clouds*, and *wings of the wind* is signified Divine Truth in ultimates, which *is* as the truth, or the sense of the letter of the Word; inasmuch as this is in ultimates, it is said that he *lays the beams of his chambers in the waters*, that he *makes the clouds his chariot*, that he *walks on the wings of the wind*; *waters* are truths in ultimates, in like manner *clouds* and *wings of the wind*; *chariot* is the truth of doctrine; that he makes his angels *winds* and his

ministers a flaming fire, signifies that he makes them to become receptions of Divine truth and Divine good; by angels are meant those who are in the LORD'S spiritual kingdom, who as being receptive of Divine truth, it is said that he makes them *winds*, and by *ministers* are meant those who are in the Lord's celestial kingdom, who as being receptive of Divine good, it is said of them, that he makes them a *flaming fire*. AE 419.

In these few words are described heaven and the church, and at the same time doctrine from the Word, *he lays the beams of his chambers in the waters*, signifies that the LORD forms heaven and the church from Divine truths; *waters* signify Divine truths, the chambers of JEHOVAH signify the heavens and the church, and to *lay beams* signifies to form; *he makes his clouds his chariot*, signifies doctrine from ultimate Divine truths; *clouds* are ultimate Divine truths, such as are in the sense of the letter of the Word, and *chariot* is doctrine; this is said because the all of the doctrine of the Word must be formed from the sense of the letter of the Word; *he walks on the wings of the wind*, signifies life from spiritual influx; *to walk*, signifies to live, and when it relates to the Lord, signifies life itself; the *wings of the wind* are the spiritual things of the Lord. AE 594.

Verse 3. *Who walks upon the wings of the wind*. That *wings* denote truth divine, is manifest from the following passages: "They that wait on JEHOVAH are renewed in strength, they ascend on *wings* as eagles," Isaiah 11:31; and in David, "GOD rode upon the clouds and did fly, he was carried on the *wings* of the *wind*" Psalm 18:10. Psalm 104:3, speaking of the Divine truth and its power. AC 8764.

Verse 4. JEHOVAH *makes his angels winds; his ministers a flaming fire*. That *fire* signifies love, is evident from these words; that he *makes his angels winds* signifies that he *makes* them receptive of Divine truth, consequently Divine truths; and that he makes *his ministers a flaming fire* signifies that they are receptive of Divine good, consequently that they are Divine goods; that by *angels* in the Word is meant the LORD as to Divine truth, and in a respective sense are meant the recipients of Divine truth from the LORD, may be seen above, AE 130, 200; and that by *ministers* are signified the recipients of Divine good, which is of the Divine love, may be seen also above, AE 155; hence it is evident that by *flaming fire* is signified the good of love. AE 504.

Verses 10, 11, 12. *He sends forth springs into rivers, they run between the mountains. They give drink to every beast of the field; the wild asses quench their thirst. About them do the birds of the heavens dwell, from amidst the branches they utter their song*. To send forth *springs* into *rivers* signifies to give intelligence by truths from the Word; *they run between the mountains* signifies that they must be from the good of love; *springs* are truths from the Word, *rivers* are those things which are of intelligence, *mountains* are the goods of love; the instruction of those who are in the good of the church, is signified by *giving drink to the beasts of the fields*; the instruction of those in the church who desire truths is signified by *the wild asses quenching their thirst*; that hence the understanding is perfected, is signified by the *birds dwelling* near them; by the *beasts of the fields* in a spiritual sense are meant the nations which are in the good of life; by *wild asses* are signified natural truths, by *thirst* desire for truths, and by the *birds* of the heavens are signified thoughts grounded in understanding. AE 423.

*Springs* or fountains signify knowledges, *beasts of the field* goodness, *wild asses* rational truths. AC 1949.

*Springs* or fountains denote truths; *mountains* the love of good and of truth; to afford *drink* is to instruct; the *beasts of the field* are those who live thereby; the *wild asses* are those who are principled only in rational truth. AC 2702.

Verse 13. *He waters the mountains out of his chambers; the earth is satisfied with the fruit of your works.* To *water the mountains* in the spiritual sense is to bless those who are principled in love to the LORD, and in love towards their neighbour; that *mountain* denotes the celestial principle of love, see AC 795; hence out of *his chambers* denotes from the interiors of heaven. AC 5694.

Such things would not have been said in the Divine Word, unless each of them had been correspondences of spiritual and celestial things, and hence holy, for otherwise what had been meant by rivers from springs, by going among the mountains, by affording drink to the wild beast of the field, by the wild asses thence quenching their thirst, and by the birds of the heavens dwelling near them, and uttering their song among the branches; but when by springs are meant the truths of the Word, by rivers intelligence thence derived, by mountains the good things of love, by the wild beasts of the field the affections of truth, by the wild asses the rational principle, and by birds of the heavens knowledges from Divine truths, in this case the *Word* is holy and Divine, which otherwise would be merely huma. AE 1100.

It is to be noted that in several passages, at one time mention is made of *beasts*, and at another time of *wild beasts*, and that by *wild beasts* is not meant *wild beasts* in that sense in which it is generally received, for *wild beast* in the Hebrew tongue is derived from an expression which signifies *life*, hence instead of *wild beasts* in certain passages it would have been better called *animal*, which may also appear from this, that the *four animals*, in which the cherubs were seen, by which is signified Divine providence and protection, in Ezekiel i to x, are called *wild beasts*, in like manner by John in the Apocalypse, where the subject treated of is concerning the *four animals* about the throne, by which are also meant *cherubim*; still however in the Word a distinction is clearly made between *beasts* and *wild beasts*, and by *beasts* are signified the affections of the natural man, which are of his will, and by *wild beasts* the affections of the natural man, which are of his understanding. AE 650. See Psalm 50:10, Exposition.

Verse 14. *He causes the grass to grow for the cattle, and herb for the service of man, that he may bring forth bread out of the earth.* Here also *grass* denotes the produce of the field, and by it in the internal sense is there signified truth. AC 7571.

Verses 14, 15. *Bread,—wine.* Few know what is meant by the *bread* and *wine* in the Holy Supper. The Holy Supper was instituted by the LORD, that by means thereof there may be conjunction of the church with heaven, thus with the LORD: it is therefore the most holy thing of worship.

But in what manner conjunction is effected by it is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond the external sense, which is the sense of the letter. From the internal

or spiritual sense of the Word it is known what is signified by body and blood, and what by *bread* and *wine*, also what is signified by eating.

In that sense, the body or flesh of the LORD is the good of love, as is the *bread* likewise; and the blood of the LORD is the good of faith, as is the *wine* likewise; and eating is appropriation and conjunction. The angels who are attendant on man when he receives the sacrament of the supper, understand those things in no other manner, for they perceive all things spiritually; hence it is that a holy principle of love, and a holy principle of faith then flows in with man from the angels, thus through heaven from the LORD; hence a conjunction takes place.

From these considerations it is evident, that when man takes the *bread*, which is the body, he is conjoined to the LORD by means of the good of love to him from him; and when he takes the *wine*, which is the blood, he is conjoined to the LORD by means of the good of faith in him from him. But it is to be noted, that conjunction with the LORD by means of the sacrament of the holy supper takes place solely with those who are in the good of love to, and faith in the LORD from the LORD: with these, there is conjunction by means of the Holy Supper; with others, there is presence but not conjunction.

Besides, the Holy Supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, *bread*; hence also the Holy Supper is the completion [or fullness] of that representative worship. NJHD 210—214.

Verses 16, 17. *The trees of JEHOVAH are full; the cedars of Lebanon which he has planted. Wherein the birds make their nests; the stork makes the fir-trees her house. The trees of JEHOVAH and the cedars of Lebanon denote the spiritual man, birds denote his rational or natural truths, which are a kind of nest.* AC 776.

Verse 19. *He made the moon for the appointed seasons; the sun knows his setting.* Where the *moon* denotes intelligence, and the *sun* wisdom from the LORD; *the setting of the sun* denotes the obscurity of each principle; to *make darkness and it is night* denotes the moderating a state of obscurity; for, that the angels have changes of state between the highest degree of light and a less degree, or between the highest degree of wisdom and a less degree, and that these changes of state are as the morning when the *sun* rises, and as mid-day when he is in his meridian height, and as the evening when he sets, and afterwards as morning again, by the Divine mercy of the LORD will be shown elsewhere. AC 3623. See also the Work on Heaven and Hell, 154,—161.

Verses 21, 22. *The young lions roar after their prey, and seek their food from GOD; the sun arises, they gather themselves together, and lie down in their dwellings.* By these words is described the state of the angels of heaven when they are not in a state of intense love and of wisdom thence derived, and when they return into that state; the former state is described by the *young lions roaring for their prey*, and by *seeking their food from GOD*; the latter state is described by the *sun arising*, and their *being gathered together*, and *lying down in their dwellings*; by the *young lions* are understood the angels of heaven; by *roaring* is understood desire, by *prey and food* the good which is of love, and the truth which is of wisdom; by *the sun arising* is

understood the LORD as to love, and thence wisdom; by *being gathered together*; their returning into a celestial state, and by *lying down in their dwellings*, a state of tranquillity and peace, concerning these two states of the angels of heaven, see the Work on Heaven and Hell, 154 to 161. Not only the angels, but the LORD himself is called a *lion*; "Behold, the *lion* has conquered, who is of the tribe of Judah, the root of David," Apoc 5:5. AE 278.

Verses 24, 25, 26, 27. *How manifold are your works, O JEHOVAH! in wisdom have you made them all; the earth is full of your riches. This great and wide sea, wherein are things creeping innumerable; both small and great beasts. There go the ships; that leviathan, which you have made to sport therein. All these wait upon you, that you may give them their food in due season.* In this passage is not meant the *sea*, neither are meant *creeping things*, *animals*, *leviathan*, and *ships*, but such as appertain to the man of the church, for *these wait for JEHOVAH*; by the *great and wide sea* is signified the external or natural man, who receives goods and truths scientifically, *great* being predicated of good, and *wide* of truth; by *creeping things* are signified living scientifics; by *great and small animals* are signified the knowledges of good and truth of every kind, superior and inferior, also in general and specifically; by *ships* are signified doctrinals; by *leviathan* all things of the natural man in the complex, who is said to *sport* in the *sea*, from the delight of knowing and thence growing wise; since man by virtue of those things is affected with the desire of knowing and of understanding, it is said, *all things wait for you, that you may give them their food in due season*, to *wait* signifies to desire, and *food* signifies science and intelligence, for man of himself does not desire them, but by virtue of those things which appertain to him from the LORD, although it appears as if man did it of himself. AE 514.

Verse 25. *Things creeping innumerable*; see Psalm 69:34, Exposition.

Verse 26. *Leviathan which you have made to sport therein.* He who does not know that there is a spiritual sense in singular the things of the Word, knows no otherwise than that by the *sea* and by the *ships* in this passage are meant the *sea* and *ships*, and by *leviathan* the whales that are therein, and by *sporting* their consociations; but the Word, which as to every iota is divine, does not consist in such things; but when the spiritual things which are signified are understood in their stead, then it becomes divine; *sea* in the internal sense denotes the congregation of scientific truths, thus what is external with man, and in the church; *leviathan* denotes the scientific principle in general, and *sporting* denotes the delight thence derived. AC 10416.

Verses 27, 28. *All these wait upon you, that you may give them their food in due season*, etc. In this passage celestial and spiritual *food* is meant in the internal sense, when the material is meant in the sense of the letter; hence it is evident how the interior and exterior things of the Word, or the things which are of the spirit therein, and the things which are of the letter, correspond to each other, so that whilst man understands them according to the sense of the letter, the attendant angels understand the same according to the spiritual sense; thus the Word was written, not only to be serviceable to the human race, but also to heaven, on which account all the expressions therein are significative of heavenly things, and all the things are representative thereof, and this even to the smallest jot and tittle. AC 5149.

Verses 28, 30. *You give it to them, they gather it; you open your hand, they are filled with good, you sendest forth your spirit, they are created, and you renewest the face of the earth.* That to *create* here denotes to reform is evident, for by *giving to them* and by *their gathering* is signified that they receive truths which are given by the LORD; by *you open your hand, they are filled with good*, is signified that they receive the good which flows in from the LORD; by *you sendest forth your spirit, they are created*, is signified that they are reformed as to life according to Divine truth; and by *you renewest the face of the earth*, is signified the establishment of the church. AE 294.

Verse 29. *You hide your face, they are troubled, etc.* What is here meant by the *face of JEHOVAH*, every one may comprehend, namely the DIVINE BEING, and whatever is of the DIVINE BEING, thus mercy, peace, and all good, but in the universal sense the Divine truth, since in the Divine truth is all good; both with man and with angels there is Divine good in Divine truth, and without the latter there is not the former; for truth is the recipient of good, thus also of mercy and of peace; hence now it follows, that where Divine good is not in Divine truth, there the *faces* of JEHOVAH are not. AC 10579.

Verse 30. *You sendest forth your spirit, they are created, etc.* That by the *wind of JEHOVAH*, or his *breath*, or *spirit*, is signified the *life* which is of heaven, and which is of man who is in heaven, that is, of a regenerate man, is manifest from these words, the reason why the *wind* of the nostrils of JEHOVAH or the LORD denotes heaven is because by it is meant the *breath of life*, thus *life* divine, and as this constitutes the *life* of heaven, by the *wind* of the nostrils of JEHOVAH is signified heaven. AC 8286.

By making heaven and *earth* in the Word is not meant the first *creation* itself of the visible heaven and *earth*, but the establishment of the church, and the regeneration of man therein; by heaven is meant his internal, and by *earth* his external; that this *creation* is meant, is manifest from the passages in the Word, where mention is made of *creating*, as in David, "You sendest forth your spirit, they are *created*, and you renewest the face of the *earth*." Psalm 104:30. AC 10373.

To be *created* denotes to be *created* anew, that is, to be regenerated. AC 10570.

Concerning *regeneration*, or being *created anew*, see Psalm 87:5, Exposition.

# PSALM 105

1. O give thanks to JEHOVAH; call upon his name; make known among the peoples his doings.
2. Sing to him, sing psalms to him; tell of all his wonderful works.
3. Glory in his holy name; let the heart of those who seek JEHOVAH rejoice.
4. Seek you JEHOVAH and his power; seek his face continually.
5. Remember his wonders which he has done, his miracles, and the judgements of his mouth.
6. You seed of Abraham, his servant, you sons of Jacob, his chosen.
7. JEHOVAH himself is our GOD, his judgements are in all the earth.
8. He has remembered his covenant for ever, the Word which he commanded to a thousand generations.
9. Even the covenant which he made with Abraham, and his oath to Isaac.
10. Which he confirmed to Jacob for a statute, to Israel for an everlasting covenant;
11. Saying, Unto you will I give the land of Canaan, the portion of your inheritance.
12. When they were but few men in number; yea, very few, and sojourners therein;
13. When they went from one nation to another, from one kingdom to another people;
14. He suffered no man to oppress them; yea, he rebuked kings for their sakes, *saying*,
15. Touch not mine anointed, and do my prophets no harm.
16. When he called a famine upon the land; he broke the whole staff of bread;
17. He sent a man before them, even Joseph who was sold for a servant;
18. Whose feet they afflicted with fetters, his soul came into iron;
19. Until the time when his word came; when the saying of JEHOVAH tried him;
20. Then the king sent and loosed him, even the ruler of the peoples, and let him go free.
21. He made him lord over his house, and ruler overall his possessions;
22. To bind his princes at pleasure, and to teach his senators wisdom.
23. Israel came into Egypt, and Jacob sojourned in the land of Ham.
24. Then he greatly increased his people; and made them stronger than their adversaries;
25. Whose hearts he turned, so that they hated his people, and dealt craftily with his servants.
26. He sent forth Moses his servant, and Aaron whom he had chosen.
27. They showed amongst them his signs and wonders in the land of Ham;
28. He sent forth darkness and made it dark; and they rebelled not against his word.
29. He turned their waters into blood, and caused their fish to die.
30. Their land swarmed with frogs, even in the chambers of their kings.
31. He spoke and the fly came, and lice in all their borders.
32. He gave them hail for rain, and flaming fire in their land.
33. He smote their vines and their fig-trees; and broke in pieces the trees of their borders.

34. He spoke, and the locusts came, and caterpillars without number;
35. And they devoured all the herb in their land; they devoured the fruit of their ground.
36. He smote also all the first-born of their land, the beginning of all their strength,
37. But them he brought forth with silver and gold; and there was not one feeble person among his tribes.
38. Egypt was glad when they departed, for the dread of them had fallen upon them.
39. He spread out a cloud for a covering, and fire to give light by night.
40. They asked, and he brought quails, and he satisfied them with the bread of heaven;
41. He opened the rock and the waters gushed out, they ran through the desert places like a river;
42. For he remembered his holy promise, and Abraham his servant.
43. And he brought forth his people with joy, his chosen with gladness.
44. And gave them the lands of the nations, and they inherited the labour of the peoples.
45. That they might observe his statutes, and keep his laws. HALLELUJAH.

## The Internal Sense

Concerning the establishment of the church by the LORD, and the reformation of the natural man; celebration of the LORD by reason of his works for the establishment of the church, verses 1 to 7; of the establishment of the church in the beginning, and its protection from the falsities of evil, verses 8 to 15; when there was no longer any truth, verse 16; that the LORD came, and they afflicted him, verses 17, 18; who afterwards was made the GOD of heaven and earth, verses 19 to 22; thence they of the church were natural men, and in scienti-fics, verses 23, 24; wherefore their natural man was purged of falsities and evils of all kinds, which infested them, concerning which, verses 25 to 36; and afterwards they had truth, and goodness, and protection from falsities, verses 37 to 41; which makes them to become a church, verses 42 to 45.

## Exposition

Verses 2 to 6. *Sing to him, sing psalms to him, tell of all his wonderful works, glory in his holy name, let the heart of those who seek JEHOVAH rejoice. Seek you JEHOVAH and his power, seek his face continually; remember his wonders which he has done, his miracles, and the judgements of his mouth, etc.* That by these words is signified that from the LORD are all the means productive of *power*; appears from the signification of *wonderful works* and *miracles*, as denoting the means of Divine *power*. The reason why *wonderful works* denote the means of Divine *power* is because by these men were led to believe that JEHOVAH was the supreme GOD, yea, that there was no GOD besides him, consequently that he alone was to be worshiped; and they who were in this truth were next introduced into the truths which teach the worship of him, which truths are the means of *power*; for all *power* in the spiritual sense is in the truths which are from the LORD; for *power* in the spiritual sense consists in shunning and ejecting from ourselves the infernal crew, which is effected solely by truths:



hence now it is, that by *doing what is wonderful* is signified that from the LORD are all the means productive of *power*. AC 8304.

Verse 4. That the *face* of JEHOVAH or of the LORD is mercy, may be evident from the Word, for the *face* of JEHOVAH or the LORD in a proper sense, is the Divine love itself, and because it is the Divine love, it is of mercy, for mercy is grounded in love towards the human race beset with so great misery. AC 5585.

Verse 6. *You seed of Abraham his servant, you sons of Jacob his chosen*. By *Abraham his servant* is meant the LORD as to the Divine Human principle; in like manner also the LORD as to the Divine Human principle, is meant by *Israel his servant*, by *Jacob his servant*, and by *David his servant*. AC 3441.

Verse 9. By *confirmation* here, which is signified by an *oath*, is meant the LORD'S conjunction with those who are in his kingdom, for an *oath* is the *confirmation* of a *covenant*, and by *covenant* is signified conjunction. AC 3375.

Verse 16. *When he called a famine upon the land, he broke the whole staff of bread*. Inasmuch as *staff* signifies the power of Divine truth, it also signifies the power of resisting falsities and evils; by *breaking the staff of bread* is signified that good and truth in the church shall fail, for *bread* here signifies both. AE 727.

Verse 16. *When he called a famine upon the land; he broke the whole staff of bread*. That a *famine* signifies a scarcity of knowledge, appears from other parts of the Word, as in David, "Again when he called for a *famine* upon the land, he broke the whole staff of bread," where *to break the whole staff of bread*, signifies to be deprived of celestial food, for the life of good spirits and of angels is supported by no other food than by the knowledges of goodness and truth, and by goods and truths themselves, hence comes the signification of *famine* and of *bread* in the internal sense. AC 1460.

Inasmuch as by *bread* is signified the LORD, it denotes also the celestial things which appertain to love and which are of the LORD, for the LORD is the very celestial essential principle, because he is the very essential love, that is, the very-essential mercy; and in consequence thereof *bread* is also all that is celestial.

Verses 17 to 23. *He sent a man before them, even Joseph who was sold for a servant, whose feet they afflicted with fetters, his soul came into iron, until the time when his word came, when the saying of JEHOVAH tried him, then the king sent and loosed him, even the ruler of the peoples, and let him go free; he made him lord over his house, and ruler over all his possessions, to bind his princes at pleasure, and to teach his senators wisdom; Israel came into Egypt, and Jacob sojourned in the land of Ham*. By *Joseph* in this passage is described the LORD, how he was received when he came into the world, how he was tempted, and afterwards made LORD of heaven and earth, how he subjugated the hells, reduced the heavens to order, and established the church: how he was received and tempted is described by *Joseph's being sold for a servant*, by *his feet being afflicted with fetters*, and *his soul coming into iron*: *his being sold for a servant*, signifies that he was esteemed as vile; by *his feet being afflicted with fetters* signifies that he was, as it were, bound and in prison, because there was no longer any natural good; by *his soul coming into iron* signifies affliction, because there was no longer any natural truth, but instead thereof the false: his conquering the

hells by the Divine truth from his Divine principle, is signified by *until the time when his Word came, and the saying of JEHOVAH proved him, his Word* signifying the Divine truth, and the *saying of JEHOVAH* the Divine good, from which Divine truth proceeds; that the LORD thus acquired to his Human from his Divine full power over all things of heaven and earth is described by *the king sent and loosed him, even the ruler of the peoples, and let him go free, and made him lord over his house, and ruler over all his possessions; by the king who sent, and the ruler of the peoples who set him free*, is signified the Divine truth and the Divine good, which were in him, and from him, by *king* the Divine truth, and by *ruler* the Divine good, for in the Word the LORD is called *king* from Divine truth, and LORD or *ruler* from Divine good; by the *house* over which he was set, is signified heaven and the church as to good, and by *possessions* heaven and the church as to truth; the same is hereby signified as by the words of the LORD himself, "*that all things of the Father's are his, and all his are the Father's, and that all power is given to him in heaven and on earth,*" John 17:10, Mat 28:18; that from the Divine he withholds the heavens from falsities, and keeps them in truths, and thus gives them intelligence and wisdom is described by his *binding the princes at pleasure, and teaching the senators, or elders, wisdom*, by *princes* are signified those who are in truths, and by *senators* those who are in intelligence and wisdom. That in such case the church on earth is established by him is meant by *Israel then coming to Egypt*, by *Israel* is signified the church, for the establishment of the church by the LORD was represented by the *sons of Israel coming into Egypt*, also by the LORD when an infant being brought into *Egypt*, Matt 2:14, 15; that all things of the church at that time perished, is understood by *Jacob becoming a sojourner in the land of Ham*; by *Jacob* is signified the church belonging to all who are in the good of life, and by *the land of Ham* is signified the church destroyed. In this and other passages in the Word by *Jacob* and *Israel* are not meant the Jewish nation, but the church formed in those who are in love to the LORD; for with the *sons of Israel*, or the posterity of Jacob, there was not any church, but only the representative of a church. AE 448.

Verses 23 and 36. *Israel came Into Egypt, and Jacob sojourned in the land of Ham; he smote also all the first-born of their land, the beginning of all their strength*. The worship of the Egyptians grounded in principles of what is false arising from truth separate from good, or, from faith separate from charity is called the *tents of Ham*; hence is further confirmed what is signified by the *first-born* of Egypt being slain. AC 3325. See Psalm 78:51, Exposition, what is further meant by *Ham*.

Verse 26. *He sent forth Moses his servant, and Aaron whom he had chosen*. Moses is called a *servant*, because *servant* is predicated of truths, AC 3409, and *chosen* of good, AC 3755. AC 9506.

Verse 26. What *Moses* and *Aaron* signify when mentioned together, see Psalm 99:6, Exposition.

Verse 27. *Signs and wonders*; see Psalm 78:43, Exposition.

Verses 29 and 30. *He turned their waters into blood, and caused their fish to die; their land swarmed with frogs, even in the chambers of their kings*. It is said *in the chambers of their kings*, because reasonings against truths from false principles is meant; the *chambers of kings* denote interior truths, and in the opposite sense, interior falsities. AC 7351.

*Frogs* denote reasonings, and the ground of this signification is because they are in the waters, and because they make a croaking noise, and are also among things unclean. What reasonings from mere false principles are, may be illustrated by examples; he reasons from mere falsities, who attributes all things to nature, and scarcely any thing to the Divine Being, when yet all things are from the Divine Being, and nature is only an instrument by which the Divine Being operates. AC 7351, 7352.

Verse 31. *Lice in all their borders.* *Lice* denote the evils which are in the sensual principle, or altogether in the external man, hence is the correspondence, because *lice* are in the outermost skin, and are there within filth, and under a scab; of this description also is the sensual principle of those who have been in the knowledge of faith, but in a life of evil; when that knowledge is taken away from them, as is the case with such in the other life, they then become of a gross and stupid mind; they have occasionally appeared, being filthy and causing aversion; infestations of evil are signified by their biting. That *lice* have this signification cannot be confirmed by other passages from the Word, for they are mentioned only in David, where he is speaking of Egypt, "*lice in all their borders*;" *borders* signify in extremes. AC 7419.

Verse 32. *He gave them hail for rain, flaming fire in their land.* *Hail* and *shower* denote the vastation of good and truth by the falsities arising from evil. AC 7553.

Verse 33. *He smote their vines and their fig-trees,* etc. Inasmuch as in the genuine sense *vine* signifies the good of the intellectual principle, and *fig-tree*, the good of the natural principle, or what is the same thing, *vine* the good of the interior man, and *fig-tree*, the good of the exterior, therefore very frequently in the Word, where mention is made of *vine*, *the fig-tree* is also named. AC 5113.

Verse 36. *He smote also all the first-born of their land, the beginning of all their strength.* That hereby is signified that by it truth has first ability, appears by the signification of the *beginning of strength*, as denoting the first ability, and whereas *strength* is predicated of truth, it is the first ability belonging to truth which is signified. AC 6344..

Verse 40. *They asked and he brought quails.* By *selav*, or *quails*, is signified natural delight productive of good; the reason why *selav*, or the *quail*, denotes natural delight is because it was a bird of the sea, and by a bird of the sea is signified the natural principle, and by its flesh which was desired, delight, see above, AC 8341. The reason why it denotes also the productive of good is because it was given in the evening; for in the other life when there is a state which corresponds to evening, then the good spirits, and also the angels, are remitted into a state of natural affections in which they were principled when in the world, consequently into the delights of their natural man; the reason is, that hence may come good, that is, that hence they may be perfected, AC 8426. All are perfected by the implantation of faith and charity in the external or natural man, for unless those principles are there implanted, good and truth cannot flow-in from the internal or spiritual man, that is, from the LORD through that man, for there is no reception; and if there be no reception, the influx is at a stand and perishes, yea the internal man is also closed. Hence it is evident that the natural principle must be altogether accommodated, that it may be receptacle: This is done by delights, for the goods which are of the natural man are called delights, because they are made sensible. The reason why *selav* denotes natural delight is, as was said,

because it was a bird of the sea, for it was said that it was fetched from the sea, "A wind went forth from JEHOVAH, *and fetched selav from the sea.*, and let [it] down over the camp," Numb 11:31, and by a bird of the sea and its flesh is signified natural delight, and in the opposite sense the delight of craving; this is signified by *selav* in the following passage in Moses, "The rabble which was in the midst of the people *lusted craving*, and were desirous to have *flesh*, and said, now is our soul dry, nor is there any thing but this manna before our eyes: A wind went forth from JEHOVAH, *and fetched selav from the sea*, and let it down over the camp: The people arose all that day, and all the night, and all the following day, and gathered *selav*; they who gathered the least, gathered ten omers, which they spread forth for themselves, by spreading forth around the camp: The flesh was yet between their teeth, before it was swallowed, when the anger of JEHOVAH was kindled into the people, and JEHOVAH smote the people with an exceeding great plague; whence he called the name of that place the sepulchres of craving, because there they buried the people that lusted," Numb 11:5, 6, 31, 32, 33, 34, in which passage *selav* denotes the delight of craving. It is called the delight of craving when the delight of any corporeal or worldly love bath dominion, and occupies the whole man, so as to extinguish the good and truth of faith belonging to him; this delight" is what is described as occasioning their being smitten with a great plague; but the natural delight, which is signified in this chapter by *selav*, which was given to the people in the evening, is not the delight of craving, but it is the delight of the natural or external man corresponding to the good of the spiritual or internal man; this delight has in it spiritual good, whereas the delight of craving, spoken of Num. xi. has in it infernal evil; each is called delight, and each is also made sensible as delight, but there is the greatest difference between them, for one has heaven in it the other has hell. In it, also one becomes heaven to man, and the other becomes hell to man, when the external is put off. The case herein is like that of two women, who appear in their external form alike beautiful in countenance and agreeable in their manners, but in the internal form they are altogether dissimilar, one for instance is chaste and sound, the other is wanton and corrupt, thus one as to her spirit belongs to the angels, the other as to her spirit belongs to the devils; but their respective qualities do not appear, except when the external is unfolded, and the internal is revealed. These observations are made to the intent that it may be known what the natural delight is in which is good, which is signified by the *selav*, or *quail*, in this chapter, and what the natural delight is in which is evil, which is signified by the *selav*, or *quail*, in Num. xi. AC 8452.

Verse 45. HALLELUJAH, *praise you* JAH. The reason why *Jah* denotes the Divine Truth proceeding from the Divine Human principle of the LORD is because *Jah* is from JEHOVAH, and is called *Jah*, because it is not the esse, but the existere from the esse, for Divine Truth is the existere, but the Divine Good is the esse. AC 8267.

# PSALM 106

1. O, give thanks to JEHOVAH, for he is good, for his mercy is for ever.
2. Who can express the mighty acts of JEHOVAH? Who can show forth all his praise?
3. Blessed are they who keep judgement, who at all times do justice.
4. Remember me, O JEHOVAH, with the favour *which thou bearest to your* people; O, visit me with your salvation!
5. That I may behold the good of your chosen, that I may rejoice in the gladness of your nation; that I may glory with your inheritance.
6. We have sinned, with our fathers, we have committed iniquity, we have done wickedly.
7. Our fathers understood not your wonders in Egypt, they remembered not the multitude of your mercies, but were rebellious at the sea, even at the Red Sea.
8. Yet he saved them for his name's sake, that he might cause his mighty power to be known.
9. Yea, he rebuked the Red Sea and it was dried up, so he led them through the depths, as through the desert.
10. He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.
11. But the waters covered their adversaries; there was not one of them left.
12. Then they believed his words, they sang his praise.
13. Soon they forgot his works, and they waited not for his counsel;
14. But lusted exceedingly in the wilderness, and tempted GOD in the desert;
15. And he gave them their request, but sent leanness into their soul.
16. They envied Moses also in the camp, Aaron, the saint of JEHOVAH.
17. The earth opened and swallowed up Dathan, and covered the company of Abiram.
18. A fire was kindled in their company; the flame burned up the wicked.
19. They made a calf in Horeb, and worshiped a molten image.
20. Thus they changed their glory into the likeness of an ox that eats grass.
21. They forgot GOD their SAVIOUR, who had done great things in Egypt,
22. Wonderful works in the land of Ham, fearful things by the Red Sea.
23. Therefore he said that he would destroy them, unless Moses his chosen had stood before him in the breach, to turn away his wrath from destroying them.
24. They despised the desirable land; they believed not his words,
25. But murmured in their tents, and hearkened not to the voice of JEHOVAH;
26. Therefore he lifted up his hand against them, to cast them down in the wilderness;
27. To cast down their seed amongst the nations, and to scatter them through the lands.
28. They joined themselves to Baal-peor, and did eat the sacrifices of the dead.
29. Thus did they provoke him to anger by their deeds; a plague broke in upon them.
30. Then stood up Phineas, and executed judgement, and the plague was stopped;
31. Which has been accounted to him for justice, from generation to generation, even for ever.

32. They excited him to anger at the waters of Meribah, and evil befell Moses on their account;
33. Because they provoked his spirit, so that he spoke rashly with his lips.
34. They destroyed not the peoples, as JEHOVAH had commanded them;
35. But mingled themselves with the nations, and learned their works;
36. Yea, they served their idols; they were a snare to them.
37. They even sacrificed their sons and their daughters to devils.
38. And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; so that the land was polluted with blood.
39. Thus did they defile themselves with their works, and go a whoring with their own deeds.
40. Therefore was the anger of JEHOVAH kindled against his people, so that he abhorred his own inheritance.
41. And he gave them up into the hand of the nations, and they that hated them ruled over them.
42. Their enemies oppressed them, and they were bowed down under their hand.
43. Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity.
44. Yet when he looked upon their distress, when he heard their cry,
45. He remembered his covenant with them, and repented according to the multitude of his mercies.
46. Yea, he caused them to be pitied by all who held them captive.
47. Save us, O JEHOVAH, our GOD, and gather us from amongst the nations, to give thanks to your holy name, to triumph in your praise.
48. Blessed be JEHOVAH, the GOD of Israel, from eternity to eternity, and let all the people say, Amen. HALLELUJAH.

#### THE INTERNAL SENSE.

Of the church established among the Jewish nation, that it became perverse and fell off. A prayer of the LORD to the FATHER, to assist him, that he may see the church restored, verses 1 to 5; that they of the church, although they saw Divine miracles, fell off and yet were preserved, verses 6 to 8; as at the Red Sea, and afterwards again in the wilderness; and nevertheless they rebelled, verses 9 to 34; that they entirely destroyed and profaned the goods and truths of the Word, verses 35 to 39; that therefore the church among them was left by the LORD, and destroyed, verses 40 to 43; that then they without the church were heard, verses 44 to 46; and that out of them a church will be established, which will worship the LORD, verses 47, 48.

## EXPOSITION

Verse 1. *Hallelujah*. That hereby is signified that the all of faith, and hence of glory, is from Divine truth, which is from JEHOVAH, appears from the signification of a song, when concerning JEHOVAH, as denoting the glorification of the LORD, the reason why *Jah* denotes the Divine truth proceeding from the Divine Human principle of the LORD, is because *Jah* is from *Jehovah*, and is called *Jah*, because it is not the esse, but the exister from the esse. AC 8267.

Verse 4. *Remember me, O JEHOVAH, with the favour of your people; O, visit me with your salvation.* That *to remember*, when concerning the LORD, denotes to have compassion, and thus to preserve or deliver from a principle of mercy, is manifest from this and many other passages, where Divine remembrance is spoken of. AC 9849.

Verse 5. *That I may behold the good of your chosen, that I may rejoice in the gladness of your nation; that I may glory with your inheritance.* That *nation* in the internal sense, where the LORD is treated of, and the celestial things of his love, signifies him, and all celestial things, may appear from the signification of a *nation* or *nations*, when spoken of in the Word. The signification of a *nation*, as denoting the celestial things of love, and the good thence derived, had its rise in that perceptivity, which distinguished the men of the most ancient church into house, families, and nations, and thus rendered them perceptive of the LORD'S kingdom. AC 1416.

Verse 7. *Your wonders in Egypt;* see Psalm 78:43, Exposition.

Verse 9. *He rebuked the Red Sea, and it was dried up; so he led them through the depths, as through the wilderness.* By *depths* in old time was signified hell, and the phantasies and persuasions of what is false were likened to waters and streams of water; so also hells occasionally appear, namely as *depths* and *seas*. The wicked spirits who devastate man, also who tempt him, are from that source; and the phantasies which they infuse, and the lusts which they kindle in man, are as inundations and exhalations from that source. AC 756.

Verse 17. *The earth opened and swallowed up Dathan, and covered the company of Abiram.* The reason why Korah, Dathan, and Abiram, with their company, were swallowed up by the earth, although they took the fire from the altar, and therewith burnt incense, was because by their murmuring against Moses and Aaron, was signified the profanation of the good of celestial love, since by *Moses* and *Aaron* was represented the LORD; for to murmur, that is, to rebel against the LORD, and at the same time to be engaged in holy offices, is profanation. AE 324.

Verse 19. *They made a calf in Horeb, and worshiped the molten image.* By *making a calf in Horeb*, and by *worshiping a molten image*, is signified idolatrous worship, which is that of ceremonies, of statutes, of judgements, and of precepts, in the external form only, and not at the same time in the internal; and that thus in their heart they were idolaters; by changing glory into the *effigy of an ox that eats grass*, is signified that they alienated themselves from the internal things of the Word and of the church, and worshiped what is external, which is merely a scientific principle. From these considerations it may now be manifest what is signified by a *calf*, or what is *molten*, and what is meant in David, where he says, "They made a *calf* in Horeb, and changed glory into the *effigy of an ox* that eats grass." AC 10407.

Verse 22. *Wondrous works in the land of Ham.* That *Ham* signifies what is corrupt in the church, arising from worship in externals, without internals. Such persons in the ancient church were called *Ham*, because they lived the life of all lust, only supposing that they may be saved by faith without regard to their life. AC 61063. See further concerning *Ham*, Psalm 78:51, Exposition.

Verse 23. *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.* That by a *breach* is signified the infraction and perversion of truth by separation from good, is evident from this passage, where *to stand in the breach* denotes also to take heed lest falsities break in, as in David, "JEHOVAH said that he would have destroyed the people, had not Moses his chosen stood in the *breach* before him," where, *to stand in the breach* denotes also to take heed lest falsities break in. AC 4926.

Verses 26, 27. *Therefore he lifted up his hand against them, to cast them down in the wilderness. To cast down their seed amongst the nations, and to scatter them in the lands. By casting down their seed amongst the nations, and dispersing them into the lands,* is signified that Divine Truth with them will perish by evils and by falsities. AE 768.

Verse 28. *They joined themselves to Baal-peor.* By *Baal-peor* is signified the adulteration of good. AE 655.

Verse 30. *Then stood up Phineas, and executed judgement, and the plague was stopped.* They who are born within the church, and from infancy have imbued the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and have thereby imbued such things as are not of the church; the reason is because there is no conjunction between them in the spiritual world, for every one in that world is consociated according to good and the truth thence derived; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction on earth; for marriages regarded in themselves are conjunctions of minds, [*animi*,] and of minds, [*mentes*,] the spiritual life of which [minds] is derived from the truths and goods of faith and charity; on this account marriages on earth, between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church with those who are out of the church; this also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles, Deut 7:3, 4, and why it was altogether heinous to commit whoredom with them, this was signified by the *plague* mentioned in Numb 25:1 to 9, *which Phineas stopped*. This appears still more evident from the origin of conjugal love, as being from the marriage of good and truth, see AC 2727 to 2759; when conjugal love descends thence, it is heaven itself in man; this [heaven] is destroyed when two conjugal partners are of dissimilar hearts grounded in dissimilar faith. AC 8998.

Verse 32. *At the waters of Meribah;* see Psalm 95:8, 9, 10, Exposition.

Verse 37. *Yea, they sacrificed their sons and their daughters to devils.* This was altogether infernal; but by *sacrificing sons and daughters*, in the spiritual sense, were signified by evil lusts, to destroy the truths and goods of the church, for *sons* signify the truths of the church, and *daughters* its goods. AE 586.

Verses 38, 39. *And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan, etc.* To *shed the blood of sons and of daughters*, in the internal sense, denotes that they extinguished all the truths of faith and goods of charity; to *sacrifice sons and daughters to the idols of Canaan*,



signifies to profane those things which are of faith and charity by external worship, separate from internal. AC 1167.

# PSALM 107

1. O, give thanks to JEHOVAH, for he is good; for his mercy endures for ever.
2. Thus let the redeemed of JEHOVAH say, whom he has redeemed from the hand of the adversary,
3. And gathered together out of the lands, from the east and from the west, from the north and from the south.
4. They wandered in the wilderness, in a desolate way, they found no city of habitation.
5. Hungry and thirsty, their souls fainted within them.
6. Then they cried to JEHOVAH in their straight; he delivered them out of their distresses.
7. And he led them forth by the right way, that they might go to a city of habitation.
8. Let them praise JEHOVAH for his goodness, for his wonderful works to the sons of man!
9. For he satisfies the longing soul, and fills the hungry soul with goodness;
10. Such as sit in darkness and the shadow of death, bound in affliction and iron.
11. Because they rebelled against the words of God, and condemned the counsel of the MOST HIGH,
12. Therefore he brought down their heart with trouble; they fell down, and there was none to help.
13. Then they cried to JEHOVAH in their straight, he saved them out of their distresses;
14. He brought them forth out of darkness and the shadow of death, and burst their bonds to pieces.
15. Let them praise JEHOVAH for his goodness, and his wonderful works to the sons of man;
16. For he has broken in pieces the gates of brass, and cut the bars of iron to pieces.
17. Fools, because of their transgression, and because of their iniquities, were afflicted;
18. Their soul abhorred all food, and they drew near to the gates of death;
19. Then they cried to JEHOVAH in their straight, he saved them out of their distresses.
20. He sent his Word and healed them, and delivered them from their pits.
21. Let them praise JEHOVAH for his goodness, and his wonderful works to the sons of man;
22. Yea, let them sacrifice the sacrifices of thanksgiving, and declare his works with a song!
23. They who go down to the sea in ships, that do business upon the mighty waters;
24. They behold the works of JEHOVAH, and his wonders in the deep;
25. For he commands and raises the stormy wind, which lifts up the waves thereof.
26. They ascend to the heavens, they go down to the depths, their soul is melted because of trouble;

27. They reel and stagger like a drunken *man*, and all their wisdom is swallowed up;
28. Then they cry to JEHOVAH in their straight, and he brings them out of their distresses.
29. He makes the storm a calm, so that the waves thereof are still.
30. Then are they glad because they are still, and he guides them to the haven which they desired.
31. Let them praise JEHOVAH for his goodness, and his wonderful works to the sons of man;
32. Let them exalt him in the congregation of the people, let them praise him in the assembly of the elders!
33. He turns rivers into a wilderness, springs of water into a parched land.
34. A fruitful land into barrenness, for the wickedness of those who dwell therein.
35. He turns the wilderness into a lake of waters, and dry land into springs of water.
36. And there he makes the hungry to dwell, that they may erect a city of habitation;
37. And sow fields, and plant vineyards, which may yield fruits of increase.
38. He blesses them, so that they multiply greatly, and he suffers not their cattle to decrease.
39. Again they are reduced and brought low through the oppression of wickedness and sorrow.
40. He pours contempt upon princes, and causes them to wander in the wilderness, where there is no way.
41. But the poor he sets on high from affliction, and makes families like a flock.
42. The upright shall behold and rejoice, and all iniquity shall stop her mouth.
43. They who are wise will observe these things, yea, they shall understand the mercies of JEHOVAH!

## The Internal Sense

Of the new church which the LORD redeemed, verses 1 to 3; that it is in the falsities of ignorance, but in the desire of truth and good, verses 4 to 8; that it is in ignorance and defect of truth, verses 9 to 15; that they have no spiritual nourishment, which nevertheless they will have through the Word, verses 16 to 21; when in knowledges, that they will be admitted to temptations and preserved, verses 22 to 31; thanksgiving to the LORD, because they of the vastated church are rejected, verses 32 to 34, 39, 40; and they of the new church accepted, with whom truths and goods will be multiplied, Verses 35 to 38, 41 to 43.

## EXPOSITION

Verses 2, 3, 4. *Thus let the redeemed of JEHOVAH say, whom he has redeemed from the hand of the adversary; and gathered together out of the lands from the east and from the west, from the north and from the south. They wandered in the wilderness in a desolate way, they found no city of habitation.* Speaking of those who are in ignorance of good and truth; from the *east* and from the *west* denotes those who are in ignorance of good, from the *north* and from the *south* denotes those who are in ignorance of truth; of those who are in ignorance of good it is said, that *they wandered in a*

*wilderness*, and of those who are in ignorance of truth that *they wandered in a desolate way*; and concerning the ignorance of both, it is said that *they found no city of habitation*, that *city* denotes doctrine of truth may be seen, AC 402, and that *habitation* is predicated of good, see AC 2268. AC 3708.

These words are spoken in general of the redeemed, specifically of the sons of Israel in the *wilderness*, and by them are described the *temptations* of those who are regenerated by the LORD; by the *city of habitation* which they did not *find* is signified the doctrine of life, which with man makes the church; and whereas the church is formed with man by a life according to doctrine, through the enduring of *temptations*, it is said that JEHOVAH led them *forth by a right way*, that they might go to a *city of habitation*; the want of truth even to despair, and still the desire thereof, is signified by being *hungry* and *thirsty*, and *their soul fainting in the way*. AE 730.

Verse 9. *For he satisfies the longing soul, and fills the hungry soul with goodness.* Denoting those who desire knowledges. AC 1460.

Verses 10, 14. *Shadow of death*; see Psalm 23:4, 5, Exposition.

Verse 18. *Gates of death*; see Psalm 9:13, 14. Exposition.

Verse 20. *He sent his word and healed them, and delivered them from their pits.* That the Word in the supreme sense is the LORD as to Divine truth, or, what is the same thing, that the Word is the Divine truth proceeding from the LORD, is manifest from this passage. AC 9987.

That *pits* denote falsities of doctrine, and falsities of evil, see Psalm 57:4, Exposition.

Verses 23, 24. *They who go down to the sea in ships, that do business upon the mighty waters. They behold the works of JEHOVAH, and his wonders in the deep.* In this passage also *ships* denote knowledges and doctrinals, and therefore it is said, *they who go down to the sea in ships see the works of JEHOVAH, and his wonders in the deep*, for such things are *seen* by those who are in knowledges and doctrinals derived from the Word. AC 6385.

Verses 33, 34. *He turns rivers into a wilderness, springs of water into a parched land; a fruitful land into barrenness, for the wickedness of those who dwell therein.* By the *rivers* which are *turned into a wilderness*, is signified intelligence from the understanding of truth, and also of the Word as to its interior sense, devastated by falsities from evil, *rivers* denoting such things as are of intelligence, and a *wilderness* where those things are not, but instead thereof falsities from evil. By the *springs of waters which are turned into a parched land*, is signified that the ultimate things of the understanding, which are called the knowledges of truth and good, are without all light and spiritual affection of truth, *waters* denoting truths, *parched land* the deprivation thereof by reason of there being no light and affection, and the *springs* denoting the ultimates thereof, such as are the truths of the literal sense of the Word. By the *fruitful land* which shall be turned into *barrenness or saltness*, is signified the good of love and of life deeply vastated by falsities, *barrenness or saltness* denoting the devastation of truth by falsities, and whereas all devastation by falsities is from

evil of the life, it is therefore added, *for the wickedness of them that dwell therein*. AE 730.

Verses 35, 36. *He turns the wilderness into a lake of waters, and dry land into springs of water; and there he makes the hungry to dwell, that they may erect a city of habitation*. In this passage the illustration of the gentiles is treated of; by making *the wilderness a lake of waters* are signified similar things as above; and there he *makes the hungry to dwell*, signifies for those who desire truths, these being understood by the *hungry* in the Word; *that they may erect a city of habitation*, signifies that from those truths they may make for themselves doctrine of life, a *city* denoting doctrine, and to *inhabit* denoting to live. AE 730.

Verses 36, 37, 38. *And sow fields, and plant vineyards, which may yield fruits of increase, etc.* The subject treated of in the whole of this Psalm is concerning the coming of the LORD and redemption by him; that then they will have truths, by which the church will be planted amongst them, is signified by their *sowing fields* and *planting vineyards*; that thence they will have the good things of the church, and thereby an increase of truths, is signified that, they will produce fruit, that JEHOVAH *will bless them, no that they will be multiplied greatly*; that in such case all good affections of the natural man will remain with them, is signified by *their cattle not being diminished*; that those affections otherwise will perish by evils, is signified by their being diminished and bowed down by the *oppression of wickedness*, AE 650.

# PSALM 108

A Song, a Psalm of David.

1. O GOD, my heart is prepared; I will sing and utter a psalm, even my glory is *prepared*.
2. Awake, O psaltery and harp! I will awake in the morning.
3. I will praise you, O JEHOVAH, amongst the peoples; and I will sing praises to you amongst the nations.
4. For great above the heavens is your mercy, and your truth to the skies.
5. Be you exalted above the heavens, O GOD, and your glory above all the earth;
6. That your beloved ones may be delivered; save with your right hand, and answer me.
7. GOD has spoken by his holiness, I will exult, I will divide Shechem, and measure out the valley of Succoth.
8. Gilead is mine, Manasseh is mine, Ephraim is the strength of my head, Judah is my lawgiver.
9. Moab is my washpot, over Edom will I cast out my shoe; over Philistia will I triumph.
10. Who will bring me into the fortified city? Who will lead me into Edom.
11. Will not you, O GOD, you that have cast us off, and will not you, O GOD, go forth with our hosts?
12. Give us help from trouble, for vain is the help of man.
13. With GOD we shall do valiantly, for he will tread down our adversaries.

## The Internal Sense

A prayer of the LORD to the FATHER to assist and show his power, verses 1 to 5; that they who are about to be of the church may be delivered, verse 6; an answer that the former must be destroyed, verse 7; and an internal and an external church established, verses 8, 9; that the HUMAN essence will be made DIVINE, when the hells are subdued, verses 10 to 13.

## Exposition

Verse 2. *Awake, O psaltery and harp; I will awake in the morning.* Confession and glorification from the good of truth, or from spiritual good, and from the truth of good or from spiritual truth, are expressed in these words, the good of truth is expressed by singing, and making confession amongst the *nations*, and the truth of good, by playing on instruments amongst the *people*, for by *nations* in the Word are meant those who are in good, and by *people* those who are in truth; the reason why it is so said is because in the Word, where mention is made of good, mention is also made of truth, and this by reason of their marriage. AE 323.

Verse 4. *For great above the heavens is your mercy, and your truth to the skies.* In these words *mercy* signifies the Divine good of the Divine love, and *truth* the Divine truth, and since Divine truth is the light of heaven, as has been just now said, therefore

it is said, *your truth even to the skies*; by *skies* therefore, in the plural number, is signified Divine light even to the highest heaven, where it is in the highest degree. AE 541.

Verse 7. *God has spoken by his holiness, I will exult; I will divide Shechem, and measure out the valley of Succoth.* The holy principle of truth is the good which is from truth; that this is the signification of the huts or tents which are called *Succoth*, is also evident from many passages in the Word. The quality of this state is what is involved in *Succoth*, namely the quality of the holy state of truth from good at that time, for *Succoth* signifies tents, and tents the holy principle of truth, as was shown just above. The like also is signified by *Succoth* in David, "I will divide Sechem, and measure out the valley of *Succoth*." AC 4392.

Verse 8. *Gilead is mine, etc.*; see Psalm 60:7. Exposition.

Verse 8. *Ephraim is the strength of my head.* Many parts of the prophetic writings, where the church is treated of, treat also of the understanding of the Word, and it is taught that the church cannot exist but where there is a just understanding of the Word, and that the state and nature of the church is always to be determined by the manner in which the Word is understood by those who belong to the church. The prophets, in many parts of their writings, describe the Israelitish and Jewish church as totally destroyed and annihilated, in consequence of falsifying the meaning or understanding of the Word; for the destruction of the church proceeds from no other source than this. The understanding of the Word, both true and false, is described in the prophetic writings, particularly in the prophet Hosea, by *Ephraim*; for the understanding of the Word in the church is signified in the Word by *Ephraim*, inasmuch as the understanding of the Word constitutes the church, therefore *Ephraim* is called "A dear son, and a pleasant child," Jerem 31:20; "The firstborn," Jerem 31:9; "The *strength of the head of* JEHOVAH," Psalm 60:7, 108:8; "A mighty man," Zech 10:7; "He that fills the bow," Zech 9:13; and the children of *Ephraim* are called "Armed and shooters with the bow," Psalm 78:9; for by a bow is signified doctrine derived from the Word, combating with falsities. For the same reason also, "Israel set his right hand upon *Ephraim*, and blessed him," Gen 48:14; and he was also accepted in lieu of Reuben, Gen 48:5: and for the same reason, *Ephraim*, with his brother Manasseh, under the name of their father Joseph, was exalted by Moses, in his blessing of the children of Israel, above all the rest, Deut 33:13 to 17. But the state and nature of the church, when the understanding of the Word is destroyed, is also described in the writings of the prophets by *Ephraim*, particularly in Hosea, as in these passages: "Israel and *Ephraim* shall fall in their iniquity; *Ephraim* shall be desolate; *Ephraim* is oppressed and broken in judgement; I will be to *Ephraim* as a lion; I, even I, will tear and go away, I will take away, and none shall rescue him," Hos 5:5, 9, 11, 12, 13, 14; "O *Ephraim*, what shall I do to you? For your goodness is as a morning cloud, and as the early dew it goes away," Hosea 6:4; "They shall not dwell in the land of JEHOVAH, but *Ephraim* shall return to Egypt, and shall eat unclean things in Assyria," Hosea 9:3; the land of JEHOVAH is the church; Egypt is the scientific principle of the natural man; Assyria is reasoning founded on it; therefore it is said, that *Ephraim* shall return into Egypt, and shall eat unclean things in Assyria. "*Ephraim* feeds on wind, and follows after the east wind; he daily increases lies and desolations; he makes a covenant with Assyria, and oil is carried into Egypt," Hosea 12:1; to feed on wind, to follow after the east wind, to increase lies and desolations, is

to falsify truths, and so to destroy the church. The same is also signified by the whoredom of *Ephraim*, for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth; as in these passages: "Eor now, O *Ephraim*, you commit-test whoredom, and Israel is defiled," Hosea 5:3; "I have seen a horrible thing in the house of Israel; *Ephraim* has committed whoredom there, and Israel is defiled," Hosea 6:10; Israel means the church itself, and *Ephraim* the understanding of the Word, which determines the state and quality of the church; wherefore it is said, *Ephraim* commits whoredom, and Israel is defiled. But as the church amongst the children of Israel and Judah was totally destroyed by falsifications of the Word, therefore it is thus said of *Ephraim*, "I will give you up, *Ephraim*, I will deliver you up, Israel, I will make you as Admah, I will set you as Zeboim," Hosea 11:8. Now since the prophet Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the consequent destruction of the church, and because the falsification of the Word is there signified by whoredom, therefore he was commanded, for the purpose of representing that state of the church, "to take to himself a wife of whoredoms, and children of whoredoms," Hos 1:1; and again, "to take to himself an adulteress," Hos 3:1. We have quoted these passages, for the sake of showing and proving from the Word, that the quality of the church is always determined by its understanding of the Word; and that it is excellent and precious, if its understanding be grounded on the genuine truths of the Word, but that it is ruined, yea, filthy, if it be grounded on truths falsified. For a further confirmation, that by *Ephraim* is signified the understanding of the Word, and in a contrary sense the falsification of it, and that thence proceeds the destruction of the church, the other places which treat of *Ephraim* may be referred to; as in Hosea 4:17, 18, 7:1, 11, 8:9, 11, 9:11, 12, 13, 16, 10:11, 11:3, 12:1, 8, 14, 13:1, 12; Isaiah 17:3, 28:1; Jeremiah 4:15, 31:6, 18, 1. 19; Ezekiel 37:16, 48:5; Obadiah 1:19; Zechariah 9:10. D. S. S. 79.

Verse 8. *Judah in my lawgiver*. That hereby are signified the truths which are from the celestial kingdom in inferior principles, appears from the signification of *lawgiver*; and from the signification of *feet*, as denoting natural principles, thus inferior principles, for natural things are beneath, and celestial things are above; it is said, a *lawgiver from beneath the feet*, that the spiritual of the celestial principle may be signified or truth which is from good; therefore also it is said, *from between the feet*, that the truth which is from good may be signified. AC 6372.

Verse 9. *Moab is my washpot*. The subject treated of in this Psalm is concerning *Moab*, and by him concerning those who suffer themselves to be tempted by false principles, where *washpot* denotes good defiled by false principles. AC 2468.

Verse 9. *Over Philistia will I triumph*. The reason why *Philistia*, which also was a continent of the land of Canaan, even to Tyre and Sidon, signified the interior truths of faith was because the ancient representative church had been there also, as is evident from the remains of divine worship amongst them. AC 9340.



# PSALM 109

To him that presides: a Psalm of David.

1. O GOD of my praise, be not you silent!
2. For the mouth of the wicked, and the mouth of the deceitful, are opened against me; they speak against me with a lying tongue.
3. Yea, they encompass me with words of hatred, and fight against me without cause.
4. For my love they are my adversaries, but I give myself to prayer.
5. But they place upon me evil for good, and hatred for my love.
6. Set you over him a wicked *man*, and let Satan stand at his right hand.
7. When he shall be judged, let him go forth condemned, and let his prayer become sin.
8. Let his days be few; let another take his office;
9. Let his children be fatherless, and his wife a widow;
10. Yea, let his children be vagabonds and beggars; let them seek their bread out of their desolate places;
11. Let the usurer take all that he has; and let strangers plunder his labour;
12. Let there be no one extending mercy to him; let there be no one to pity his fatherless children;
13. Let his posterity be cut off; in the generation following let their name be blotted out;
14. Let the iniquity of his fathers be remembered by JEHOVAH, and let not the sin of his mother be blotted out;
15. Let them be before JEHOVAH continually, that he may cut off their memory from the earth.
16. Because he remembered not to show mercy, but persecuted the afflicted and needy man, yea, the broken-hearted in order to put him to death.
17. Since he loves cursing, let it come upon him; since he delights not in blessing, let it be far from him.
18. Since he clothes himself with cursing as with his vest, let it come into the midst of him like water, and like oil into his bones;
19. Let it be to him as the garment with which he is covered, and as the girdle with which he is continually girded.
20. Let this be the reward of JEHOVAH to mine adversary, and to those who speak evil against my soul.
21. But do you, O JEHOVAH, my LORD, deal with me according to your name; deliver me, for good is your mercy.
22. For I am afflicted and needy, and my heart is wounded within me.
23. I am gone like the shadow when it declines; I am driven away like a locust.
24. My knees are weak through fasting, and my flesh fails of fatness.
25. I am become a reproach to them; they who see me, shake their heads.
26. Help me, O JEHOVAH, my GOD, O save me according to your mercy.
27. That they may know that this is your hand, and that you, O JEHOVAH, have done it.
28. Let them curse, but do you bless; when they rise up let them be ashamed; but let your servant rejoice.

29. Let mine adversaries be clothed with disgrace, and let them be covered with their shame as with a mantle.
30. I will greatly celebrate JEHOVAH with my mouth; yea, I will praise him amongst the multitudes.
31. For he shall stand at the right hand of the poor, to save him from those who condemn his soul.

## The Internal Sense

Of the perverse Jewish church, that it rejected the LORD, and despised and hated him, verses 1 to 6; that they will perish in the judgement, and that others will be received in their stead, among whom the church will be, verses 7 to 12; that it will be the same with their posterity, who will perish because they will be in the falsities of evil, and will reject the LORD, verses 13 to 20; to the FATHER that he would succour him because he is esteemed as evil and of no account, verses 21 to 25; that they may be put to shame, verses 26 to 29; thanksgiving to the FATHER for his assistance, 30, 31.

## Exposition

Verse 1. *Be not you silent.* That the LORD appears *absent* and *silent* in temptations, see Psalm 88:1, Exposition.

Verse 2. *For the mouth of the wicked, and the mouth of the deceitful are opened against me, etc.* Evils are done either from enmity, or from hatred, or from revenge, and either by *deceit* or without *deceit*; but evils by *deceit* are the worst because *deceit* is a poison which destroys with infernal venom, for it goes through the whole mind, even to its interiors; the reason is because he who is in *deceit* meditates evil, and thereby nourishes his understanding and delights it, and thus destroys every thing therein which is of man. AC 9013.

Verse 4. *But I give myself to prayer.* *Prayer* considered in itself is discourse with GOD, and at such time a certain internal contemplation of those things which are the objects of *prayer*; to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is the object of *prayer*. If the *prayer* be grounded in love and faith, regarding only celestial and spiritual things as its object and ends, then in the *prayer* there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed. In the present case this is more especially signified because it is said of a prophet, and a prophet is meant the LORD, whose *prayer* was nothing else but internal discourse with the Divine [principle,] and at the same time revelation; that revelation attended the *prayer* of the LORD, appears from Luke, "It came to pass, when JESUS was baptized, and prayed, that heaven was opened," Luke 3:21: and again, "It came to pass, that JESUS took Peter, James, and John, and went up into a mountain to pray; and as He *prayed*, the fashion of His countenance was changed, and his clothing was white glistening," Luke 9:28, 29: So in John, "When He *prayed*, saying, FATHER, glorify your name, then came there a voice from heaven, I have both glorified it, and will

glorify it again;" John 12:27, 28; where it is evident, that the *prayer* of the LORD was discourse with the Divine principle, and revelation at that time. AC 2535.

Worship does not consist in *prayers* and in external devotion, but in a life of charity, *prayers* are only the externals thereof, for they proceed from the man by his mouth, wherefore according to the quality of the man as to his life, such are his *prayers*; it matters not for a man to assume an humble deportment, to be upon his knees, and sigh when he *prays*, these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life. In every thing which a man speaks there is affection, and every man, spirit and angel, is his own affection, for their affection is their life; it is the affection itself which speaks, and not the man without it, wherefore according to the quality of the affection, such is the *praying*. Spiritual affection is what is called charity towards our neighbour; to be in that affection is true worship; *prayer* is what thence proceeds; hence it may appear that the essential principle of worship is a life of charity, and the instrumental thereof is gesture and *prayer*, or that the primary [constituent] of worship is a life of charity, and its secondary is *praying*, from which it is evident that they who place all divine worship in oral piety, and not in actual piety, err exceedingly; actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the LORD in the Word; for thus man in every work looks to heaven and to the LORD, with whom he is thus conjoined; but to act according to sincerity and rectitude, justice and equity, solely from fear of the law, of the loss of fame, or of honour and gain, and to think nothing concerning the divine law, concerning the precepts of the Word, and concerning the LORD, and notwithstanding to *pray* devoutly in temples, is external piety, which however holy it may appear, yet it is not piety, but is either hypocrisy, or somewhat feigned derived from habit, or somewhat persuasive from a false principle that therein alone consists divine worship; for such a one does not look from his heart to heaven and to the LORD, but only with the eyes, the heart looking to self and to the world, and the mouth speaking from the habit of the body only and its memory; by such worship man is conjoined to the world and not to heaven, also to himself and not to the LORD. AE 325.

Verse 6. *Place you over him a wicked man, and let Satan stand at his right hand.* This is prophetic respecting the LORD, and concerning his temptations, which he sustained in a measure of severity exceeding those of all other persons; and whereas the LORD in his temptations from Divine love fought against the hells which were most hostile to Him, it is said, *they place upon me evil for good, and hatred for my love*; and whereas infernal evil and false principles prevail amongst them, it is said, "Place you over him a wicked man, and let Satan stand at his right hand," when to *stand at the right hand* signifies to be altogether possessed, and *Satan* signifies the infernal false principle, with which he was to be possessed. AE 740.

Verse 10. *Let his children be vagabonds.* That to be a *vagabond*, denotes not to know what is true and good, AC 382.

Verse 14. *Let the iniquity of his fathers be remembered by JEHOVAH, and let not the sin of his mother be blotted out.* Whereas several expressions in the Word have also an opposite sense, so likewise has the word *father*; and in this sense it signifies evil, and in like manner *mother*; which in the genuine sense signifies truth, in the opposite sense

the false principle; that this is the case, may be evident from the following passage: "Let the iniquity of his *fathers* be remembered by JEHOVAH, and let not the sin of his *mother* be blotted out." AC 3703.

Verses 18 to 20. *Since he clothes himself with cursing as with his vest, let it come into the midst of him like water, and like oil into his bones*, etc. These words in the spiritual sense, are to be understood concerning the LORD; for where David speaks concerning himself in the Psalms, it is understood in that sense concerning the LORD, for David, as a king, represents the LORD, and thence signifies him as to the Divine spiritual [principle,] which is the royalty of the LORD: the *reward* of them that are *adversaries* to the LORD, *and that speak evil against his soul*, is described as hell originating in the love of the false and evil, namely by *putting on cursing as his vest*, and by *its entering into the midst of him as waters, and as oil between his bones*; hell is thus described as received in the externals and in the internals; as received in the externals by the *cursing being put on as a vest*, and as received in the internals by *its entering into the midst of him like water, and as oil between his bones*; it is said as *water* and as *oil*, because *water* signifies the falsities of faith, and *oil* evils of the love, whence by both is understood the love or affection of the false and evil, which is hell; this may appear also from this consideration, that love imbibes all things which agree with it, altogether as a sponge does *waters* and *oil*; for the love of evil nourishes itself from falsities, and the love of the false nourishes itself from evils; and whereas love is of such a nature, it is therefore said that *cursing entered into the midst of him like water, and as oil between the bones*. AE 695.

Verse 21. *But do you, O JEHOVIH!* In the Word frequent mention is made of the LORD JEHOVIH, yea, wherever JEHOVAH the LORD is spoken of, he is called not LORD JEHOVAH but LORD JEHOVIH; and he is especially so called where the subject treated of is concerning temptations; as in Isaiah: "Behold the LORD JEHOVIH will come with strong hand and his arm shall rule for him; behold his recompense is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather his lambs with his arm, and carry them in his bosom, and shall gently lead those that give suck," Isaiah 40:10, 11; where the LORD JEHOVIH *coming with strong hand* denotes victory in temptation-combats, *and his arm ruling for him* denotes it to be derived from his own power: what the *recompense* is, which was spoken of in the foregoing verse is here declared, namely that it is the salvation of the whole human race; which is what is meant by *his feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that give suck*; all which are operations of inmost or Divine love. AC 1793.

Verse 30. *I will confess, or celebrate, JEHOVAH with my mouth; yea, I will praise him among the multitude.* That *to confess*, in an external, or proximate interior sense, signifies doctrine derived from the Word, is evident, for *confession* is nothing else, even as the Word is applied in common discourse, but a man's declaration of his faith before the LORD, thus it comprehends in it whatever the man believes, consequently whatever constitutes the doctrine which he maintains. AC 3880.

# PSALM 110

A Psalm of David.

1. JEHOVAH has said to my LORD: Sit you at my right hand until I make your enemies your footstool.
2. JEHOVAH will send out from Zion the sceptre of your strength; you shall rule in the midst of your enemies.
3. Your people shall be ready in the day of your strength; in the honours of holiness; from the womb of the morning you have the dew of your nativity.
4. JEHOVAH has sworn, and he will not repent: You are a priest for ever according to the order of Melchizedek.
5. The LORD is at your right hand, he shall crush kings in the day of his anger;
6. He shall execute judgement amongst the nations; he shall fill *the earth* with dead bodies; he shall crush the head over many countries.
7. He shall drink of the stream in the way; therefore will he raise up the head.

## The Internal Sense

Of the LORD'S victory over the hells, whereby he obtained the dominion over heaven and earth, verses 1 to 3; thence his power over the hells, verses 4 to 7.

## Exposition

That these words relate to the LORD, does not appear from the literal sense of the passage as it stands in the book of Psalms, and yet that the LORD alone is here meant, he himself teaches, Matt 22:41—43. AC 2135.

Verses 1 to 7. From the above Psalm it is evident what the LORD is as a *priest*, consequently what the *priesthood* in the LORD represented, namely all the work of the salvation of the human race; for the subject treated of in the above Psalm is concerning the LORD'S combats with the hells, when he was in the world, by which he acquired to himself Divine omnipotence over the hells, by which omnipotence he saved the human race, and also at this day saves all who receive him. This salvation itself, inasmuch as it is from the Divine good of the Divine love, is that from which it is said of the LORD, *you are a priest for ever, according to the order of Melchizedek*; *Melchizedek* is the king of justice, thus the LORD was called from his being made justice, and thereby salvation, according to what was shown, AC 9715. But whereas singular things in the above passage contain arcana concerning the LORD'S combats when he was in the world, which cannot be revealed without the internal sense, therefore it is allowed briefly to unfold them, *Jehovah has said to my Lord*, signifies

that it was concerning the LORD when in the world; that by LORD is there meant the LORD as to to the Divine Human [principle,] is manifest from Matthew 22:41, 42, 43; Mark 12:35, 30; Luke 20:41, 42, 43, 44; *sit you at my right hand*, signifies the omnipotence of Divine good by Divine truth, which the LORD then was, and from which he fought and conquered; that *to sit on the right hand* denotes a state of power, and when concerning the Divine [being,] that it denotes omni-potence, see AC 3387, 4592; and that all power is of good by truth, see AC 6344, 6413; *until I make your enemies your footstool*, signifies until the evils, which are in the hells and from the hells, shall be subjugated, and made subject to his divine power; *the sceptre of strength shall JEHOVAH send out of Zion*, signifies power on this occasion from celestial good; that *Zion* denotes such good, see AC 2362; *you shall rule in the midst of your enemies*, signifies which good has dominion over evils; evils are *enemies*, because they are against the Divine [being or principle,] especially against the LORD; *your people [are a people] of promptnesses in the day of your strength*, signifies Divine truth combating on this occasion; *in the honours of holiness*, signifies which are from Divine good; *from the womb of the morning you have the dew of your nativity*, signifies conception from the Divine good itself, from which he had Divine truth; *JEHOVAH has sworn and will not repent*, signifies what is firm and certain; *you are a priest for ever*, signifies the Divine good of the Divine love in him; *according to the order of Melchizedek*, signifies his Divine Human [principle] alike; *Melchizedek* is king of justice, thus JEHOVAH made justice by combats and victories, AC 9715; *the LORD at your right hand*, signifies the Divine truth on this occasion from him, by which he has omnipotence, as above; *shall crush kings in the day of his anger*, signifies the destruction of falsities on the occasion; *the day of anger* was when he fought against evils, and destroyed them; *kings* are truths, and in the opposite sense falsities, AC 2015, 2069; *he has judged among the nations*, signifies the dissipation of evils, for *nations* denote goods, and in the opposite sense evils, AC 1259, 1263; *he has filled with dead bodies*, signifies thus spiritual death, which is the total deprivation of truth and good; *he shall crush the head over much earth*, signifies the casting down of infernal self-love into the hells, and its damnation; *he shall drink of the stream in the way, therefore will he raise the head*, signifies the attempt to emerge by reasoning concerning truths; this is the sense of the above words, which is perceived in heaven, when that Psalm is read by man. AC 9809.

The LORD, when he was in the world, was Divine truth, but when he was glorified, that is, when he made the Human principle in himself divine, he was then made Divine good, from which afterwards Divine truth proceeds, hence it is, that the disciples after the resurrection did not call him Master, as before, but LORD, as is manifest in John 21:7, 12, 16, 17, 20, and also in the rest of the Evangelists. AC 4973.

Verse 1. *Until I make your enemies your footstool*. By *your footstool* here signified things natural, both sensual and scientific, and hence the rational things of man, which are called *enemies* when they pervert worship, and this by the literal sense of the Word, so that there remains only worship in externals, and internal worship either totally perishes or is defiled. When things natural and rational are thus perverted and defiled, they are called *enemies*; but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a *footstool*. AC 2162.

Verse 4. *According to the order of Melchizedek.* That *Melchizedek* signifies the LORD, see AC 1725.

Verses 5, 6, 7. These things are said of the LORD, and of his combat against false and evil principles which are from hell, and of their subjugation; by *kings* are meant false principles from hell, by *nations* are meant evils thence derived; his Divine omnipotence is meant by *the LORD at your right hand*; the subjugation of the false and evil principles from the hells, is signified by *smiling them in the day of his anger*; by *judging amongst the nations, and filling with dead bodies*; by *the head which is smote* is meant self-love, from which come all evil and false principles; by the *river* from which the *head drinks*, and by reason of which it exalts itself, is signified the Word in the letter; to *drink* of it is to learn something thence, and to *exalt the head* is so long to be repugnant; for all who are in false principles grounded in evil cannot be cast into hell until those things are taken away from them which they learn from the Word, since all things of the Word communicate with heaven, by which communication they exalt the *head*, but when those things are taken away they are cast down into hell. AE 518.

# PSALM 111

1. I will praise JEHOVAH with my whole heart in the assembly of the upright, and in the congregation.
2. Great are the works of JEHOVAH; sought out by all who take delight therein.
3. His work is honourable and glorious; and his justice endures for ever.
4. He has made his wonderful works to be remembered; JEHOVAH is gracious and full of compassion.
5. He has given food to them that fear him; he will ever be mindful of his covenant.
6. He has showed his people the power of his works, that he might give them the heritage of the nations.
7. The works of his hands are truth and judgement; all his Commandments are sure.
8. Secure for ever, to eternity; they are made in truth and rectitude.
9. He has sent forth redemption to his people; he has commanded his covenant for ever; holy and reverend is his name!
10. The fear of JEHOVAH is the beginning of wisdom; a good understanding have all those who do them; his praise endures for ever.

## The Internal Sense

Celebration and confession of the LORD, verses 1 to 4; because he redeemed mankind and will save them to eternity, verses 5 to 9; that to worship him is wisdom, verse 10.

## EXPOSITION

Verse 4. *He has made his wonderful works to be remembered*, etc. That to *remember*, when concerning the LORD, denotes to have compassion, and thus to preserve or deliver from a principle of mercy, is manifest from this and several other passages where the Divine remembrance is spoken of. AC 9849.

Verse 9. *He has sent forth redemption to his people; he has commanded his covenant for ever*, etc. Denoting regeneration; it is called *covenant*, because it is given and received; but they who are not regenerated, or what is the same thing, who place worship in things external, and themselves, and what they desire and think, estimate and worship them as gods, these, inasmuch as they separate themselves from the LORD, are said to render his *covenant* of none effect. AC 666. From these words it may be manifest what is signified by the LORD *redeeming* the human race, namely that he delivered them from hell, and from the evil and false principles which continually rise up from there, and bring man into damnation, and that he continually delivers him. AE 325.

Verse 10. *The fear of JEHOVAH is the beginning of wisdom*. Inasmuch as *fear* has respect to Divine truth from which holiness in worship is derived, and from which are *wisdom* and intelligence, therefore it is said, *the fear of JEHOVAH is the beginning of*



*wisdom, a good understanding, that is, intelligence have all those who do them.* AE  
696.

# PSALM 112

HALLELUJAH.

1. Blessed is the man that fears JEHOVAH, that delights greatly in his commandments.
2. His seed shall he multiply upon earth; the generation of the upright shall be blessed.
3. Wealth and riches shall be in his house, and his justice shall endure for ever.
4. Unto the upright there arises light in darkness; he is gracious and full of compassion, and just.
5. A good man shows favour and lends; he will restrain his words with judgement.
6. Surely he shall never be moved; the just shall be in everlasting remembrance,
7. He shall not be afraid of evil tidings; his heart is fixed, trusting in JEHOVAH.
8. His heart is established, he shall not be afraid, until he shall have beheld the *downfall* of his enemies.
9. He distributes, he gives to the poor; his justice endures for ever; his horn shall be exalted with honour.
10. The wicked shall see and be indignant; he shall gnash with his teeth and melt away; the desire of the wicked shall perish.

## The Internal Sense

That he who trusts in the LORD, and lives well, will be saved, verses 1 to 7, 9; he will not be afraid of the hells, though they rise up against him, verses 8, 10.

## EXPOSITION

Verse 1. *Blessed is the man that fears JEHOVAH, that delights greatly in his commandments.* To *fear Jehovah* means also to think holily and reverently concerning GOD, and *to walk in his ways* is to live according to Divine truths worship is effected by both, but in external worship which is to live according to Divine truth, there must be internal worship, which is *to fear JEHOVAH*, wherefore it is said, that it is *he that fears JEHOVAH, who walks in his ways*, in like manner as above, for to *delight* in the commandments of JEHOVAH, is to love them, thus to will and to do them. AE 696.

Verse 3. *Wealth, and riches shall be in his house, etc.* That these words signify what he had collected together, may appear from the signification of *house*, as denoting in the present case the scientifics which are collected together, to collect scientifics, and thereby to raise and build up the external man, is not unlike the *building* of a *house*, wherefore also the like is signified throughout the Word by *building*, and by *building houses*, as in Isaiah, "Behold, I create new heavens and a new earth, they shall *build houses*, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not *build* and another inhabit," Isaiah 65:17, 21, 22; *house* here signifies where there is wisdom and intelligence, consequently where there are the knowledges

of good and truth, for the subject treated of is concerning the LORD'S kingdom. AC 1488.

Verse 5. *A good man shows favour and lends, etc.* By being *merciful* and *lending* is described the state of those who are in genuine charity; in like manner see Psalm 37:21, Exposition. AC 9174.

Verse 9. *His horn shall be exalted with honour.* That *horn* signifies Divine truth, is evident from this consideration, that his justice, it is said, endures for ever, and *his horn shall be exalted with honour* or *glory*; justice in the Word is predicated of good, wherefore *horn* is predicated of truth, for in singular the things of the Word there is a marriage of goodness and truth. AE 316.

Verse 10. *The wicked shall see and be indignant, he shall gnash with his teeth, etc.* Inasmuch as the *teeth* signify false principles in the extreme, therefore by *gnashing with the teeth* is signified to combat against truths from false principles with vehemence and anger, see Psalm 3:7, Exposition. AE 556.

# PSALM 113

HALLELUJAH.

1. Praise, O you servants of JEHOVAH, praise the name of JEHOVAH.
2. Blessed be the name of JEHOVAH, from now on even for ever!
3. From the rising of the sun, even to the place of his setting, praised be the name of JEHOVAH!
4. JEHOVAH is exalted above all nations, his glory is above the heavens.
5. Who is like JEHOVAH our GOD, who has exalted himself on high?
6. Who humbles himself to behold the things that are in heaven, and on earth?
7. He raises the poor out of the dust, and lifts the needy from the dunghill;
8. To place him with princes, even with the princes of his people.
9. He causes the barren woman to dwell in a house, to be a joyful mother of children. HALLELUJAH.

## The Internal Sense

Celebration of the LORD because he is omnipotent, verses 1 to 5; because he came into the world, verse 6; because he will save those who shall be of his church, verses 7 to 9.

## EXPOSITION

Verses 7, 8, 9. *He raises the poor out of the dust etc.* In the above verses, by *barren* is meant the nations who are, called to the church, and to whom the church is transferred when the old church ceases, that is, when they who were before of the church are no longer in faith, because in no charity; this latter is meant by her who had many children, who had failed, and by her that was married; but the former, namely the new church of the nations, is meant by the *barren* and the *desolate* who should have many sons, and by the *barren* of the house being *a joyful mother of sons*; *to bear seven* denotes to be regenerated to the full, for *seven* does not signify seven, but to the full. AC 9325.

That they who are in false principles from ignorance, and hence are not in principles of good, are to be instructed by the LORD in truths, is signified by JEHOVAH *raises up the poor out of the dust, and exalts the needy from the dunghill*; the *poor* and *needy* are those who are in false principles from ignorance, and thence not in principles of good. The primary truths of the church, in which they are to be instructed, are signified by *princes, the princes of the people with whom they are to be placed*; that life, from the marriage of truth and of good, would be with those who had not before enjoyed it, is signified by *making the barren woman to dwell in a house, a joyful mother of children*; *to dwell* signifies to live, the *barren*, where there is no marriage of truth and of good; *a joyful mother of children* is the church, where are truths from good; *a joyful mother of children* denotes where truths from good are nascent. AE 721.

# PSALM 114

1. When Israel went out of Egypt, the house of Jacob from a people of strange language.
2. Judah became his sanctuary, Israel his dominion.
3. The sea saw and fled; Jordan turned back.
4. The mountains leaped like rams, the hills like the sons of the flock.
5. What *ails* you, O you sea, that you flee, you Jordan, that you turn back?
6. You mountains, that you leap like rams; you hills, like the sons of the flock?
7. The earth brings forth at the presence of the LORD, at the presence of the GOD of Jacob.
8. Who turned the rock into a lake of waters, the stony rock into a fountain of waters.

## The Internal Sense

Of the church of the gentiles established by the LORD, verses 1, 2; that its falsities are removed, and succeeded by the good things of love and charity, verses 3 to 6; because the church is of the LORD, who will instruct those who are in ignorance, verses 7, 8.

## Exposition

Verse 1. *From a people of strange language*; see Psalm 81:5, Exposition.

Verses 2 to 8. Thus is described the departure of the sons of Israel out of Egypt, nevertheless, without an explication by the internal sense, no one can know what these words signify, that *the mountains will leap like rams, and the hills like the sons of the flock*, also what is meant by the *sea seeing and fleeing*, and by *Jordan turning back*, wherefore it must be explained. In the internal sense the establishment of the church is meant, or the regeneration of the men of the church, for the church which was to be established is signified by the sons of *Israel*, and its establishment by their departure; the separation of evils by the passage through the Red Sea, of which it is said that *it fled*; and their introduction into the church by the *passage over Jordan*, of which it is said that *it turned back*; but to be particular,—that *Judah was made for a sanctuary, and Israel for dominion*, signifies that the good of love to the LORD is the very holy principle of heaven and the church, and that the truths from that good are productive of government, since by *Judah* is signified celestial good, for Divine truth proceeding from Divine good is the LORD'S government; by the *sea seeing and fleeing*, by *Jordan turning back*, is signified that when evil and false principles are separated, which are in the natural man, they are succeeded by scientific truth, and the knowledges of truth and good; *the mountains leaping like rams, the hills like the sons of the flock*, signify that celestial good, which is the good of love, and spiritual good, which is from that good; from joy make goods or yield effect; *mountains* signify the good of love, *hills* the goods of charity, which in their essence are truths from that good; *to leap*, as having respect to them, signifies to do goods from joy; it is said as *rams, and as the sons of the flock*, because *rams* signify the goods of charity, and the *sons of the flock*, truths from that good; the establishment of the church, or the

regeneration of the men of the church, is signified by *the earth bringing forth before the LORD, before the GOD of Jacob, who turns the rock into a lake of waters, and the stony rock into a fountain of waters*; *the earth* is the church, and it is said to *bring forth* when it is established, or the man of the church is born anew. It is said *before the LORD, and before the GOD of Jacob*, since, where the good of love is treated of, the LORD, in the Word, is called *Lord, (adon)* and when good principles in act are treated of, he is called the *God of Jacob*; regeneration by truths from good is signified by *turning the rock into a lake of waters, and the stony rock into a fountain of waters*; by *a lake of waters* is signified the knowledges of truth, and by *a fountain of waters* is signified the Word from which they are derived, and by *rock*, the natural man as to truth before reformation, and by *stony rock*, the natural man as to good before reformation. AE 405.

Verse 2. *Judah was his sanctuary, and Israel his dominion, etc.* *Sanctuary* signifies in the supreme sense, the LORD himself, and in the respective sense, the worship of him from the good of love; by *Israel* is signified the truths of the church from that good; and whereas all power belongs to truths from good, or to good by truths, therefore it is said that *Israel* was made for *his dominion*. AE 433.

# PSALM 115

1. Not to us, O JEHOVAH, not to us, but to your name give glory; for the sake of your mercy and your truth.
2. Wherefore should the nations say, where indeed is their GOD?
3. But our GOD is in the heavens, he does whatever it pleases him.
4. Their idols are silver and gold, the work of men's hands.
5. They have a mouth, but they speak not; they have eyes, but they see not;
6. They have ears, but they hear not; they have a nose, but they smell not;
7. They have hands, but they handle not; they have feet, but they walk not; they do not speak through their throat.
8. Like to them are those who make them, all who place confidence in them.
9. O Israel, trust you in JEHOVAH, he is their help and their shield.
10. O house of Aaron, trust in JEHOVAH; he is their help and their shield.
11. O you who fear JEHOVAH, trust in JEHOVAH; he is their help and their shield.
12. JEHOVAH has been mindful of us, he blesses; yea, he blesses the house of Israel, he blesses the house of Aaron.
13. He blesses those who fear JEHOVAH, both the small and the great.
14. JEHOVAH shall increase you more and more, you and your sons.
15. Blessed are you of JEHOVAH, who has made heaven and earth.
16. As to the heavens, the heavens are JEHOVAH'S, but the earth has he given to the sons of man.
17. The dead cannot praise JEHOVAH, nor any who go down into silence.
18. But we will bless JEHOVAH, now on even for ever. HALLELUJAH!

## The Internal Sense

That the LORD is omnipotent, verses 1 to 3; that man is nothing of himself, but the false of evil, verses 4 to 8; that the trust of all who are in goodnesses and truths, must be in the LORD, verses 9 to 11; that the LORD will save them, verses 12 to 15, 18; that heaven and the church are his, verse 16; that they who do not trust in the LORD will not be saved, verse 17.

## Exposition

Verse 1. *For the sake of your mercy and your truth*, see Psalm 85:10, Exposition.

Verse 4. *Their idols are silver and gold, the work of men's hands*. Inasmuch as the falsities and evils of doctrine, which are signified by *graven* and *molten images*, are fabricated by *man's* own proper intelligence under the guidance of his love, therefore also in the Word they are called the *work of the hands of man*, the *work of the hands* of the *artificer*, and the *work of the hands* of the *smith*. AC 10406.

*Their idols are silver and gold*. By these words is signified external worship without internal, confirmed from the sense of the letter of the Word not understood, and likewise from the fallacies of the senses; *the work of men's hands* signifies *man's* own intelligence. AE 587.

That hereby are signified false doctrinals, which are from self-derived intelligence, favouring the loves of the body and of the world, and the principles thence conceived, appears from the signification of *idols*, as denoting falsities of doctrine, of religion, and of worship, which are from self-derived intelligence. But what *idols* of *gold*, *silver*, *brass*, *stone* and *wood*, specifically signify, may appear from the signification of *gold*, *silver*, *brass*, *stone*, and *wood*; by *gold* is signified spiritual good; by *silver*, spiritual truth; by *brass*, natural good; by *stone*, natural truth; and by *wood*, sensual good; all these goods and truths enter into genuine doctrine, because this is both from the spiritual and natural sense of the Word. When a false doctrine is confirmed by the spiritual things of the Word, it then becomes an *idol* of *gold*, and are *idol* of *silver*; but when it is confirmed by the natural things of the Word, such as are in the sense of the letter thereof, it then becomes an *idol* of *brass* and *stone*; and when it is from the mere sense of the letter, it becomes an *idol* of *wood*; for the sense of the Word, as well the interior or spiritual, as the exterior or natural, may be applied to confirm falsities as may appear from the innumerable heresies, which are all thence confirmed. Confirmations of falsities take place in consequence of the genuine sense of the Word not being understood; and the reason of this is because the loves of man's proprium have rule, and thereby the principles thence conceived; and when these have rule, man sees nothing from the light of heaven, but whatever he sees is from the light of the world, separate from the light of heaven; and when the light of the world is separated from the light of heaven, then thick darkness takes place in things of a spiritual nature. It is to be observed, that the sons of Israel brought with them from Egypt, and also from the nations round about, the filthy custom of worshiping *idols*; and inasmuch as they were merely external men, they had that worship also implanted in them from natural inclination, as may appear from the *idolatries* of so many kings of Judah and Israel related in the Word, and also from Solomon himself, who was the wisest of them; but still, the *idols* which they made for themselves, and which they worshiped, where they are mentioned in the Word, signify, in the spiritual sense, false doctrinals, which are from self-derived intelligence, from which, and according to which, worship is performed. This signification of *idols* also derives its cause from the spiritual world; for there the evil spirits, who frame for themselves falsities of doctrine, appear as it were to form *idols*, and mark them by various insignia, until they appear in a form, as it were human; they also pick out or select from various representatives, and adapt them so as to cohere, that thus they may give a semblance of that form in things external. AE 587.

Verse 9. *O Israel, trust in JEHOVAH, he is their help and their shield.* As war signifies temptations, so all the arms used in war signify some particular of temptations, and of defence against evils and falsities, wherefore each kind of arms has a distinct signification peculiar to itself, whether it be *shield*, *buckler*, *helmet*, *spear*, *dart*, *sword*, *bow*, *arrows*, or *breast-plate*; the ground and reason why *shield*, in respect to the LORD, signifies defence against evils and falsities, and in respect to man, confidence in the LORD, is because it was armour for the security of the breast, and by the breast is signified goodness and truth, goodness by reason of the heart being therein, and truth by reason of the lungs. AC 1788.

Verse 10. *O house of Aaron, trust in JEHOVAH.* The *house of Israel* denotes those who are in truths; the *house of Aaron* denotes those who are in goods; for in the Word, where truth is treated of, good is also treated of, on account of the heavenly marriage. AC 9806.



Verse 11. *O you who fear JEHOVAH, trust in JEHOVAH; he is their help and their shield.* The *fear of GOD* is worship either grounded in *fear*, or in the good of faith, or in the good of love; but in proportion as *fear* prevails in worship, in the same proportion there is the less of faith, and still less of love; and on the other hand, in proportion as faith prevails in worship, and especially as love prevails, in the same proportion there is less of *fear*. AC 2826.

Verse 12. *Both the small and the great.* By the *small* are understood those who know but little of the truths and goods of the church, and by the *great* those who know much, thus those who worship the LORD little and much, for in proportion as man knows the truths of faith, and lives according to them, in the same proportion he worships the LORD, for worship is not from man, but from the truths originating in good, which are with man, since these are from the LORD, and the LORD is in them. The reason why *small* and *great* signify less and more, namely who worship the LORD, thus who are less and more in truths from good, is because the spiritual sense of the Word is abstracted from all respect to persons, for it simply regards the thing, and in the expression, *small* and *great*, there is respect to person, for thereby are understood the men who worship GOD. Hence it is, that instead of *small* and *great*, is understood, in the spiritual sense, less and more, thus those who worship more and less from genuine truths and goods; the case is the same also with respect to the servants, the prophets, and saints, treated of just above, by whom, in the spiritual sense, are not understood prophets and saints, but, abstractedly from persons, the truths of doctrine and a life according to them; whilst these are understood, all who are in the truths of doctrine, and in a life according to them, are also inclusively comprehended, for these things are in subjects which are angels and men; but to think in such case of angels and men only, is natural, but to think of the truths of doctrine and the life which constitute angels and men, this is spiritual. Hence it may appear, how the spiritual sense, in which the angels are, distinguishes itself from the natural sense, in which men are, namely that in every thing which men think, there inheres somewhat derived from person, space, time, and matter, but that the angels think, abstractedly from these, of things only; hence it is that the speech of angels is incomprehensible to man, inasmuch as it flows from contemplation of the thing, and consequently from a wisdom abstracted from such things as are proper to the natural world, and thus respectively indeterminate to such things. AE 696.

# PSALM 116

1. I love JEHOVAH, because he has heard my voice and my supplication.
  2. Because he has inclined his ear to me, therefore will I call upon him as long as I live.
  3. The cords of death encompassed me, and the hands of hell took hold of me; I found trouble and sorrow.
  4. Then I called upon the name of JEHOVAH, saying, O JEHOVAH, I beseech you, deliver my soul!
  5. Gracious and just is JEHOVAH, yea, our GOD is merciful.
  6. JEHOVAH preserves the simple; I was brought low and he helped me.
  7. Return to your rest, O my soul; for JEHOVAH has dealt kindly with you.
  8. Truly you have delivered my soul from death, mine eyes from tears, and my feet from falling.
  9. I will walk before JEHOVAH in the land of the living.
  10. I believed, therefore have I spoken; I was greatly afflicted.
  11. I said in my terror, all men are liars.
  12. What shall I render to JEHOVAH for all his benefits towards me?
  13. I will take the cup of salvations, and call upon the name of JEHOVAH.
  14. I will pay my vows to JEHOVAH, now, in the presence of all his people.
  15. Precious in the eyes of JEHOVAH is the death of his saints.
  16. O JEHOVAH, truly I am your servant, I am your servant, and the son of your handmaid; you have loosened my bands.
  17. Unto you will I offer the sacrifice of thanksgiving, and will call upon the name of JEHOVAH.
  18. I will pay my vows to JEHOVAH, now, in the presence of all his people;
  19. In the courts of the house of JEHOVAH, in the midst of you, O Jerusalem.
- HALLELUJAH!

## The Internal Sense

Celebration of the FATHER by the LORD, because he succoured him in grievous temptations, verses 1 to 11; that so the DIVINE BEING will be worshiped in the LORD, verses 12 to 19,

## Exposition

Verse 13. *I will take the cup of salvations, etc.* To *take the cup of salvations* denotes the appropriation of the goods of faith. It is said *cup*, not wine, because wine is predicated of the spiritual church, but blood of the celestial church, although each signifies the holy truth proceeding from the LORD, but in the spiritual church, the holy principle of faith, grounded in charity towards the neighbour, whereas in the celestial church, it is the holy principle of charity grounded in love to the LORD; the spiritual church is distinguished from the celestial in this, that the former is principled in charity towards the neighbour, but the latter in love to the LORD, and the Holy Supper was instituted that it might represent and signify the LORD'S love towards the universal human race, and the reciprocal love of man towards him. AC 5120.

Verse 15. *Precious in the sight of JEHOVAH, is the death of his saints.* That *the death of the saints* does not signify damnation, but the separation and removal of unclean spirits, thus regeneration and resurrection. The case is similar with man, who as to the body must die that he may rise again, and as to his selfhood, which in itself is infernal, for unless the former and the latter *die*, man has not the form of heaven. AE 899.

# PSALM 117

1. O praise JEHOVAH, all you nations; praise him, all you peoples.
2. For great is his mercy towards us; and the truth of JEHOVAH is for ever.  
HALLELUJAH!

## The Internal Sense

Celebration of the FATHER by the LORD for assistance in temptations, verses 1, 2.

# PSALM 118

1. O give thanks to JEHOVAH, for he is good; because his mercy is for ever.
2. Let Israel now say: that his mercy is for ever.
3. Let the house of Aaron now say: that his mercy is for ever.
4. Let them now who fear JEHOVAH say: that his mercy is for ever.
5. I called upon JAH in distress; JAH answered me, *and set me* in a broad place.
6. JEHOVAH is on my side, I will not fear what man can do to me.
7. JEHOVAH is my helper, therefore shall I behold *the downfall* of them that hate me.
8. It is better to take refuge with JEHOVAH, than to place confidence in man.
9. It is better to take refuge with JEHOVAH, than to place confidence in princes.
10. All nations encompassed me, but in the name of JEHOVAH did I destroy them.
11. They encompassed me, yea, they encompassed me; but in the name of JEHOVAH did I destroy them.
12. They encompassed me like bees; they are extinguished as the fire of thorns; in the name of JEHOVAH did I destroy them.
13. You did thrust violently at me that I might fall; but JEHOVAH helped me.
14. JAH is my strength and my song, and he is become my salvation.
15. The voice of rejoicing and salvation is in the tents of the just; the right hand of JEHOVAH does valiantly.
16. The right hand of JEHOVAH is exalted; the right hand of JEHOVAH does valiantly.
17. I shall not die but live, and declare the works of JAH.
18. JAH chastised me severely, but he did not give me over to death,
19. Open to me the gates of justice; I will enter them; I will praise JAH.
20. This is the gate of JEHOVAH, into which the just shall enter.
21. I will praise you, for you have answered me, and are become my salvation.
22. The stone which the builders rejected is become the head of the corner.
23. This is the doing of JEHOVAH, it is marvelous in our eyes.
24. This is the day which JEHOVAH has made; we will rejoice and be glad in it.
25. Save, I beseech you, O JEHOVAH; O JEHOVAH, I beseech you, send prosperity!
26. Blessed is he that comes in the name of JEHOVAH; we have blessed you out of the house of JEHOVAH.
27. GOD is JEHOVAH, he has showed us light; bind the sacrifice with cords to the horns of the altar.
28. You are my GOD, and I will praise you; you are my GOD, and I will exalt you.
29. O give thanks to JEHOVAH, for he is good; for his mercy endures for ever.

## The Internal Sense

The LORD's thanksgiving to the FATHER for the church, verses 1 to 4; that he succoured him when he was straightened, verses 5 to 9; that the wicked assaulted him, but that he was aided by the Divine principle, verses 10 to 14; his joy that there is Divine power through his Human essence, verses 15, 16; that Divine Truth is from him, verse 17; that it is he from whom comes all salvation, verses 18 to 21; that it is the Divine Human from the Divine principle within himself, from whom it proceeds,

verses 22 to 25; that he is blessed who confesses and worships the LORD, verses 25 to 29.

## EXPOSITION

Verse 5. *I called upon JAH in distress; JAH answered me, and set me in a broad place.* By *breadth*, or *broad place*, in this passage, nothing else is signified but the truth of the church; the reason why *breadth* has this signification is because in the spiritual world, or in heaven, the LORD is the centre of all things, for he is the sun therein. They who are in a state of good are more inward according to the quantity and quality of the good in which they are; hence altitude is predicated of good; they who are in a like degree of good are also in a like degree of truth, and thereby as it were in a like distance; hence *breadth* is predicated of truth; wherefore nothing else is understood by *breadth*, by the attendant angels, whilst man reads the Word. AC 4482.

Verse 12. *They encompassed me like bees; they are extinguished as the fire of thorns.* The *fire of thorns* denotes the craving of evil; the falsities of craving, which are signified by *thorns*, are the falsities confirming those things which are of the world and its pleasures, for these falsities above others catch *fire* and burn, because they are from cravings in the body which are filth, therefore also they inclose the internal man, so that nothing is relished that relates to the salvation of the soul and eternal life. AC 9144.

By *bees* are signified false reasonings, because the rational principle collects what belongs to it from scientifics falsely applied; the reason why these things are likened to *flies* and *bees*, is grounded in correspondence, for in the spiritual world there appear flying insects of various kinds, but they are appearances from the ideas of the thoughts of spirits. AE 410.

Verse 16. *The right hand of JEHOVAH is exalted; the right hand of JEHOVAH does valiantly.* In this passage *the right hand of JEHOVAH* denotes omnipotence, and, in the supreme sense, the LORD as to Divine truth. AC 8281.

Verse 22. *The stone which the builders rejected is become the head of the corner.* Inasmuch as by *stone* in old time was signified truths, and afterwards, when worship began to be celebrated on statues, on altars, and in the temple, by statues, altars, and the temple, were signified holy truths, therefore the LORD was also called the *stone*, as in Isaiah, "Behold I lay in Zion a *stone*, a *stone* of probation of the corner, of a price, of a sure foundation." AC 1298.

*Corner-stone* signifies all Divine truth on which is founded heaven and the church, thus every *foundation*; and since a *foundation*, is the ultimate, on which a house or temple is built, therefore it signifies all things; inasmuch as by a *cornerstone* is signified all things on which the church is founded, therefore it is said, "He will found in Zion a *stone*, a *cornerstone* of price, and it is called a *stone* for a *corner*, and a *stone* of foundations;" and since by a *corner-stone* is signified all Divine truth on which the church is founded, therefore also is signified the LORD as to his Divine Human principle, because all Divine truth proceeds from that principle: the *builders* who rejected that *stone*, as we read in the Evangelists, are they who were of the

church, which rejected the LORD, and with him all Divine truth; for they were governed by vain traditions taken from the sense of the letter of the Word, by which the truths of the Word were falsified, and the goods adulterated. AE 417.

# PSALM 119

ALEPH.

1. Blessed are the perfect in the way, who walk in the law of JEHOVAH.
2. Blessed are they who keep his testimonies, who seek him with the whole heart,
3. Even they who do no iniquity: who walk in his ways.
4. You have commanded your precepts, that they may be diligently kept.
5. O that my ways were directed to keep your statutes!
6. Then shall I not be ashamed, when I have respect to all your commandments.
7. I will praise you with uprightness of heart, when I shall have learned the judgements of your justice.
8. I will keep your statutes: O forsake me not utterly!

BETH.

9. Wherewith shall a young man cleanse his way? by taking heed according to your Word.
10. With my whole heart have I sought you: O let me not wander from your commandments!
11. Your word have I hid in my heart, that I might not sin against you.
12. Blessed are you, O JEHOVAH! teach me your statutes.
13. With my lips have I declared all the judgements of your mouth.
14. I rejoice in the way of your testimonies, as in all riches.
15. I meditate upon your precepts, and have respect to your ways.
16. I take delight in your statutes; I do not forget your word.

GIMEL.

17. Deal bountifully with your servant, that I may live and keep your word.
18. Open you mine eyes, that I may behold the wondrous things of your law.
19. I am a sojourner in the earth; hide not your commandments from me.
20. My soul is broken down through continually longing for your judgements.
21. You rebuke the proud; cursed are those who err from your commandments!
22. Remove from me reproach and contempt; because I have kept your testimonies.
23. Although princes do sit and speak against me; your servant meditates in your statutes.
24. Your testimonies also are my delight, they are my counsellors.

DALETH.

25. My soul cleaves to the dust: revive me according to your word.
26. I have declared my ways, and you have answered me; teach me your statutes.
27. Make me to understand the way of your precepts; so shall I meditate upon your wondrous works.
28. My soul melts for heaviness; raise me up according to your word.



29. Remove from me the way of lying; and graciously grant me your law.
30. I have chosen the way of truth; your judgements have I placed before me.
31. I cleave to your testimonies; O JEHOVAH, let me not be put to shame.
32. I will run in the way of your commandments, because you have enlarged my heart.

HE.

33. Teach me, O JEHOVAH, the way of your statutes, that I may keep it to the end.
34. Give me understanding and I shall keep your law, yea, I shall observe it with my whole heart.
35. Make me to walk in the path of your commandments, for therein do I delight.
36. Incline my heart to your testimonies, and not to covetousness.
37. Turn away mine eyes from beholding vanity, and revive me in your way.
38. Establish your word to your servant, who is devoted to your fear.
39. Turn away my reproach which I have dreaded; for your judgements are good.
40. Behold, I have longed after your precepts; revive me through your justice.

vau.

41. Let your mercies come to me, O JEHOVAH, your salvation according to your word.
42. That I may answer him that reproaches me, for I trust in your word.
43. And take not the word of truth utterly out of my mouth, for I have hoped in your judgements.
44. So shall I keep your law continually, for ever and ever.
45. I will walk in a broad place, for I have sought out your precepts.
46. I will speak of your testimonies also before kings, and I will not be ashamed.
47. And I will take delight in your commandments which I have loved.
48. My hands also will I lift up to your commandments which I have loved, and I will meditate upon your statutes.

ZAIN.

49. Remember the word to your servant, upon which you have caused me to hope.
50. This is my comfort in mine affliction, for your word has revived me.
51. The proud have had me greatly in derision; I have not declined from your law.
52. I remember your judgements of old, O JEHOVAH, and have comforted myself.
53. The burning wind has seized me, because of the wicked that forsake your law.
54. Your statutes have been my songs in the house of my sojourning.
55. I remember your name, O JEHOVAH, in the night, and I keep your law.
56. This I had, because I kept your precepts.

CHETH.

57. You are my portion, O JEHOVAH; I have said that I would keep your words.

58. I entreat your favour with my whole heart; be merciful to me according to your word.
59. I have thought on my ways, and I turn my feet to your testimonies.
60. I hasten, and do not delay to keep your commandments.
61. The cords of the wicked encompass me; I do not forget your law.
62. At midnight I will arise to give thanks to you, because of your just judgements.
63. I am a companion of all those who fear you, and of those who keep your precepts.
64. The earth, O JEHOVAH, is full of your mercy; O teach me your statutes!

TETH.

65. You have done good to your servant, O JEHOVAH, according to your word.
66. Teach me good judgement and knowledge, for I have believed your commandments.
67. Before I was afflicted I went astray, but now do I keep your word.
68. You are good, and do good; teach me your statutes.
69. The proud have forged a lie against me; I will keep your precepts with my whole heart.
70. Their heart is enclosed in fat; I delight in your law.
71. It is good for me that I have been afflicted, that I might learn your statutes.
72. The law of your mouth is better to me than thousands of gold and silver.

JOD.

73. Your hands have made me and prepared me; give me understanding that I may learn your commandments.
74. They that fear you will see me and be glad, because I have hoped in your word.
75. I know, O JEHOVAH, that your judgements are just, and that you, in faithfulness, have afflicted me.
76. Let, I pray you, your mercy be my comfort, according to your Word to your servant.
77. Let your tender mercies come to me, that I may live; for your law is my delight.
78. Let the proud be ashamed, for by falsehood they treat me perversely; I will meditate in your precepts.
79. Let those that fear you turn to me, even those who know your testimonies.
80. Let my heart be perfect in your statutes, that I may not be ashamed.

CAPH.

81. My soul faints for your salvation; I hope in your word.
82. Mine eyes waste away *in longing* for your word, while I say, When will you comfort me?
83. For I am become like a bottle in the smoke; I do not forget your statutes.
84. How many are the days of your servants? When will you execute judgement on them that persecute me?
85. The proud have dug pits for me, which are not after your law.

- 86. All your commandments are truth: they persecute me with falsehood; help you me.
- 87. They had almost consumed me upon earth; but I forsook not your precepts.
- 88. Revive me according to your mercy, that I may keep the testimony of your mouth.

LAMED.

- 89. For ever, O JEHOVAH, your word is established in the heavens.
- 90. Your faithfulness is from generation to generation; you have established the earth, and it stands firm.
- 91. They continue to this day according to your judgements; for they are all your servants.
- 92. Unless your law had been my delights, I should have perished long ago in mine affliction.
- 93. Never will I forget your precepts, for by them have you revived me.
- 94. I am yours, save me; for I have sought out your precepts.
- 95. The wicked have lain in wait for me to destroy me; but I will consider your testimonies.
- 96. I have seen an end of all perfection; your commandment is exceedingly broad.

MEM.

- 97. O how I love your law! it is my meditation all the day.
- 98. Your commandments make me wiser than mine enemies; because they are ever with me.
- 99. I have more understanding than all my teachers, for your testimonies are my meditation.
- 100. I understand more than the aged, because I keep your precepts.
- 101. I have refrained my feet from every evil way, that I may keep your word.
- 102. I have not departed from your judgements, for you have taught me.
- 103. How sweet are your words to my palate, yea, sweeter than honey to my mouth!
- 104. Through your precepts I have understanding; therefore do I hate every false way.

NUN.

- 105. Your word is a lamp to my feet, and a light to my path.
- 106. I have sworn, and I will perform it, that I will keep your judgements.
- 107. I am exceedingly afflicted; revive me, O JEHOVAH, according to your word.
- 108. Accept, I beseech you, the free-will offerings of my mouth, O JEHOVAH, and teach me your judgements.
- 109. My soul is continually in my hand, yet do I not forget your law.
- 110. The wicked have laid a snare for me, yet have I not gone astray from your precepts.
- 111. Your testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.
- 112. I have inclined my heart to perform your statutes always, even to the end.

SAMECH.

- 113. I hate vain imaginations, but your law do I love.
- 114. You are my hiding-place and my shield; I hope in your word.
- 115. Depart from me you evil doers, for I will keep the commandments of my GOD.
- 116. Uphold me according to your word, that I may live; and let me not be ashamed of my hope.
- 117. Hold you me up and I shall be saved, and I will have respect to your statutes continually.
- 118. You have rejected all who go astray from your statutes, for their deceit is falsehood.
- 119. You put away all the wicked of the earth like dross, therefore do I love your testimonies.
- 120. My flesh trembles for fear of you, and I am afraid of your judgements.

AIN.

- 121. I have done judgement and justice; leave me not to mine oppressors.
- 122. Be surety for your servant for good; let not the proud oppress me.
- 123. Mine eyes waste away in looking for your salvation, and for the word of your justice.
- 124. Deal with your servant according to your mercy, and teach me your statutes.
- 125. I am your servant, give me understanding that I may know your testimonies.
- 126. It is time for you, O JEHOVAH, to work, for they have broken your law.
- 127. Therefore I love your commandments above gold, yea, above fine gold.
- 128. Therefore I esteem all your precepts concerning all things to be right, and I hate every false way.

PE.

- 129. Wonderful are your testimonies, therefore does my soul keep them.
- 130. The opening of your words gives light; it gives understanding to the simple.
- 131. I open my mouth and pant, because I long for your commandments.
- 132. Look you upon me, and be merciful to me, as you are wont to do to those that love your name.
- 133. Establish my steps in your word, and let not any iniquity have dominion over me.
- 134. Deliver me from the oppression of man, that I may keep your precepts.
- 135. Make your face to shine upon your servant, and teach me your statutes.
- 136. Streams of water run down mine eyes, because they keep not your law.

TSADDI.

- 137. Just are you, O JEHOVAH, and upright are your judgements.
- 138. Your testimonies that you have commanded are just, and very faithful.
- 139. My zeal has consumed me, because mine enemies have forgotten your words.
- 140. Your word is exceedingly pure, therefore your servant loves it.
- 141. I am little and despised, yet do I not forget your precepts.

142. Your justice is everlasting justice, and your law is truth.  
143. Distress and anguish have overtaken me; your commandments are my delights.  
144. The justice of your testimonies is everlasting; give me understanding, that I may live.

KOPH.

145. I cry with my whole heart; answer me, O JEHOVAH; I will keep your statutes.  
146. I cry to you; save me, that I may keep your testimonies.  
147. Before the dawn of the morning I cry aloud; I hope in your words.  
148. Mine eyes anticipate the watches of the night, that I may meditate upon your word.  
149. Hear my voice according to your mercy; O JEHOVAH, revive me according to your judgement.  
150. They draw near that pursue wicked devices; they are far from your law.  
151. You are near, O JEHOVAH, and all your commandments are truth.  
152. From your testimonies I have known what is of old, for you have founded them for ever.

RESH.

153. Behold mine affliction and deliver me, for I do not forget your law.  
154. Plead you my cause and redeem me; revive me, according to your word.  
155. Salvation is far from the wicked, for they seek not your statutes.  
156. Manifold are your tender mercies, O JEHOVAH; revive me, according to your judgements.  
157. Many are my persecutors and mine enemies; I do not decline from your testimonies.  
158. I behold perfidious *men* and am grieved, because they keep not your word.  
159. Behold, how I love your precepts; revive me, O JEHOVAH, according to your mercy.  
160. For the sum of your word is truth, and every one of your just judgements *endures* for ever.

SHIN

161. Princes have persecuted me without cause, but my heart stands in awe of your word,  
162. I rejoice over your word, as one that finds great spoil,  
163. I hate and abhor falsehood; your law do I love.  
164. Seven times a day do I praise you, because of your just judgements.  
165. Great peace have they who love your law, and nothing shall offend them.  
166. I have hoped for your salvation, O JEHOVAH, and have done your commandments.  
167. My soul has kept your testimonies, and I love them exceedingly.  
168. I have kept your precepts and your testimonies, for all my ways are before you.

THAU.

169. Let my cry come near before you, O JEHOVAH; give me understanding according to your word.
170. Let my supplication come before you, deliver me according to your word.
171. My lips shall pour forth praise, for you have taught me your statutes.
172. My tongue shall speak of your word, for all your commandments are just.
173. Let your hand help me, for I have chosen your precepts.
174. I long for your salvation, O JEHOVAH, and your law is my delight.
175. Let my soul live, and it shall praise you; and let your judgements help me.
176. I have gone astray like a lost sheep; seek your servant, for I do not forget your commandments.

## The Internal Sense

That the LORD fulfilled the law, or the Word, from its first principles to its ultimates, and was therefore hated, and suffered temptations, and that thus he united his Human to his Divine, verses 1—176.

## EXPOSITION

*Aleph.* All syllables and letters of the alphabet in the spiritual world signify things, hence originate the speech and writing of those who are there, and hence it is, that the LORD describes his divinity and infinity by *Alpha* and *Omega*, by which is signified that he is the All in All of heaven and the church, since every letter signifies a thing in the spiritual world, and consequently in the language of angels, therefore David wrote the cxix. Psalm, in order, according to the letters of the alphabet, beginning with *Aleph* and ending with *Thau*, as may appear from the initials of the verses; something similar appears in Psalm cxi, but not so evidently. Ap. Re. 38.

Verse 1. *Blessed are the perfect in the way.* By *the perfect in the way* are meant those who are in truth grounded in good, or who speak and do the truth from charity. AC 612.

Verses 1 to 27. The subject treated of throughout the whole of this Psalm is concerning the *Word*, and concerning the things belonging to the *Word*, which, it is evident, are *precepts, statutes, judgements, testimonies, commandments, and ways*; but what is specifically meant by these expressions cannot possibly be seen from the sense of the letter, in which they appear only as a repetition of the same thing; it may, however, be seen from the internal sense, in which things altogether different are signified by *precepts*, by *statutes*, by *judgements, testimonies, commandments, and ways*. AC 3382

Verses 2 to 7. In several passages mention is made of *testimonies*, and at the same time of *law, precepts, commandments, statutes, and judgements*, and in those passages by *testimonies* and *commandments* are signified such things as teach life, by *law* and *precepts* such things as teach doctrine, by *statutes* and *judgements* such things as teach ceremonies of worship. AE 392.

The *precepts* of the decalogue were called a *testimony*, because they had relation to a covenant, thus to conjunction between the LORD and man, which conjunction cannot

exist unless man keeps those *precepts*, not only in the external form, but also in the internal. AC 4197.

Verses 6 to 17. *Word denotes doctrine in general; that a distinction is here made between precepts, judgements, testimonies, commandments, statutes, ways, and lips, is evident, all which things appertain to the Word or doctrine; in other parts of the Word also these expressions have a distinct signification.* AC 1288.

Verse 25. *My soul cleaves to the dust, etc.* The reason why *dust* denotes what is damned is because the places where evil spirits are, at the sides beneath the soles of the feet, appear as earth, and indeed as earth uncultivated and dry, under which are certain hells; this earth is what is called damned earth, and the *dust* there signifies what is damned. AC 7418.

Verse 27. *Make me to understand the way of your precepts, etc.* The way of *commandments* and *precepts* is called the way of truth, the contrary way is called the way of a *lie*,—false doctrine. AC 627.

Verse 37. *Turn away mine eyes from beholding vanity, etc.* That *vanity* denotes the false principle of doctrine and religion is evident from this passage. AC 9248.

Verse 103. *How sweet are your words to my palate, yea, sweeter than honey to my mouth!* The reason why *honey* denotes delight is because it is *sweet*, and every thing *sweet* in the natural world corresponds to what is delightful in the spirit; the reason why it is said the delight thereof, namely the delight of truth derived from good in the exterior and natural principle is because every truth, and especially every truth of good, has its delight, but a delight arising from the affection of good and truth, and from consequent use. AC 5620.

Verse 135. *Make your face to shine upon your servant, etc.* That the *face* of JEHOVAH or the LORD is mercy, and also peace and good, because these are of mercy, may likewise be manifest from this passage, where *face* also denotes mercy, AC 5585.

Verse 154, *Plead you my cause and deliver me; revive me according to your word.* To *plead my cause* denotes to defend truth against falsehood, and to liberate. AC . 9024.

Verse 164. *Seven times a day do I praise you because of your just judgements.* The number *seven* was accounted holy to the six days of creation: hence in the ceremonies of the Jewish church, the number *seven* so often occurs, and is everywhere accounted holy. AC 395.

That *seven* signifies an entire period from beginning to end, thus what is full, is manifest from several passages in the Word, as in Isaiah, "The light of the moon shall be as the light of the sun, and the light of the sun shall be *seven-fold*, as the light of *seven* days, in the day wherein JEHOVAH shall bind up the breach of his people," Isaiah 30:26; where the subject treated of is concerning the salvation of the faithful, and concerning their intelligence and wisdom in the LORD'S kingdom; the *moon* is faith from the LORD, thus faith in the LORD, and the *sun* love from the LORD, thus love to the LORD; *the light of the sun being seven-fold as the light of seven days*, denotes a

full state of intelligence and wisdom derived from love and faith from the LORD. AC 9228

As this Psalm treats of the Word, and of the life according to the Word, the reader is especially recommended to peruse the two works of the New Jerusalem on those very important subjects, the heads of which shall be here adduced:—

*On the Word, or Sacred Scripture.*

I. That the Sacred Scripture, or Word, is Divine Truth itself SS 1

II. That in the Word then; in a spiritual sense, heretofore unknown,—

1. What the spiritual sense is SS 5
2. That the spiritual sense is in all, and every part of the Word SS 9
3. That it is owing to the spiritual sense that the Word is divinely inspired, and holy in every syllable SS 18
4. That the spiritual sense of the Word has heretofore remained unknown SS 20
5. That hereafter the spiritual sense of the Word will be made known to none, but those who are principled in genuine truths from the Lord SS 26

III. That the literal sense of the Word is the basis, the continent, and the firmament of its spiritual and celestial sense SS 27

IV. That Divine Truth, in the literal sense of the Word, is in its fullness, in its sanctity, and in its power SS 37

1. That the truths of the literal sense of the Word are meant by the precious stones, of which the foundations of the New Jerusalem were built, as mentioned in the Revelation 21:17 to 21 SS 43
2. That the truths and goods of the literal sense of the Word, are meant by the Urim and Thummim..... SS 44
3. That the truths of the literal sense of the Word are meant by the precious stones in the Garden of Eden, wherein the King of Tyre is said to have been . SS 45
4. That the literal sense of the Word is signified by the curtains and veils of the tabernacle . SS 46
5. That the externals of the Word, or the things belonging to the literal sense, were represented by the externals of the temple at Jerusalem SS 47
6. That the Word in its glory was represented in the person of the Lord, at his Transfiguration SS 48

V. That the doctrine of the church ought to be drawn from the literal sense of the Word, and to be confirmed thereby SS 50

1. That the Word, without doctrine, cannot be understood SS 51
2. That doctrine ought to be drawn from the literal sense of the Word, and to be confirmed thereby... SS 53
3. That genuine truth, which doctrine is to teach, is apparent in the literal sense of the Word, to those only who are in illustration from the Lord . SS 57

VI. That by the literal sense of the Word, man has conjunction with the Lord and consociation with the angels SS 62

VII. That the Word is in all the heavens, and that the wisdom of the angels is thence derived SS 70



VIII. That the church exists from the Word, and that, with man, the quality of the church is according to his understanding of the Word SS 76

IX. That there is a marriage of the Lord and the church, and thence a marriage of good and truth, in every part of the Word . SS 80

X. That heretical opinions may be collected and imbibed from the letter of the Word, but that to confirm such opinions is hurtful SS 91

XI. That the Lord came into the world that he might fulfill all things contained in the Word, and thereby become Divine Truth or the Word in its ultimates SS 98

XII. That previous to the Word which the world now possesses, there existed a Word which is lost SS 101

XIII. That 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 SS 104

XIV. That without the Word, no one would have any knowledge of God, or of heaven and hell, or of a life after death, and much less of the Lord . SS 114

On the White Horse. 1

References to passages in the Arcana Coelestia 6

### *On the Doctrine of Life.*

I. That all religion has relation to life, and that the life of religion is to do good DLife 1

II. That no one can do good, which is really good, from himself DLife 9

III. That so far as man shuns evils as sins, so far he does what is good, not from himself, but from the Lord DLife 18

1. That the good things which a man wills and does are not good, before he shuns evils as sins DLife 24
2. That the pious things which a man thinks and speaks before he shuns evils, are not pious DLife 25
3. That man has no wisdom, unless he shuns evils as sins, notwithstanding his being skilful and wise in many things. . DLife 26

IV. That so far as any one shuns evils as sins, so far he loves truths DLife 32

V. That so far as any one shuns evils as sins, so far he has faith, and is spiritual DLife 42

VI. That the Decalogue teaches what evils are sins DLife 53

VII. That murders, adulteries, thefts, and false witness, of every kind, with the cravings prompting thereto, are evils which ought to be shunned as sins . DLife 62

VIII. That so far as any one shuns murders of every kind as sins, so far he has love towards his neighbour DLife 67

IX. That so far as any one shuns adulteries of every kind as sins, so far he loves chastity . DLife 74

- X. That so far as any one shuns thefts of every kind as sins, so far he loves sincerity . DLife 80
- XI. That so far as any one shuns false witness of every kind as sins, so far he loves truth . DLife 87
- XII. That it is not possible for any one to shun evils as sins, so that he may hold them inwardly in aversion, except by combats against them. DLife 92
- XIII. That man ought to shun evils as sins, and to fight against them, as from himself . DLife 101
- XIV. That if any one shuns evils for any other reason than because they are sins, he does not shun them, but only prevents their appearing before the eyes of the world DLife 108

# PSALM 120

A Song of degrees.

1. In my distress I cried to JEHOVAH, and he answered me.
2. Deliver my soul, O JEHOVAH, from lying lips, from a deceitful tongue.
3. What shall he give to you? Yea, what shall he add to you, O false tongue!
4. Sharp arrows of the mighty, with coals of juniper,
5. Woe to me that I sojourn in Mesech, that I dwell amongst the tents of Kedar!
6. My soul has long dwelt with him that hates peace.
7. I *am for* peace; but when I speak, they are for war.

## The Internal Sense

To the FATHER against those in the perverted church, who secretly endeavour to destroy him, verses 1 to 7.

## EXPOSITION

Verse 2. *Deliver my soul, O JEHOVAH, from lying lips, etc.* *Lying lips* and *a deceitful tongue* denote false principles grounded in evil, the dispersion of truth by them is signified by *sharp arrows of the mighty*. AE 908.

Concerning *deceit* see Psalm 52:2, Exposition.

Verse 5. *Woe is me that I sojourn in Mesech, etc.* They who are not principled in truth, because not in good, are those who are represented by *Mesech* and *Kedar* in the wilderness, as in the above passage. AC 3268.

By Nebuchadnezzar, king of Babel, are signified evils and false principles which devastated the church, and like things are signified by *the tents of Kedar* in the above words, AE 799.

# PSALM 121

A Song of degrees.

1. I lift up mine eyes to the mountains, whence comes my help.
2. My help is from JEHOVAH, who has made heaven and earth.
3. He will not suffer your foot to be moved; your guardian will not slumber.
4. Behold the guardian of Israel will neither slumber nor sleep,
5. JEHOVAH will be your guardian; JEHOVAH will be your shade upon your right hand.
6. The sun shall not smite you by day, nor the moon by night.
7. JEHOVAH will guard you from all evil; he will guard your soul.
8. JEHOVAH will guard your going out and your coming in, from this time forth even for ever.

## The Internal Sense

To the FATHER that he would preserve him, verses 1 to 8.

## EXPOSITION

Verse 1. *I will lift up mine, eyes to the mountains, etc.* Inasmuch as *mountain* signifies the good of love, and in the supreme sense the Divine good, and from Divine good proceeds Divine truth, therefore the *mountain* of Zion was above Jerusalem, and by the *mountain* of Zion in the Word is signified the church which is in the good of love to the LORD, and by Jerusalem the church which is in truths from that good, or the church as to doctrine; on this account also Jerusalem is called the *mountain of holiness*, and likewise the *hills*, for by the *mountain of holiness* is signified spiritual good, which in its essence is truth from good, in like manner as by *hill*. AE 405.

Verses 3, 4, 5, 6. It is called the *morning watch*, because the night was divided into *watches*, of which the last of the night and the first of the day was the *morning watch*: the *watchers* were upon the walls, observing whether an enemy approached, and by a cry announcing what they saw; by them, in the internal representative sense, is meant the LORD, and by *watch* his continual presence and protection, as in David, "Thy guardian, or watchman, will not slumber, behold the guardian of Israel will neither slumber nor sleep; JEHOVAH is your guardian." AC 8211.

Verse 6. *The sun shall not smite you by day, nor the moon by night.* By the *sun* is there meant the love of self, and by the *moon* the false principle thence derived; inasmuch as from that love is derived all evil, and the false principle derived from evil, therefore it is said that "JEHOVAH will guard you from all evil, he shall guard your soul," for by *soul* is signified the life of truth. AE 401.

Verse 8. JEHOVAH *will guard your going out and your coming in, etc.* To *guard the coming in* and *going out* denotes every thing of the life according to a state of good and of truth; wherefore *to enter in* and *to go out* denote to be led of the Lord as to

every state of life; to *enter* into a house, to abide there, and thence go forth, denotes to enjoy heavenly consociation with those who receive the LORD in faith and love; for in heaven, they who are together in one society, are also in one house, and *enter in* there and *go out*, for they are in similar good; but they who are in dissimilar, cannot do so; and if they *enter in*, they *enter* not through the doors, but some other way. AC 9927.

# PSALM 122

A Song of degrees of David.

1. I rejoice, when they say to me: Let us go into the house of JEHOVAH!
2. Our feet shall stand within your gates, O Jerusalem!
3. Jerusalem is built as a city, which is compact together.
4. Whither the tribes go up, the tribes of JAH, to the testimony of Israel, to give thanks to the name of JEHOVAH!
5. For there are placed the thrones for judgement, the thrones of the house of David.
6. Pray for the peace of Jerusalem! they shall be prosperous who love you!
7. Peace be within your walls, and prosperity within your palaces.
8. Because of my brethren and my companions, I will now say: May peace be within you!
9. Because of the house of JEHOVAH our GOD, I will seek your good.

## The Internal Sense

The LORD'S joy over the new church where he himself reigns, verses 1 to 9.

## EXPOSITION

Verse 3. *Jerusalem is built as a city, compact together.* By *Jerusalem* is here signified the church as to doctrine, which is said to be built as a city, *compact together*; when all things of doctrine are in agreement and unanimity, and when they mutually regard the LORD and love to him, from him, as their beginning and end; it is said to be *built as a city*, because a *city* signifies doctrine. AE 431.

Verse 4. *Whither the tribes go up, the tribes of JAH, to the testimony of Israel, to give thanks to the name of JEHOVAH.* In general the *twelve tribes* signified all things belonging to the doctrine of truth and good, or of faith and love; these principles constitute the LORD'S kingdom, for the things belonging to truth or faith are the all of thought therein, and the things belonging to good or love are the all of affection. AC 3859.

That *testimony* denotes good from which truth is derived, and truth from which good is derived is evident from this consideration, that the ten commandments of the Decalogue, written on the tables of stone, are called in one expression the *testimony*; and whereas those tables were placed in an ark, the ark is called the *ark of testimony*; hence it is evident what is signified in the Word by *testimony*. AC 4197.

Verse 6. *Pray for the peace of Jerusalem, etc.* By *Jerusalem* is not meant Jerusalem, but the church as to doctrine and worship; by *peace* is meant the all of doctrine and worship, for when these are from a celestial origin, that is, out of heaven from the LORD, then they are from *peace* and in *peace*, hence it is manifest what is meant by *praying for the peace of Jerusalem*; and whereas they who are in that peace are said to

be quiet, or at rest, it is said also, let them be quiet or at rest that love you, namely that love the doctrine and worship of the church; by *peace being within your walls, and prosperity within your palaces*, is signified that they are in the interior man and in the exterior, for the exterior man with the things therein, which are scientifics and natural delights, is like a rampart or *wall* to the interior man, because it is without it and protects it. AE 365.

Verse 8. *Because of my brethren and companions, I will now say, May peace be within you!* This name and salutation of *brethren and companions* has its ground in this circumstance, that the LORD in heaven is the FATHER of all, and that he loves all as his children, and heaven resembles, as it were, one family derived from love and charity; therefore all the sons of Israel, as representing the Lord's celestial kingdom, amongst each other were called *brethren and companions*, but when called *companions*, it was not from the good of love but from the truth of faith. AC 2060.

# PSALM 123

A Song of degrees.

1. Unto you do I lift up mine eyes, O you that dwell in the heavens!
2. Behold, as the eyes of servants are upon the hand of their masters, and as the eyes of a maiden are upon the hand of her mistress, so are our eyes upon JEHOVAH our GOD, until he have mercy upon us.
3. Have mercy upon us, O JEHOVAH, have mercy upon us! for we are exceedingly filled with contempt.
4. Our soul is exceedingly filled with the scorn of those who are at ease, and with the contempt of the proud.

## The Internal Sense

To the FATHER that he will give assistance, seeing he is totally neglected by the Jewish nation, Verses 1 to 4.

## Exposition

Verse 2. *Behold as the eyes of servants look upon the hand of their masters, and as the eyes of a maiden are upon the hand of her mistress.* These words denote that the human understanding should always have respect to use, which is the good of heavenly love and charity.



# PSALM 124

A Song of degrees of David.

1. Had it not been JEHOVAH who was with us, may Israel now say;
2. Had it not been JEHOVAH who was with us when men rose up against us;
3. We had long ago been swallowed up alive, because their wrath was kindled against us.
4. Long ago the waters had overwhelmed us, the stream had gone over our soul;
5. Long ago had the waters gone over our soul, even the waters of the proud.
6. Blessed be JEHOVAH, who has not given us up a prey to their teeth!
7. Our soul is escaped as a bird from the snare of the fowler; the snare is broken, and we are escaped!
8. Our help is in the name of JEHOVAH who has made heaven and earth!

## The Internal Sense

To the FATHER, for his preservation in temptations, verses 1 to 5; from the deceitful and hypocrites, verses 6 to 8.

## EXPOSITION

Verses 2, 4, 5. By *the waters of the proud* which are here mentioned, are signified false principles favouring self-love and confirming it, also false principles of doctrine which are from man's own intelligence; by *a stream* is signified reasonings from those principles against truths; hence it is evident what *is* meant by *had not JEHOVAH been with us when men rose up against us*, namely, that when *man* from himself with his own love and from his own intelligence *rises up* and endeavours to destroy the truths of the church, for the subject treated is concerning *Israel*, by whom is signified the church; by *the waters which were overwhelming them*, and by *the rivers which would pass over their soul*, are signified false principles and reasonings grounded in them, and hence the destruction of spiritual life, which man has by truths and by a life according to them; by *waters* are signified false principles, by *streams* reasonings grounded in them, and by *overwhelming and passing over the soul* is signified the destruction of spiritual life. AE 518.

Verse 6. *Blessed be JEHOVAH, who has not given us up a prey to their teeth.* *Blessing* implies every good celestial, and spiritual, and also natural, which is signified by *blessing* in the internal sense; and in the external sense by *blessing* is signified every corporeal, and worldly, and terrestrial good, but these goods, if they be a *blessing*, must necessarily be from internal good, for this alone is *blessing*, because it is eternal and joined with all happiness, and is the very *esse* of all *blessings*. That all good belongs to those who from internal principles worship the LORD, may be manifest from the order of things; for this is the order: from the LORD comes all that is celestial, from the celestial is all that is spiritual, from what is spiritual is all that is natural, this is the order of the existence of all things, and hence is the order of influx; what is celestial is love to the LORD and also neighbourly love; where there is no love, their

connection is broken and the LORD is not present, who alone flows in through what is celestial, that is, by love; where there is not a celestial principle, there cannot be given a spiritual principle, since all that is spiritual is through what is celestial from the LORD; what is spiritual is faith, wherefore there can be no faith unless by charity and love from the LORD; hence it follows, that they are in possession of every good, who from internal principles, that is from charity, worship the LORD, but they who do not worship from charity are not in possession of any good, only such as considered in itself is nothing but of excrementitious delight, as the delight of hatred and adultery. AC 1096.

By *the waters which would have overwhelmed them*, are signified the false principles which *overflow*, and as it were *overwhelm* the man who is in temptations; wherefore it is said, "Blessed be JEHOVAH, who has not given us up a prey to their teeth," that is, to the hells, which by false principles destroy truths, thus the destructive false principles. AE 556.

What *teeth* signify in an internal sense, see Psalm iii, 7, Exposition.

# PSALM 125

A Song of degrees.

1. They who trust in JEHOVAH are like Mount Zion, which cannot be moved; it abides for ever!
2. As the mountains are round about Jerusalem, so is JEHOVAH round about his people, from now on, even for ever.
3. Truly, the sceptre of the wicked shall not rest upon the lot of the just; lest the just should put forth their hands to iniquity.
4. Do good, O JEHOVAH, to the good, to the upright in heart.
5. But as for those who turn aside to their crooked ways, JEHOVAH shall lead them forth with the workers of iniquity: peace shall be upon Israel!

## The Internal Sense

That the new church will be preserved by the LORD from the false principles of evil, verses 1 to 5.

## EXPOSITION

Verse 3. *Truly the sceptre of the wicked shall not rest upon the lot of the just, lest the just should put forth their hands to iniquity.* By *breaking the sceptre of the wicked* is signified to destroy the power of the false principle grounded in evil. AE 727.

# PSALM 126

A Song of degrees.

1. When JEHOVAH brought back the captivity of Zion, we were like them that dream!
2. Then was our mouth filled with laughter, and our tongue with singing; then was it said amongst the nations, JEHOVAH has done great things for them.
3. JEHOVAH has done great things for us; therefore are we glad!
4. Bring back our captivity, O JEHOVAH, like the streams in the south.
5. They that sow in tears shall reap with songs of joy.
6. He that goes forth weeping, bearing precious seed, shall, doubtless, come again with singing, bearing his sheaves.

## The Internal Sense

The joy of the gentiles, among whom the new church is established, verses 1 to 4; that they will be instructed, verses 5, 6.

## EXPOSITION

Verse 5. *They that sow in tears shall reap with songs of joy.* Speaking of those who have been in spiritual captivity, and are set at liberty; to *bear the casting of seed* denotes instruction in truths, *to come with singing* denotes the gladness of the affection of truth, *to bear sheaves* denotes the doctrinals of that truth. AC 4686.

It is to be noted that *shedding of tears* and *weeping* signify grief on account of false principles, and grounded in false principles, but *shedding of tears* the grief of the mind, and *weeping* the grief of the heart on their account; the grief of the mind is the grief of thought and understanding, which is of *truth*, and the grief of the heart is the grief of the affection or will, which is of *good*; and since in the Word throughout there is a marriage of truth and of good, therefore mention is made of both *weeping* and *shedding of tears*, when grief is expressed on account of false principles of doctrine or religion; that *weeping* is grief of heart may be manifest from this consideration, that *weeping* is sobbing from the heart, bursting forth into lamentations through the mouth; and that *shedding of tears* is a grief of the heart may be manifest from this consideration, that it issues forth from the heart through the eyes, that is, by *tears*; in both cases, both of *weeping* and *shedding of tears*, water goes forth, but bitter and astringent, which goes forth from the influx from the spiritual world into the grief of man, where bitter water corresponds to the defect of truth on account of false principles and the grief thence derived; from these considerations it may be seen, that in the Word where mention is made of *shedding of tears*, mention is also made of *weeping*, namely that is on account of the marriage of good and of truth, and singular the things thereof. AE 484. Verse 6. *He that goes forth weeping, bearing precious seed, shall doubtless come again with singing, bearing his sheaves.* The series into which truths are arranged with the good, and the series into which false principles are arranged with the evil, are signified in the Word by *sheaves* and *bundles*. AC 10303.

# PSALM 127

1. Except JEHOVAH build the house, they who build it labour but in vain; except JEHOVAH guard the city, the watchman wakes but in vain.
2. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: truly, he gives his beloved sleep.
3. Behold, sons are an heritage from JEHOVAH; the fruit of the womb is his reward.
4. Like arrows in the hand of a mighty man, so are the sons of youth.
5. Blessed is the man whose quiver is filled with them; they shall not be ashamed, when they speak with the enemies in the gate.

## The Internal Sense

That all things of the church are from the LORD, and nothing from man, verses 1 to 3; that he will rest in safety who is in truths from the LORD, verses 4, 5.

## EXPOSITION

Verse 1. *Except JEHOVAH build the house, etc.* To *build a house* denotes to instruct the external man in intelligence and wisdom, see AC 1488; and since intelligence is of truth, and wisdom is of good, by *building a house* in the present case is signified the increase of good from truth; that *house* is good, may be seen, AC 2233, 2234. What the good of truth is, was said above, AC 4337, namely that it is truth in will and act; this truth is what is called good, and the conscience, which is from that good, is called the conscience of what, is true. This good, which is from truth, increases in proportion as a man exercises charity from a principle of good-will, thus in proportion as he loves his neighbour, and its quality is according to the quality of that love. The reason why so frequent mention is made of good and truth in these explications is because all things which are in heaven, and hence all things which are in the LORD'S church, have reference to truth and good; these two principles include in general all things which are of doctrine and which are of life, the truths which are of doctrine, and the goods which are of life. The human mind also, in the universal, has no other objects than what are of truth and of good, its understanding (having for objects) such things as are of truth, and its will such things as are of good. Hence it is evident, that truth and good are terms of most extensive signification, and that their derivations are in number ineffable. It is for this reason, and from this ground, that good and truth are so frequently mentioned. AC 4390.

Verse 2. *Truly, he gives his beloved sleep.* That *sleep*, in a good sense, denotes tranquillity and peace, especially in that state which intervenes between temptation-combats; see Psalm 3:5, Exposition.

Verses 3, 4, 5. By *the sons who are the heritage from JEHOVAH*, and by *the fruit of the womb which is his reward*, are understood the truths and goods of the church, by *sons*, truths, and by *the fruit of the womb*, goods, for both these are *rewards*, and *the heritage from JEHOVAH*, that is, heaven, which is from truths and goods, namely, from

the reception of them; by *the sons of youth, who are like arrows in the hand of a mighty man*, are signified the truths of the ancient church, which were natural truths from a spiritual origin; this church is understood by *youth*; and whereas all power is in those truths against evils and falsities, therefore it is said, *like arrows in the hand of a mighty man*, *arrows* denoting truths destroying falsities; doctrine from truths is signified by the *quiver*, the same as by the *bow*; and whereas they who are in doctrine from those truths fear nothing from falsities, it is said, "Blessed is the man whose *quiver* is filled with them; they shall not be ashamed when they speak with the enemies in the gate," *not to be ashamed*, denoting not to be conquered, and *enemies in the gate* denoting the falsities of evil which are from hell. AE 725.

Verse 5. *To speak with enemies in the gate*. As to what concerns the signification of *gate*, it is to be observed that in general with every man there are two *gates*, one leads to hell, which is open to evils and false principles, therein originating, in this *gate* are infernal genii and spirits; the other *gate* leads towards heaven, and is open to goodnesses and truths therein originating, and in this *gate* are angels; thus there is a *gate* which leads to hell and a *gate* which leads to heaven: the *gate* of hell is open to those who are principled in what is evil and false, in which case, through chinks only in all directions upwards there enters somewhat of light from heaven, whereby they are enabled to think and reason; but the *gate* of heaven is open to those who are principled in good and truth thence derived: for there are two ways which lead to man's rational mind, a superior or internal way, whereby good and truth from the LORD enters, and an inferior or external way, whereby evil and the false principles enter underneath from hell; the rational mind itself is in the middle point to which these two ways tend; this mind, by reason of the goodnesses and truths which are therein, is in the Word compared to a city, and in consequence of being so compared and called, it has *gates* allotted it, and is everywhere described as subject to be besieged and assaulted by enemies, that is, by wicked genii and spirits, whilst angels from the LORD, that is, the Lord defends it; infernal genii and spirits, with evil and false principles, can come no further than to the inferior or external *gate*, and in no wise into the city, for if they could come into the city, or into the rational mind, all would be over with man; but when they come so far, that they seem to themselves to have mastered the city, then it is shut, so that good and truth from heaven no longer flow into it, only, as was observed, somewhat through chinks round about; hence it is that persons in this situation have no longer any thing of charity or any thing of faith, but place good in evil, and truth in what is false; hence also it is that such are no longer truly rational, although they seem to themselves to be so, see AC 1914; and hence it is that they are called dead men, although to themselves they seem to live more than others, see AC 81; and this is in consequence of the *gate* of heaven being closed; that it is closed with persons of such a character, appears manifestly and is plainly perceived in another life; and it is as plainly perceived on the other hand, that the *gate* of heaven is opened to those who are principled in good and truth. As to what particularly concerns the *gate of enemies* spoken of in this verse, it is to be observed, that this *gate* is with man in his natural mind, and when he is altogether a natural man, or unregenerate, then evils and false principles possess it, or, what is the same thing, evil genii and spirits flow into it with the lusts of evil and the persuasions of what is false, see n, 687; but when man becomes spiritual or is regenerated, then evils and false principles, or, what is the same thing, wicked genii and spirits, are driven away from that *gate*, or from that mind, and when they are driven away, goodnesses and truths, or charity and faith, take their place, which is signified by the words, "Your

seed shall possess the *gate* of your enemies;" this is effected in particular with every individual man during regeneration, and in like manner in another life with those who come into the LORD'S kingdom.

The same is effected also in general, or in the church, which consists of several individuals: this was represented by the children of Israel driving out the nations from the land of Canaan, which circumstance, in a literal sense, is meant by the expression, "Your seed shall inherit the *gate* of your enemies," but in an internal sense is signified what has been said above: it was from this ground that in ancient times it was customary to use this expression, in blessing those who were joined together in marriage, as it is also evident from the blessing of Laban, when his sister Rebecca went betrothed to Isaac, "O our sister, be you for thousands of myriads, and may your seed inherit the *gate* of your haters," Gen 24:60.

That such things are signified in the Word by the *gate* of enemies or haters, may appear from the following passages, "I will kill your root with famine, and will slay your remains; howl, O *gate*, cry, O city, you whole Philisthea are melted, because smoke comes from the north," Isaiah 14:30, 31; where to kill the root with famine, and to slay remains, denotes to take away goodnesses and truths which were stored up in the interiors by the LORD; that these things are remains, may be seen, AC 468, 530, 560, 561, 562, 661, 798, 1050 2284; *gate* denotes the passage to the interiors or rational mind; *city* denotes the mind itself, or goodnesses and truths therein, see AC 402, 2268, 2450, 2451, 2712; Philisthea denotes the science of the knowledges of faith, or, what is the same thing, those who are principled in the science of those knowledges, but not in the good things of faith, see AC 1197, 1198; smoke from the north denotes the false principle which is from hell; that *smoke* is the false principle originating in evil may be seen, AC 1861. Again, in the same prophet, "The *city* of emptiness shall be broken, every house shall be shut up from entering in; a cry over the wine in the streets, all gladness shall be desolated, the joy of the earth shall be banished, what remains in the *city* shall be desolation, and the *gate* shall be smitten with vastation, for thus shall it be in the midst of the earth, in the midst of the people," Is 24:10, 11, 12, 13; the *city* of emptiness which shall be broken denotes the human mind in it is deprived of truth; the shutting of every house denotes that it is without good; that house is good, may be seen, AC 2233; a cry over wine in the streets denotes the state of the false principle; that *cry* is predicated of what is false, may be seen, AC 2240; that *wine* is truth, concerning which there is a *cry* that it is not, see AC 1071; that *streets* are what lead to truths, see AC 2336; gladness which is desolated is predicated of truths, the joy of the earth which is banished is predicated of goodnesses; hence it is evident what is signified by this, that what remained in the city should be desolation, and that the *gate* should be smitten with vastation; the *gate* is said to be vas-tated, when nothing but evils and falsities have rule.

So in Jeremiah, "The ways of Zion do mourn, so that they come not to the appointed festival, all her *gates* are desolate, her priests groan, her virgins are anxious, and it is bitter to her; her enemies are become the head, her foes are secure, because JEHOVAH has affected with anxiety, on the multitude of her transgressions, her infants have gone away captive before the enemy," Lam 1:4, 5; the ways of Zion that mourn denote that there were no longer any truths grounded in good; that ways are truths, may be seen, AC 189, 627; all her *gates desolate* denote that all the passages were possessed by falsities; the enemies becoming the head denote that evils had rule.

Again, in the same prophet, "JEHOVAH has made the outwork to mourn, and the wall of the daughter of Zion, they languish together, her *gates* are sunk into the earth, he has destroyed and broken her bolts, her kings and her princes are amongst the gentiles; the law is not, even the prophets have not found vision from JEHOVAH; all your enemies have opened their mouth upon you, they have hissed and gnashed with the tooth, they have said, we have swallowed her up, certainly this is the day which we have waited for, have found, have seen," Lam 2:8, 9, 16; where the *gate* sunk into the earth denotes that the natural mind was seized upon by evils and falsities; her kings and princes being amongst the gentiles, denote that truths were immersed in evils; that king denotes truth in general, see AC 1672; that princes are primary truths, see AC 1482; that gentiles (nations) are evils, see AC 1259, 1260.

So in Moses, "A nation from afar, from the extremity of the earth, shall straighten you in all your *gates*, in your whole land, thus shall your enemy straighten you," Deut 28:52, 53; speaking of the curses denounced against the people, if they did not continue steadfast in the commandments and statutes; a nation from afar, from the extremity of the earth, in an internal sense denotes evils and falsities, or those who are principled in what is evil and false; to straighten in all the *gates* denotes the shutting up of every passage for good and truth.

So in Nahum, "Behold your people women in the midst of you, the *gates* of your land are open with opening to your foes, the fire devours your bolts; draw out for yourself waters of a siege, strengthen your fortifications, enter into the mire, and tread pitch, make strong the brick-kiln," Nahum 3:13, 14; the *gates* of the land being open to foes denotes that evils possess the place where goodnesses should be. So in the book of Judges, "Ways have ceased, and they have gone in paths, they have gone in winding paths, villages have ceased in Israel, he has chosen new gods, then were the *gates* assaulted, was there a shield seen, or spear among forty thousand in Israel," Judges 5:6, 7, 8; the prophetic song or enunciation of Deborah and Barak; to assault the *gates* denotes the assaulting goodnesses and truths. So in David, "The inhabitants of the *gate* conceive thoughts against me, they that drink strong drink make melody," Psalm 69:12; where the inhabitants of the *gate* denote evils and falsities, also infernals. So in Ezekiel, "In the visions of GOD I was led to the door of the inner *gate* looking towards the north, where I saw the abominations of the house of Israel: I also was led to the door of the *gate* of the house of JEHOVAH looking towards the north, where were also abominations," Ez 8:3, 6, 14, 15; the door of the inner *gate* looking towards the north denotes the place where were interior falsities; the door of the *gate* of the house of JEHOVAH denotes the place where were interior evils; that there are interior falsities and evils, and that there is an interior sphere wherein are such spirits and genii may be seen, AC 2121.

So in David, "Lo, sons are an heritage from JEHOVAH, the fruit of the womb is his reward, as arrows in the hand of a strong one, so are the sons of youth, blessed is the man who has filled his quiver from them, they shall not be ashamed, when they shall speak with the enemies in the *gate*" Psalm 127:3, 4, 5; to speak with enemies in the *gate* denotes not to fear evils and falsities, consequently not to fear hell: so in Isaiah, "In that day shall JEHOVAH of Zebaoth be for a spirit of judgement to him that sits for judgement, and for strength to them that turn the battle to the *gate*, and also these are insane with wine, and err with strong drink," Isaiah 28:5, 6, 7; again, in the same prophet, "Elam lifted up the quiver in the chariot of a man, and horsemen, Kir made



naked the shield, and the choice of your valleys was full of chariots and horsemen, they set themselves at the *gate*, and he looked in that day to the armoury of the house of the forest," Isaiah 22:6, 7, 8. So in Jeremiah, "Judah has mourned, and her *gates* have languished, they are black to the earth, and the cry of Jerusalem is gone up, the great ones have sent the little ones to the waters, they have come to the pits, and have not found waters," Jer 14:1, 2, 3; again, in the same prophet, "The elders have ceased from the *gate*, the youths from their music," Lam 5:14; from these passages it may appear what is signified by the *gate* of enemies, namely hell, or infernals, who continually assault goodnesses and truths, and whose habitation is with man, as was said, in his natural mind; but when man is such as to admit goodnesses and truths, consequently angels, then the infernals are driven away by the LORD from their habitation, and when they are driven away, the *gate* of heaven, or heaven itself, is opened; this *gate* is also frequently mentioned in the Word, as in the following passages, "A song in the land of Judah, we have a strong city, salvation will set walls and outworks; open you the *gates*, and the righteous nation shall enter, that keeps faithfulnesses," 26:1, 2; again, in the same prophet, "Thus says JEHOVAH to his anointed Cyrus, whose hand I have taken hold of, to cause the nations to go down before him, and I will open the loins of kings, to open before him valves, and the *gates* shall not be shut; I will go before you, and make the crooked things straight, I will break in pieces the *gates* of brass, and cut in sunder the bars of iron," 45:1, 2. Again, "The sons of the stranger shall build your walls, and their kings shall minister to you, they shall open your *gates* continually, they shall not be shut day and night; violence shall no more be heard in your land, wasteness and breaking to pieces in your borders, and you shall call your walls salvation, and your *gates* praise," 60:10, 11, 18; again, "Pass through, pass through the *gates*, prepare a way for the people, make level, make level the path, say to the daughter of Zion, behold your salvation comes," 62:10, 11, 12; so in Micah, "They shall pass through the *gate*, and they shall go forth thereby, and their king shall pass through before them, and JEHOVAH in their beginning," Micah 2:13.

So in David, "Lift up your heads you *gates*, and be you lifted up you everlasting doors, and the King of Glory shall come in; Who is the King of Glory? JEHOVAH strong and mighty, JEHOVAH mighty in war; lift up your heads you *gates*, and be you lifted up you everlasting doors," Psalm 24:7, 8, 9, 10; again, "Celebrate JEHOVAH, O Jerusalem, praise your GOD, O Zion, because he secures the bars of your *gates*, he blesses your children in the midst of you," Psalm 147:12, 13. Hence it is evident that the *gate* of heaven is where the angels are with man, that is, where the influx of good and truth from the LORD is; consequently, that there are two *gates*, as was said: concerning these two *gates* the LORD thus speaks in Matthew, "Enter you in by the straight *gate*, because wide is the *gate* and broad the way which leads to destruction, and many there be that enter therein, because straight is the *gate* and narrow the way which leads to life, and few there be that find it," Matt 7:12, 13, 14; Luke 13:23, 24. Moreover the *gates* to the New Jerusalem, and the *gates* to the New Temple, are much treated of in Ezekiel, and also in the Revelation, by which *gates* nothing else is meant but the passage to heaven; concerning these *gates* see Ezekiel 40:6 to 49; 43:1, 2, 4; 44:1, 2, 3; 46:1 to 9, 12; 48:31, 32, 33, 34; Rev 21:12, 13, 21, 25; 22:14; Isaiah 54:11, 12; hence Jerusalem is called "the *gate* of the people," Micah 1:9; Obadiah 1:13. AC 2851. "

# PSALM 128

A Song of degrees.

1. Blessed is every one who fears JEHOVAH, who walk-eth in his ways!
2. Truly, you shall eat the labour of your hands; blessed are you, yea, it shall be well with you!
3. Your wife shall be as a fruitful vine by the sides of your house; your sons shall be like olive plants around your table.
4. Behold, truly, thus shall the man be blessed who fears JEHOVAH!
5. JEHOVAH shall bless you from out of Zion, and you shall behold the good of Jerusalem all the days of your life.
6. Yea, you shall see your children's children, and peace upon Israel.

## The Internal Sense

That they are blessed who are of the LORD'S church, because in the church there is goodness in abundance, verses 1 to 6.

## Exposition

Verse 1. *Blessed is every one who fears JEHOVAH, who walks in his ways.* To fear JEHOVAH is here to think reverently and holily of God, and *to walk in his ways* is to live according to Divine truth, by both there is a performance of worship; but in external worship, which is to live according to Divine truths, there must be internal worship, which is *to fear JEHOVAH*, wherefore it is said, that *he who fears JEHOVAH is one who walks in his ways.* AE 696.

Verses 1 to 6. By *being blessed* is not here meant to be *blessed* naturally, as by *eating the labour of his hands*, by *his wife being fruitful*, by *having many sons around his table*, but it means to be spiritually *blessed*; for by *those who fear JEHOVAH* are meant such as love to do his precepts, wherefore it is said, "*Blessed is every one who fears JEHOVAH, who walks in his ways,*" where *to walk in his ways* signifies to do his precepts; by *the labour of his hands which he should eat*, is signified application of life, accordingly by *the wife on the sides of the house* is signified the affection of spiritual truth, wherefore also it is said, *as a fruitful vine*, for by *vine* is signified the spiritual church from the affection of truth; by *the sons around the table* are signified the truths of good thence derived; *tables* are instructions, wherefore it is also said, *as olive plants*; *plants* signifying truths, and *olives* goods. AE 340.

Verse 2. *Truly, you shall eat the labour of your hands, blessed are you, yea, it shall be well with you!* By *eating the labour of your hands* is signified celestial good which man receives by a life according to Divine truths from the LORD, and which he, as it were, acquires by his own labour and study, wherefore it is said, that *he eats who fears JEHOVAH and walks in his ways*, and afterwards, *blessed are you, and it shall be well with you.* AE 617.

Verse 3. *Your wife shall be as a fruitful vine by the sides of your house, your sons shall be like olive plants around your table.* Where *wife as a fruitful vine* denotes the spiritual church; *sons* denote the truths of faith, which are called *olive plants*, because from the goods of charity. AC 886.

In the Word, where good is treated of, truth is also mentioned, by reason of their marriage; in like manner where the celestial principle is treated of, the spiritual principle is also mentioned; the celestial principle is also predicated of good, and the spiritual of truth; therefore of the *vine* and of the *olive*: that a *vine* denotes the spiritual church and its good and truth, see AC 1069; on this account also the *vine* and the *olive* are mentioned together in other places, as in David, "Your wife shall be as a fruitful *vine* by the sides of your house, your sons shall be like *olive* plants around your table." AC 10261.

Verse 6. *Yea, you shall see your children's children, and peace upon Israel. Children's children, or sons of sons,* signify the truths of doctrine and their multiplication to eternity, since all these things are from the LORD, and by the *peace* which is from him, therefore it is concluded that you may *see peace upon Israel*, *Israel* denoting those who are of the church. AE 365.

# PSALM 129

A Song of degrees.

1. Many a time have they distressed me from my youth, may Israel now say:
2. Many a time have they distressed me from my youth, yet, they have not prevailed against me.
3. The ploughers have ploughed upon my back; they have made long their furrows.
4. JEHOVAH is just! He has cut to pieces the cords of the wicked.
5. May all who hate Zion be put to shame and driven backward!
6. May they be like grass upon the house-top, which withers before it is plucked up.
7. With which the mower fills not his hand, nor he who binds sheaves his bosom.
8. Nor do they who pass by say, May the blessing of JEHOVAH be upon you! We bless you in the name of JEHOVAH!

## The Internal Sense

That the wicked have done great injury to the LORD'S church from the beginning, verses 1 to 3; but that they have been frustrated in their endeavours and constrained to recede, verses 4 to 8.

## Exposition

Verse 6. *May they be like grass upon the house-top, which withers before it is plucked up.* By *green grass* is signified the scientific truth, which is alive, but by *grass burnt up or withered*, the scientific false, which is dead. When truth and good, which come out of heaven, have not a receptacle in knowledges and scientifics with man, but evils and falsities which are from hell, then scientifics are not alive, but dead, and correspond to *grass withered* and *burnt up*; the same is the case with man himself, for the quality of man is such as the quality of living knowledges and scientifics belonging to him; for from the sciences which live, or are alive, he derives intelligence, whereas from the sciences which do not live, he has no intelligence, and if they are dead in consequence of the confirmation of falsities by them, he derives thence insanity and folly: such a man, from correspondence, is, in the Word, compared to *grass*, and is also called *grass*, as in the following passages: in Isaiah, "The inhabitants are become as the herb of the field, the pulse of *grass*, the *grass of the house-tops*, and as the corn blasted before it be grown up," Isaiah 37:27; 2 Kings 19:26; and in David, "The wicked shall be suddenly cut off as the *grass*, and shall decay as the pulse of the herb," Psalm 32:2; again, "As for man, his days are as the *grass*, as the flower of the field so he flourishes," Psalm 103:15; and again, "The haters of Zion shall be as the *grass* on the house-tops, which withers before it is plucked," Psalm 129:6; again in Isaiah, "The glory of JEHOVAH shall be revealed, and they shall see: the voice said, cry, and he said what shall I cry; all flesh is *grass*, and all the holiness thereof as the flower of the field; the *grass* withers, and the flower fades, because the wind of JEHOVAH breathes upon it; truly, the people is *grass*, the

*grass* withers, the flower fades, but the word of our GOD shall stand for ever," Isaiah 40:5, 6, 7, 8.

These things are said concerning the advent of the LORD, and the revelation of Divine truth then to take place from him, which is understood by the glory of JEHOVAH shall be revealed, and they shall see; that then there would be no scientific truth nor spiritual truth with man, is signified by all flesh is *grass*, and all the holiness thereof as the flower of the field, the *grass* withers and the flower fades, *grass* denoting scientific truth, and the flower of the field denoting spiritual truth; that man is of such a nature and quality, is understood by all flesh is *grass*, and by truly the people is *grass*, the *grass* withers, all flesh denoting every man, and the people, those who were in truths but are now in falsities. AE 507.

Verse 7. *With which the mower fills not his hand, nor he who binds sheaves his bosom.* What is specifically signified by bruising and grinding cannot be known, unless it be known how the case is with man in respect to the goods and truths which are signified by wheat, barley-meal, fine flour, oil, frankincense, and spices, when they are arranged for uses; when grinding is predicated of the goods which are signified by wheat or barley, then by grinding is signified the arrangement and production of good into truths, and thereby application to uses; good also, in no case, puts itself forth into uses except by truths, it is arranged into truths and is thereby qualified, for good, unless it be arranged into truths, has not any quality, and when it is arranged into truths, it is then arranged into series in application to things according to uses, into which things good enters as the affection of love, whence comes what is grateful, pleasant, and delightful. What is meant by arrangement into series, it may also be expedient briefly to explain; truths are said to be arranged into series, when they are arranged according to the form of heaven, in which form the angelic societies are. The series into which truths are arranged with the good, and the series into which false principles are arranged with the evil, are signified in the Word by *sheaves* and *bundles*, Psalm 126:6, 129:7. AC 10303.

# PSALM 130

A Song of degrees.

1. Out of the depths do I cry to you, O JEHOVAH!
2. O LORD, hearken to my voice; let your ears be attentive to the voice of my supplications.
3. If you, O JAH, should mark iniquities, O LORD, who could stand?
4. But with you there is forgiveness, therefore should you be feared.
5. I wait for JEHOVAH, yea, my soul does wait, and in his Word do I hope.
6. My soul waits for the LORD, more than they who watch for the morning, yea, than they who watch for the morning.
7. Let Israel hope in JEHOVAH, for with JEHOVAH is mercy, and with him is plentiful redemption.
8. And he will redeem Israel from all his iniquities.

## The Internal Sense

A prayer to the LORD that they may be preserved, verses 1 to 4; that the coming of the LORD and redemption are expected, verses 5 to 8.

## EXPOSITION

Verses 5, 6, 7, 8. The subject here treated of is concerning the coming of the LORD into the world, and his reception by those who are in the good of love; the coming of the LORD is signified by waiting for JEHOVAH, as expressed by the words *my soul waits for the LORD*, because with him is *redemption*, and *he will redeem Israel*; and his reception by those who are in the good of love, is signified by *watching for the morning*, *morning* there signifying in the supreme sense, the LORD, and in the internal sense, his kingdom and church, and *they that watch for the morning* signify those who expect the coming of the LORD, who are they that are in the good of love, inasmuch as they are the persons to whom the LORD is the *morning*; since *morning* signifies the LORD, his coming, also his kingdom and church, and the good of love which is from him, it may hence be manifest what is meant by *morning* in the following passages, "Make me to hear your mercy in the *morning*;" "I will sing in the *morning* of your mercy." AE 179.

Verses 7, 8. *Let Israel hope in JEHOVAH, for with JEHOVAH is mercy, and with him is plentiful redemption. And he will redeem Israel from all his iniquities.* Redemption denotes deliverance, *Israel* denotes the church, to reform and deliver from false principles those who were of the church, is signified by his *redeeming Israel from all his iniquities*, AE 328.

# PSALM 131

A Song of degrees of David,

1. O JEHOVAH, my heart is not haughty, nor mine eyes lofty; neither do I walk in great things, nor in things too high for me.
2. Surely I have composed and quieted my soul, as a child that is weaned of his mother; my soul is even as a weaned child.
3. Let Israel hope in JEHOVAH, now on even for ever!

## The Internal Sense

Concerning the LORD, that he operated from his Human essence; that he operated indeed by influx from his Divine principle, but not from his Divine principle alone, verses 1, 2; the church is to put her trust in him, verse 3.

## Exposition

Verse 2. *My soul is even as a weaned child.* That to be *weaned* denotes to be separated, and in relation to the LORD the separation of the maternal human, see AC 2649. It is to be observed, that the LORD successively and continually, even to the last period of his life in the world, when he was glorified, separated from himself, and put off that which was merely human, namely what he derived from the mother, till at length he was no longer her son, but the son of GOD, as well with respect to *nativity* as to *conception*, and thus became one with the FATHER, and himself JEHOVAH; that he separated from himself and put off all the human principle which he had from the mother, so that he was no longer her son, appears plain from the LORD'S words in John, "When they wanted wine, the mother of Jesus said to him, they have no wine; JESUS said to her, Woman, what have I to do with you?" John 2:3, 4; and in Matt. "Then said one to him, behold, your mother and your brethren stand without, seeking to speak to you; but Jesus answering said to him that had told him, who is my mother, and who my brethren? and stretching forth, his hand over his disciples he said, behold my mother, and my brethren; for whoever shall do the will of my FATHER, who is in the heavens, the same is my brother, and sister, and mother," 12:47, 48, 49; Mark 3:32, 33, 34, 35; Luke 8:20, 21; and in Luke, "A certain woman of the people lifting up her voice said to him, blessed is the womb which bare you, and the paps which you have sucked; but JESUS said, blessed are they who hear the Word of GOD and keep it," Luke 11:27, 28; where when the woman spoke of a mother, the LORD spoke of those above-mentioned, namely whoever shall do the will of my FATHER, the same is my brother, my sister, and mother, which is the same thing with what is here said, blessed are they who hear the Word of GOD and keep it; so in John, "JESUS seeing the mother, and the disciple standing by whom he loved, said to his mother, woman, behold your son; then said he to the disciple, behold your mother, wherefore from that hour the disciple took her to himself," John 19:26, 27; from which words it is evident, that the LORD spoke to her agreeably to what she thought when she saw him on the cross, but still he does not call her mother, but woman, and transfers the name of mother to those who are signified by the disciple, wherefore he said to the disciple, behold your

mother; this appears still more manifestly from the LORD'S words in Matthew, Jesus asked the Pharisees, saying, What think you concerning Christ? Whose son is he? They say to him, David's. He says to them, How then does David in spirit call him LORD, saying, the LORD said to my LORD, sit on my right hand, until I make your enemies your footstool; if David therefore call him LORD, how is he his son? Matt 22:41, to the end; Mark 12:35, 36, 37; Luke 20:42, 43, 44; thus he was no longer the son of David as to the flesh. As to what further concerns the separation and putting off of the maternal human principle, it is to be observed, that it is inconceivable to those who form merely corporeal ideas concerning the LORD'S Human principle, and think of it as of the human principle of another man, whereby they are offended at it; such persons are not aware, that according to the nature and quality of the life, such is the man, and that the LORD had by conception a Divine esse of life, or JEHOVAH, and that a like esse of life had existence in his Human principle by union. AC 2649.

For the use of those who are in the internal sense *three* arcana shall he here explained, the *first* is, that the LORD'S Divine Human [principle] existed from the essential Divine [principle,] which subject is further treated of in this verse. The *second* is, that the LORD'S Divine Human [principle] was not only *conceived* of JEHOVAH, but also *born* of JEHOVAH, hence the LORD, as to his Divine Human [principle,] is called the Son of GOD, and the Only-begotten, John 1:14, 18, 49, 3:16, 18, 35, 36, 5:19-27, 6:69, 9:35, 10:36, 11:27, 14:13-14, 17:1, 20:31, in like manner with the other Evangelists. The *third* is, that the LORD'S Divine Human [principle] is the name of JEHOVAH, that is, his quality, see John 12:28. AC 2628.



# PSALM 132

A Song of degrees.

1. JEHOVAH, remember David, in all his afflictions.
2. How we swore to JEHOVAH, and made a vow to the mighty one of Jacob:
3. Surely I will not come into the tabernacle of my house, nor go up into my bed;
4. I will not give sleep to mine eyes, nor slumber to mine eyelids.
5. Until I shall have found a place for JEHOVAH, a habitation for the mighty one of Jacob.
6. Lo, we heard of it at Ephrata; we found it in the fields of the forest.
7. We will go into his habitation; we will worship at his footstool.
8. Arise, O JEHOVAH, and enter into your resting-place, you, and the ark of your strength.
9. Let your priests be clothed with justice, and let your saints sing for joy,
10. For the sake of David your servant, turn not away the face of your anointed.
11. JEHOVAH has sworn in truth to David, he will not turn from it: *saying*, of the fruit of your body will I set upon your throne!
12. If your sons will keep my covenant, and my testimony which I shall teach them, their children also for ever shall sit upon your throne.
13. For JEHOVAH has chosen Zion; he has desired it for a habitation for himself.
14. *Saying*, this shall be my resting-place for ever; here will I dwell for I have desired it.
15. I will assuredly bless her provision, I will satisfy her poor with bread.
16. Her priests also will I clothe with salvation, and her saints shall sing aloud for joy.
17. There will I cause the horn of David to flourish; I have prepared a lamp for mine anointed.
18. His enemies will I clothe with shame, but upon himself shall his crown flourish.

## The Internal Sense

Concerning the Lord, that he rested not until he saw his church established, verses 1 to 5; that he was born in Bethlehem; let us adore him, verses 6, 7; who united the Divine to his Human essence, verse 8; he is worshiped in goodness and in truth, verses 9, 10; that it is an eternal truth that they who worship him will be saved, verses 11, 12; that the LORD dwells in his church because he loves it, verses 13, 14; because it is in truths and goodnesses, verses 15, 16; that thence it is in power and in light, against the false principles of evil, verses 17, 18.

## Exposition

Verse 3. *Surely I will not come into the tabernacle of my house, nor go up on the couch of my bed.* To go up on the couch of the bed denotes upon the natural principle to the truth which is from the good of love; that *to enter within the tent of the house*,

and *to ascend on the couch of the bed*, is a prophetic saying, which without the internal sense cannot be understood, may be manifest to every one. AC 6188.

Verses 6, 7, 8. Speaking of the LORD, where *Ephrata* is *Bethlehem*, where the LORD was born; *you and the ark of your strength* denotes the LORD and his representative. That the *ark* was worshiped instead of JEHOVAH by the Israelitish and Jewish people, and that it was believed that he dwelt there, and between the cherubs, is evident from the second book of Samuel 6:2. The reason why the inmost heaven was signified by the *ark* was, because by the whole *tabernacle* or *tent* was signified the universal angelic heaven, its external by *the court*, its middle by *the habitation where the priests ministered*, and the inmost by *the habitation within the veil*, where the *ark* was, in which was the testimony. AC 9485.

Verses 6, 7, 8, 9. The subject here treated of is concerning the LORD, who is also here meant by David, as may be manifest from this consideration, thus it is said, *we have found him in Ephrata, and in the fields of the forest*, also, *they bowed themselves at his footstool*; *Ephrata* is *Bethlehem* where the LORD was born, and by *Ephrata* is signified the Word as to its natural sense, and by *Bethlehem* the Word as to its spiritual sense, and he was willing to be born there, because the LORD is the Word, by *the fields of the forest* are signified those things which are of the natural sense of the Word, thus which are the sense of the letter; the spiritual sense of the Word is also signified by his *habitation*, and hence also heaven, because heaven is in that sense; and by *the footstool to which they should bow themselves*, is signified the natural sense of the Word, and hence also the church on earth, because it is in that sense; by *the rest to which JEHOVAH shall rise*, is signified the union of the Divine and Human principle, and his conjunction with heaven and the church; and since the LORD has *rest* and *peace*, and they also have *rest* and *peace* who are in heaven and the church, when he has subdued the hells, and arranged all things in order there and in the heavens, it is said, *arise you in the ark of your strength*; by *you* is meant the LORD himself, and by *the ark of your strength* is meant the Divine truth proceeding from him, for by this truth the LORD has Divine power; by *the priests who should be clothed with justice*, and by *the saints who should sing for joy*, are signified similar things, as by the hundred and ten thousand of Israel, by the *priests* those who are in good, and by the *saints* those who are in truths, thus abstractedly the goods and truths of heaven and the church, AE 700.

Verse 7. *We will go into his habitation; we will worship at his footstool*. In the representative church, consequently amongst the Jews, it was supposed that the house of GOD and the *temple* was his *footstool*, not knowing that by the house of GOD and the *temple* was signified representative external worship; they were altogether ignorant of the nature of the internal things of the church, which were signified by heaven, or the throne of GOD: again, "JEHOVAH says to my LORD, sit on my right hand until I make your enemies a *footstool*, Psalm 110:1;" by *footstool* in like manner are here signified things natural, as well sensual as scientific, and hence the rational things of man, which are called *enemies* when they pervert worship, and this by the literal sense of the Word, so that there remains only worship in externals, and internal worship either totally perishes or is defiled, but inasmuch as in themselves they have relation to internal worship, when this worship is restored they then become a *footstool*. AC 2162.

Verse 11. JEHOVAH *has sworn in truth to David, he will not turn from it: of the fruit of your body will I set upon your throne.* By *David* here, as also in other passages, is meant the LORD as to the spiritual kingdom, which is his royalty, wherefore by *setting on the throne the fruit of his body*, is meant who is regenerated by him; he is called *the fruit of his body*, from this consideration, because he is in truths, and in a life according to them; by the *throne* which is his, is meant heaven; these are the things which are signified in the spiritual sense by those words, but in the supreme sense by them is meant the LORD and his glorification. AE 710.

Verse 11. JEHOVAH *has sworn in truth, etc.* JEHOVAH *swearing in truth to David* manifestly denotes the confirmation of eternal truth, wherefore it is said, "From which he will not recede;" that by *David* is meant the LORD, was shown above, nevertheless an oath was made to *David*, inasmuch as he was such, that he believed it to be confirmed respecting himself and his posterity, for *David* was principled in the love of himself and his posterity, and hence he believed that the oath had respect thereto, namely *that his seed should be established for ever, and his throne to generation and generation*, when yet this was spoken of the LORD. By JEHOVAH or the LORD *swearing* to give the land to Abraham, to Isaac, and Jacob, or their posterity, in an internal sense, is signified confirmation, that he would give the heavenly kingdom to those who are principled in love and faith towards himself; these are they who are meant in the internal sense of the Word by the sons and posterity of Abraham, Isaac, and Jacob, or the fathers; which was also actually represented by this, that the land of Canaan was given to their posterity, and that the church at that time with them represented the LORD's celestial kingdom, as did also the land itself. AC 2842.

Verse 17. *There will I cause the horn of David to flourish; I have prepared a lamp for mine anointed.* The reason why kings were called *the anointed of JEHOVAH*, and that on this account it was sacrilegious to hurt them, was, because by *the anointed of JEHOVAH* is meant the LORD as to the Divine Human principle, although as to the sense of the letter, the term was applied to the king, who was *anointed* with oil, for the LORD, when he was in the world, was Divine truth itself as to the Human principle, and was Divine good itself as to the very esse of his life, which esse with man is called the soul derived from the FATHER, for he was conceived of JEHOVAH, and JEHOVAH in the Word is the Divine good of the Divine love which is the esse of the life of all; hence it is that the LORD alone was the *anointed of JEHOVAH* in very essence and very act, inasmuch as the Divine good was in him, and the Divine truth proceeding from that good in his Human principle when he was in the world, AC 9194; but the kings of the earth were not *the anointed of JEHOVAH*, but represented the LORD, who alone is *the anointed of JEHOVAH*, and on this account it was sacrilegious to hurt them by reason of the *anointing*; but the *anointing* of the kings of the earth was effected by oil, whereas *the anointing of the LORD* was of the Divine good itself of the Divine love, which the *oil* represented. AC 9954.

# PSALM 133

A Song of degrees of David.

1. Behold, how good and how delightful it is for brethren to dwell together in unity!
2. It is as the precious oil upon the head, which descends upon the beard, the beard of Aaron, which descends upon the hem of his garments!
3. It is as the dew of Hermon, which descends upon the mountains of Zion! truly, there has JEHOVAH commanded a blessing, *even* life for ever more.

## The Internal Sense

That essential good is the conjunction of good and truth, verse 1; for the good of love must flow into the truth of the external or natural man, verse 2; that the truth of good is from heaven upon those who are of the church, in which is salvation, verse 3.

## EXPOSITION

Verses 1, 2, 3. It is impossible to know what these words signify, unless it be known what is signified by *brethren*, what by *the oil upon the head of Aaron*, what by *his beard*, and *the hem (or collar) of his garments*, and what by *the dew of Hermon*, and *the mountains of Zion*; by *brethren* are there signified good and truth, for these are called *brethren* in the Word, wherefore by *behold how good and how delightful it is for brethren to dwell together*, is signified that all celestial good and delight is in the conjunction of good and truth, because they originate in that conjunction. By *the oil upon the head, descending upon the beard, the beard of Aaron, that descends upon the hem of his garments*, is signified that thence is derived every good and every delight of heaven, from inmost [principles] to ultimates, for by *the head* is signified what is inmost, by *the beard* what is ultimate, and by *descending upon the hem of his garments* is signified the influx and conjunction of celestial good and spiritual good; that in the Word good and truth are called *brethren*, may be seen, AC 367, 3160; that *the head* signifies what is inmost, AC 4838, 4939; that *the beard* signifies what is ultimate, AC 9960; that *the hem (or collar) of his garments* signifies the influx and conjunction of celestial and spiritual good, consequently of good and truth, AC 9913; and it is said of *Aaron*, because by *Aaron* was represented the LORD as to Divine good, for all good, and all conjunction of good and truth is from him, see AC 9806, 9966; by *the dew of Hermon* is signified Divine truths, and by *the mountains of Zion* is signified Divine good, hence by these words, *as the dew of Hermon, which descends upon the mountains of Zion*, is signified the conjunction of truth and good which is there treated of; and inasmuch as all the spiritual life of men and angels exists by virtue of that conjunction, it is also said, there JEHOVAH *has commanded the blessing, even life for ever more*; that *dew* signifies Divine truth, may be seen, AC 3579, 8455. That *mountains* signify Divine good, and whence this is, AC 795, 4210; and that *Zion* signifies the church which is principled in the good of love, AC 2362, 9055; hence it is evident what is the nature and quality of the Word in the spiritual sense. AE 375.

As this Psalm treats of mutual love and charity, or the love of the neighbour, it may be well, in this place, to show *who* and *what* the *neighbour* is, and likewise what it is that constitutes true charity. It shall be first shown *who* and *what* our *neighbour* is, as it is our *neighbour* who is to be loved, and towards whom charity is to be exercised: for unless it be known what our *neighbour* is, charity may be exercised in a similar manner, without distinction, towards the evil as well as towards the good, whence charity becomes no charity: for the evil, from the benefactions conferred on them, do evil to their *neighbour*; but the good do good.

It is a common opinion at this day, that every man is equally our *neighbour*; and that benefits are to be conferred on every one who needs assistance; but it is the business of Christian prudence, to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church, exercises his charity with discrimination, consequently with intelligence; but the man of the external church, for as much as he is not so able to discern things, does it indiscriminately.

The distinctions of the relationship of *neighbour*, which the man of the church ought well to know, depend upon the good which is with every one; and for as much as all goods proceed from the LORD, therefore the LORD is our *neighbour* in a supreme sense and in a supereminent degree, and the origin of the relationship is from him. Hence it follows that so much of the LORD as is resident with any one, in that degree he is our *neighbour*; and for as much as no one receives the LORD, that is, good from him, in the same manner as another, therefore no one is our *neighbour* in the same manner as another: for all who are in the heavens, and all the good who are on the earth, differ in good; no two ever receive a good that is altogether one and the same; it must be various that each may subsist by itself. But all these varieties, consequently all the distinctions of the relationship of *neighbour*, which depend on the reception of the LORD, that is, on the reception of good from him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and the species thereof: neither does the LORD require any more of the man of the church, than to live according to what he knows.

For as much as good is different with every one, it follows, that the quality of his good determines in what degree and in what proportion any one is our *neighbour*. That this is the case is plain from the LORD'S parable concerning him that fell among robbers, who, when half-dead, the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him; he, for as much as he exercised the good of charity, is called his *neighbour*; Luke 10:29 to 37; whence it may be known that they are our *neighbour* who are in good: oil and wine which the Samaritan poured into the wounds, also signify good and its truth.

It is plain from what has now been said, that in a universal sense, good is our *neighbour*, for as much as a man is our *neighbour* according to the quality of the good that is with him from the LORD; and for as much as good is our *neighbour* so is love, for all good is of love; consequently every man is our *neighbour* according to the quality of the love which he possesses from the LORD.

That love is what causes any one to be our *neighbour*, and that every one is our *neighbour* according to the quality of his love, appears manifestly from the case of

those who are in the love of self, who acknowledge for their *neighbour* those who love them most, that is, so far as they are their own favourers, they embrace them, they treat them with kindness, they confer benefits on them, and call them brothers; yea, for as much as they are evil, they say, that these are their *neighbour* more than others: they esteem others as their *neighbour* in proportion as they love themselves, thus according to the quality and quantity of their love: such persons derive the origin of the relationship of *neighbour* from self, by reason that love constitutes and determines it. But they who do not love themselves more than others, as is the case with all who belong to the kingdom of the LORD, will derive the origin of the relationship of *neighbour* from him whom they ought to love above all things, consequently, from the LORD; and they will esteem every one as their *neighbour* according to the quality of his love to him and from him. Hence it appears from whence the origin of the relationship of *neighbour* is to be drawn by the men of the church; and that every one is our neighbour according to the good which he possesses from the LORD, consequently that good itself is our *neighbour*.

That this is the case, the LORD also teaches in Matthew, "for he said to those who were in good, - that they had given him to eat, that they had given him to drink, that they had gathered him, had clothed him, had visited him, and had come to him in prison; and afterwards, that so far as they had done it to one of the least of their brethren, they had done it to him," Matt 25:34 to 40; in these six kinds of good, when understood in the spiritual sense, are comprehended all the kinds of the relationship of *neighbour*. Hence likewise it is evident, that when good is loved, the LORD is loved, for it is the LORD from whom good proceeds, who is in good, and who is good itself.

But our *neighbour* is not only man singly, but also man collectively, as a less or greater society, our country, the church, the LORD'S kingdom, and above all, the LORD himself; these are our neighbour to whom good is to be done from love. These are also the ascending degrees of the relationship of *neighbour*; for a society consisting of many is our *neighbour* in a superior degree than a single man is; in a still superior degree is our country; in a still superior degree is the church; and in a still superior degree is the LORD'S kingdom; but in the supreme degree is the LORD: these ascending degrees are as the steps of a ladder, at the top of which is the LORD.

A society is our *neighbour* more than a single man, because it consists of many. Charity is to be exercised towards it in a like manner as towards a man singly, that is, according to the quality of the good that is with it; consequently in a manner totally different towards a society of well-disposed persons, than towards a society of ill-disposed persons: the society is loved when its good is provided for from the love of good.

Our country is our *neighbour* more than a society, because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from a principle of love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good-will, in the other life loves the LORD'S kingdom, for there the LORD'S kingdom is his country, and he who loves the LORD'S kingdom, loves the LORD, because the LORD is all in all in his kingdom.

The church is our *neighbour* more than our country, for he who provides for, or consults the good of the church, provides for the souls and eternal life of the men who dwell in his country; wherefore he who provides for the church from love, loves his *neighbour* in a superior degree, for he wishes and wills heaven and happiness of life to eternity, to be the portion of others.

The LORD'S kingdom is our *neighbour* in a still superior degree, for the LORD'S kingdom consists of all who are in good, as well those on earth as those in the heavens: thus the LORD'S kingdom is good with all its quality in the complex: when this is loved, the individuals are loved who are in good.

These are the degrees of the relationship of *neighbour*; and love ascends, with those who are principled in love towards their neighbour, according to these degrees. But these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and for as much as the LORD is in the supreme degree, and he is to be regarded in each degree as the end to which it tends, consequently he is to be loved above all persons and things. Hence now it may appear, in what manner love to the LORD conjoins itself with love towards our *neighbour*.

It is a common saying, that every one is his own *neighbour*; that is, that every one should first consider himself; [or, that charity begins at home;] but the doctrine of charity teaches how this is to be understood. Every one should provide for himself the necessities of life, such as food, clothing, habitation, and other things which the state of civil life, in which he is, necessarily requires, and this not only for himself, but also for his family and dependents, and not only for the present time, but also for the future; for unless a man procures for himself the necessities of life, he cannot be in a state to exercise charity, for he is in want of all things.

But in what manner every one ought to be his own *neighbour* may appear from this comparison: every one ought to provide food and clothing for his body; this must be the first object of his attention; but it should be done to the end that he may have a sound mind in a sound body: and every one ought to provide food for his mind, namely such things as are of intelligence and wisdom, to the end that it may thence be in a state to serve his fellow-citizens, human society, his country, and the church, thus the LORD. He who does this, provides for his own good to eternity; whence it is plain, that the end, whatever it be, for the sake of which such intermediate things are provided, is the first object of attention, for all other things look thereto. The case herewith is like that of a man who builds a house: he first lays the foundation, but the foundation is for the house, and the house is for habitation: he who believes that he is his own *neighbour* in the first place, is like him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and ultimate end, and the house with the foundation is only the medium to it.

The end declares in what manner every one should be his own *neighbour*, and provide for himself first. If the end be to grow richer than others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, it is an evil end, and that man does not love his *neighbour*, but himself: but if the end be to procure himself riches that he may be in a state of providing for the good of his fellow-citizens, of human society, of his country, and of the church, in like manner if he procure himself offices for the same end, he loves his *neighbour*. The end itself, for the sake of which

he acts, constitutes the man; for the end is his love, for as much as every one has for a first and ultimate end, that which he loves above all things.

What has hitherto been said is concerning the relationship of neighbour; love towards him, or CHARITY, shall now be treated of.

It is believed by many, that charity consists in giving to the poor, in assisting the in need, and in doing good to every one; but charity consists in acting prudently, and to the end that good may result. He who assists a poor or in need villain, does evil to his *neighbour* through him, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who gives support to the good.

But charity extends itself much more widely than to the poor and in need; for charity consists in doing what is right in every work, and our duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty, and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens, and of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his *neighbour*, but himself.

The case is the same in all other instances, whether a man be in any office or not; as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards their servants; with subjects towards their king, and with a king towards his subjects; whoever of these does his duty from a principle of duty, and what is just from a principle of justice, exercises charity.

The reason why such things belong to the love towards our *neighbour*, or charity, is because, as was said above, every man is our *neighbour*, but in a different manner. A less and greater society is more our *neighbour* than a single man; our country is still more our *neighbour*; the LORD'S kingdom still more; and the LORD above all; and in a universal sense, good, which proceeds from the LORD, is our *neighbour*; consequently, sincerity and justice are so too; wherefore he who does any good for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbour and exercises charity; for he does so from the love of what is good, sincere, and just, and consequently from the love of those in whom good, sincerity, and justice are.

Charity therefore is an internal affection, from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in every thing which they think and speak, and which they will and do; it may be said that a man or angel, as to his interiors, is charity, when good is his *neighbour*. So widely does charity extend itself.

They who have the love of self and of the world for an end, cannot in any way be in charity; they do not even know what charity is, and cannot at all comprehend that to will and do good to his *neighbour* without reward as an end is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy proceeding from the glory of



honours and riches, that nothing of joy can be experienced any longer; when yet it is then that heavenly joy first begins, which infinitely transcends the other. *Heav. Doc.* 84—105.

# PSALM 134

A Song of degrees.

1. Behold, bless JEHOVAH, all you servants of JEHOVAH, who, by night, stand in the house of JEHOVAH.
2. Lift up your hands towards the holy place, and bless you JEHOVAH.
3. May JEHOVAH bless you from out of Zion, who has made heaven and earth!

## The Internal Sense

Celebration of the LORD by those who worship him, when the church is devastated, verse 1; let them worship the LORD, who is the GOD of heaven and the church, verses 2, 3.

# PSALM 135

1. HALLELUJAH! Praise you the name of JEHOVAH: praise it, you servants of JEHOVAH!
2. You who stand in the house of JEHOVAH, in the courts of the house of our GOD.
3. HALLELUJAH! for JEHOVAH is good; sing praises to his name, for it is delightful.
4. For JAH has chosen Jacob for himself, Israel for his own possession.
5. Truly, I know that JEHOVAH is great, and that our Lord is above all gods.
6. JEHOVAH does all things which it pleases him, in heaven, and upon earth, in the seas, and in all deeps.
7. He causes the vapours to rise from the ends of the earth; he makes lightnings with rain, he brings the wind out of his treasures.
8. Who smote the first-born of Egypt, from man even to beast.
9. Who sent forth signs and wonders in the midst of you, O Egypt, against Pharaoh and against all his servants.
10. Who smote great nations, and slew powerful kings.
11. Sihon, king of the Amorites; and Og, the king of Bashan, and all the kingdoms of Canaan.
12. And gave their land as an inheritance,—an inheritance to Israel, his people.
13. O JEHOVAH, your name *endures* forever; your memorial, O JEHOVAH, through successive generations.
14. For JEHOVAH will judge his people, and he will repent concerning his servants.
15. The idols of the nations are silver and gold, the work of men's hands.
16. They have mouths, but they speak not; they have eyes, but they see not;
17. They have ears, but they hear not; yea, there is no breath in their mouth.
18. Like to them are those who make them, all who place confidence in them.
19. O house of Israel, bless you JEHOVAH! O house of Aaron, bless you JEHOVAH!
20. O house of Levi, bless you JEHOVAH! O you who fear JEHOVAH, bless you JEHOVAH!
21. Blessed be JEHOVAH, out of Zion, who inhabits Jerusalem. HALLELUJAH!

## The Internal Sense

Celebration of the LORD in his Divine Human, verses 1 to 3; who has established the church, verse 4; and who is the only GOD, verse 5; who alone teaches the church external and internal truths, verses 6, 7; who delivers the natural man from the falsities of evil, verses 8 to 11; and implants therein the church, verse 12; that the LORD does this, verse 13; who leads the church, verse 14; that self-intelligence avails nothing, verse 15 to 18; the spiritual and celestial church worships the LORD, who is the GOD of the church, verses 19 to 21.

## EXPOSITION

Verse 1. *Praise you the name of JEHOVAH.* What is signified by *the name of Jehovah*, see Psalm 79:9, Exposition.

Verses 1, 2. *Praise you the name of JEHOVAH who stand in his house, in the courts of the house of our GOD.* By *court* in the Word is signified the external of the church; for there were *two courts*, through which it was necessary to pass, in order to go into the *temple* at Jerusalem, and because by the *temple* was signified the church as to its internal, therefore by the *courts* was signified the church as to its external; for which reason strangers from among the gentiles were admitted into the *courts*, but not into the temple itself: and whereas the external of the church is signified by *court*, therefore by it also is signified the church on earth, and likewise heaven in ultimates, because the church on earth is the entrance into heaven, and in like manner it is heaven in ultimates. AR 487.

Verses 1, 3, 4. *Hallelujah—Jah.* For the meaning of *Jah*, see Psalm 68:4, Exposition.

Verse 7. *He causes the vapours to rise from the ends of the earth; he makes lightnings with rain, he brings the wind out of his treasures.* Ultimate truths, which are knowledges from the literal sense of the Word, are signified by *vapours from the ends of the earth*, spiritual things thence derived, are signified by *lightnings with rain*, *lightnings* being predicated of the light of heaven, and *rain* of influx; reformation thence by Divine truth from the LORD, is signified by *he brings the wind out of his treasures*. F AE 419.

Verse 9. *Signs and wonders*; see Psalm 77:43, Exposition.

Verse 11. *Sihon king of the Amorites.* As to what concerns the *Amorites*, it is to be noted, that by them is signified evil, as also by the Canaanites; and by the rest of the nations in that land, which are named in the Word, are signified the various kinds" of evil and also of the false; such things the nations represented, when the sons of Israel came into possession of the land of Canaan; the reason was, that when the sons of Israel represented things celestial, those nations represented things infernal, and thereby the land of Canaan represented every state of the other life; and inasmuch as the nations represented things infernal, therefore they were given to the curse, and with those which remained, it was forbidden to enter into a covenant. That the sons of Israel took possession of and dwelt in the land of those who represented the hells, was a representative that the infernals, about the time of the LORD'S coming, occupied a considerable part of heaven, but that the LORD, by coming into the world, and making the Human principle in himself Divine, expelled them thence, and cast them down into the hells, and thus delivered heaven from them, which he then gave for an inheritance to those who were of his spiritual kingdom. That by the nation of the *Amorites* was represented evil in general, is evident from those passages where it is named, as in Ezekiel, "Jerusalem, your tradings and your generations were from the land of the Canaanite; your father was an *Amorite*, and your mother an Hittite," Ezekiel 16:3, 45; inasmuch as father in the internal sense signifies the good of the church, but in the opposite sense evil, and mother signifies the truth of the church, but in the opposite sense the false, therefore it is said, your father was an *Amorite*, and your mother an Hittite, And in Amos, "I destroyed the *Amorite* before them, whose height was as the height of cedars, and he was strong as the oak. I led them in the wilderness, to possess the land of the *Amorite*" Amos 2:9, 10, where also the *Amorite* denotes evil, for the evil of self-love is described by the height of cedars and the strength of the oak. The reason why the *Amorite* denotes evil in general is because the whole land of Canaan was called the land of the *Amorite*., for it is said, I led you in

the wilderness to possess the land of the *Amorite*. Moreover in the Book of Kings, "Manasseh king of Judah did evil above all the evil which the *Amorites* did who were before him," 2 Kings 21:11. AC 6306.

Verse 11. *Og, the king of Bashan*. In Deuteronomy we read these words concerning *Og, the king of Bashan*: "*Og, the king of Bashan*, was left of the remains of the Rephaim, or giants; behold, his bed was a bed of iron! Is it not in Rabbath, of the sons of Ammon? the length thereof was nine cubits, and the breadth thereof four cubits, after the cubit of a man," [viri] Deut 3:11. The bed of *Og* is here described, because he was of the remains of the Rephaim, and because he was *king of Bashan*; for by the Rephaim were signified those who above all others were in the love of self, and hence most natural, and from the persuasion of their own eminence above others, were in falsities of every kind, see AC 581, 1268; and by *Bashan* was signified the external of the church, thus the natural principle, for *Bashan* was out of the land of Canaan where the church was, therefore the bed of *Og the king of Bashan*, was described, which would not have been done, but on account of the spiritual signification of *Og*, as mentioned above. For whatever is related in the Word, even in the historical part thereof, as to every expression, is significative; hence it is that the Word is spiritual in all its contents, and the singulars thereof, and consequently divine from inmost principles to ultimates; it is for this reason also related, that the bed was of iron, and that it was in Rabbath of the sons of Ammon, and that the length thereof was nine cubits, and the breadth thereof four cubits, after the cubit of a man, for iron signifies what is natural, as may be seen below, AE 176; Rabbath of Ammon signifies falsifications of truth, as may be seen in the Arcana Coelestia, AC 2468; and the length of nine cubits, and the breadth of four, after the cubit of a man, signifies the conjunction of evil and the false. From these considerations it may be seen, what is the quality of the Word in its inmost bosom. AE 163.

Verse 14. *He will repent concerning his servants*. JEHOVAH never *repents*, because he foresees all and everything from eternity; and when he made man, that is, created him anew, and perfected him till he became celestial, he also foresaw, that in process of time he would be reduced to the state here described; and therefore he could not *repent*: this appears very plain from what Samuel said, "The invincible One of Israel does not lie, nor *repent*, for he is not a man that he should *repent*," 1 Sam 15:29.; and in Moses, "GOD is not a man that he should lie, or the son of man that he should *repent*;" has he said, and shall he not do; or has he spoken, and shall he not make it good?" Numb 23:19. But to *repent* signifies to be merciful. The mercy of JEHOVAH, or of the LORD, implies all and every thing done by the LORD towards mankind, who are in such a state, that the LORD pities them, and each one according to his state; thus he pities the state of him whom he permits to be punished, and of him also to whom he grants to enjoy good; it is of mercy to be punished, because mercy turns all the evil of punishment into good; and it is of mercy to grant the enjoyment of good, because no one merits any thing that is good; for all mankind are evil, and of himself every one would rush into hell, wherefore it is a mercy that he is delivered thence; nor is it any thing but mercy, inasmuch as the LORD has no need of any man. Mercy has its name from this circumstance, of its delivering man from miseries and from hell; thus it is called mercy in respect to mankind, as being in such a state of misery, and is the effect of love towards all, because they are in such a state.

But *repentance* and grief of heart are predicated of the LORD, inasmuch as such affections appear to be in all human mercy, wherefore what is said here of the LORD'S *repenting* and grieving, is spoken according to appearance, as is the case in various other passages in the Word. What the mercy of the LORD is, none can know, because it infinitely transcends the understanding of man; but what the mercy of man is, man knows, namely that it is to *repent* and grieve; and unless man were to form his ideas of mercy and other affections, according to his own apprehension of their qualities, it would be impossible for him to have any conception at all about them, and of consequence he could never receive instruction; and this is the reason why human properties are often predicated concerning the attributes of JEHOVAH, or the LORD, as that JEHOVAH or the LORD punishes, leads into temptation, destroys, is angry, when yet the truth is, that he never punishes any one, never leads any into temptation, never destroys any, and is never angry. Wherefore since such things are predicated of the LORD, it follows that *repentance* also and grief must be predicated of him, for the predication of the one is a consequence of the predication of the other, as plainly appears from these passages in the Word: in Ezekiel, "Mine anger shall be accomplished, I will cause my wrath to rest, and it shall *repent* me," Ezekiel 5:13; where because anger and wrath are predicated of JEHOVAH, *repentance* is also predicated; so in Zechariah; "When I thought to do evil, when your fathers provoked me to wrath, said JEHOVAH of Hosts, and I *repented* not, so again in these days will I think to do good to Jerusalem, and to the house of Judah," Zech 8:14, 15; where it is said that JEHOVAH thought to do evil, when yet he never thinks to do evil to any one, but to do good to all and every one; so in Moses, when he besought the faces of JEHOVAH, "Return from the wrath of your anger, and *repent* of this evil against your people; and JEHOVAH *repented* of the evil which he spoke to do to his people," Exodus 22:12, 14; in this passage also, wrath of anger is attributed to JEHOVAH, and consequently *repentance*; so the king of Ninevah says in Jonah, "Who can tell if GOD will turn and *repent*, and turn away from the wrath of his anger that we perish not?" where in like manner *repentance* is predicated because anger is predicated; so in Hosea, "My heart is turned upon me, my *repentings* are kindled at the same time, I will not execute the wrath of mine anger," Hos 11:8, 9; where in like manner it is said of the heart, that *repentings* were kindled, as it is here said, that he grieved at heart, *repentings* evidently signify much mercy; to the same purport in Joel, "Turn you to JEHOVAH your GOD, for he is gracious and merciful, long-suffering, and abundant in mercy, and *repents* him of the evil," Joel 2:13; where also it is very evident, that to *repent* signifies mercy; so in Jeremiah, "If so be they will hearken, and turn every man from his evil way, that I may *repent* me of the evil," Jer 16:3; where to *repent* signifies to be merciful; again in the same prophet, "If that nation turn from their evil, I will *repent* of the evil," Jer 18:8; where also to *repent* signifies to be merciful, in case they would turn themselves, for it is man who turns away from himself the mercy of the LORD, and not the LORD who turns himself away from man.

From these and several other passages of the Word it may be manifest, that what is said therein is spoken according to appearances in man, wherefore whoever is disposed to confirm false principles by the appearances according to which the Word is written, may do so in innumerable instances: but there is a difference between confirming false principles by passages from the Word, and believing in simplicity what is spoken in the Word: he who confirms false principles, first assumes some principle of his own, from which he is unwilling to depart, and whose authority he is determined at all events to support, for which purpose he collects and accumulates

corroborating proofs from every quarter, consequently from the Word, till he is so thoroughly self-persuaded with regard thereto, that he can no longer see the truth; but whoever in simplicity, or out of a simple heart, believes what is spoken in the Word, does not first assume principles of his own, but thinks what is spoken to be true, because the LORD spoke it; and in case he is instructed in the right understanding thereof, by what is spoken in other parts of the Word, he instantly acquiesces, and in his heart rejoices. Nay, even supposing a person through simplicity to believe that the LORD is wrathful, that he punishes, *repents*, grieves, etc. whereby he is restrained from evil, and led to do good, such belief is not at all hurtful to him, inasmuch as it leads him to believe also, that the LORD sees all things both generally and particularly, and when he is principled in such belief, he is afterwards capable of being enlightened in other points of faith, at least in another life, if not before; the case is different with those who are self-persuaded in consequence of preconceived principles, and who are rivetted in the belief thereof through the pernicious influence of selfish and worldly love. AC 587—589.

Verses 15, 16. *The idols of the nations are silver and gold, the work of men's hands; they have mouths, but they speak not; they have eyes, but they see not. Their idols are silver and gold*, signifies external worship without internal, confirmed from the literal sense of the Word not understood, and also from the fallacies of the senses; *the work of men's hands* signifies from self-derived intelligence, see above in the preceding article; *they have a mouth and speak not, they have eyes and see not*, signifies that from those things they have not any thought, nor any understanding of truth. The reason why nothing can come thence, but what is false, is because the proprium of man is nothing but evil, for it favours his own love and his own intelligence, wherefore they do not study truths for the sake of truths, but only for the sake of fame, of a name, glory, and gain, and when these rule, heaven cannot flow in with its light, and open the sight and illustrate, wherefore they see like owls, moles, and bats, in the dark; according to Isaiah 2:18, 20. AE 587.

*Silver and gold which are idols*, denote falsities and evils. AC 8932.

*The work of men's hands* denotes what is from the proprium of man, thus what is from his own proper understanding, and from his own proper will, and those things are from the proprium of each, which are of self-love, hence the origin of all falsities in the church. AC 10406.

Verse 19. *O house of Aaron, bless you JEHOVAH*. Aaron was chosen to perform the office of the priesthood, because he was the brother of Moses, for thus was at the same time represented the brotherhood of the Divine truth and Divine good in heaven, for, as was above said, by Moses was represented the Divine truth, and by Aaron the Divine good. All things in the universe, both in heaven and in the world, have reference to good and to truth, that they may be something, for good is the esse of truth, and truth is the existere of good: wherefore good without truth does not exist, and truth without good is not; hence it is evident that they ought to be conjoined together: this conjunction is represented in the Word by two conjugal partners, and also by two brothers; by *two conjugal partners*, when the subject treated of is concerning the heavenly marriage, which is that of good and truth, and concerning the successive derivation thence; by *two brothers*, when the subject treated of is concerning double ministry, which is that of judgement and of worship; they who

executed the ministry of judgement were called judges, afterwards kings; but they who performed the ministry of worship were; called priests; and all judgement is effected by truth, and all worship from good. On account of that brotherhood which is between truth, which is of judgement, and good which is of worship, *Aaron* the brother of Moses was chosen to perform the office of the priesthood; that by *Aaron and his house* is, on this account, signified good, is manifest from David, "O *house of Israel*, bless you JEHOVAH; O *house of Aaron*, bless you JEHOVAH," Psalm 135:19; the *house of Israel* denotes those who are in truths; the *house of Aaron* those who are in goods; for in the Word, where truth is treated of, good is also treated of, on account of the heavenly marriage. AC 9806.

Verse 21. *Blessed be JEHOVAH out of Zion, who inhabits Jerusalem.* It was a customary form of speech amongst the ancients to say, *blessed be Jehovah*; by which they meant, that all *blessing* is from him, that is, all good; and it was also a form of thanksgiving for the LORD'S *blessing* both past and present, as in David, Psalm 135:21. AC 1096.

By *Zion* is signified heaven and the church, in which the LORD reigns by Divine truth, and by *Jerusalem*, heaven and the church, as to doctrine from that Divine truth. AE 850.



# PSALM 136

1. O give thanks to JEHOVAH, for he is good: for his mercy *endures* for ever!
2. O give thanks to the GOD of gods: for his mercy *endures* for ever!
3. O give thanks to the LORD of lords: for his mercy *endures* for ever!
4. Unto him who alone does great wonders: for his mercy *endures* for ever!
5. Unto him who by his intelligence made the heavens: for his mercy *endures* for ever!
6. Unto him who spread out the earth above the waters: for his mercy *endures* for ever!
7. Unto him who made great luminaries: for his mercy *endures* for ever!
8. The sun to rule by day: for his mercy *endures* for ever!
9. The moon and stars to rule by night: for his mercy *endures* for ever!
10. Unto him who smote Egypt in their first-born: for his mercy *endures* for ever!
11. And brought out Israel from amongst them: for his mercy *endures* for ever!
12. With a strong hand, and a stretched-out arm: for his mercy *endures* for ever!
13. Unto him who divided the Red sea into parts: for his mercy *endures* for ever!
14. And made Israel to pass through the midst of it: for his mercy *endures* for ever!
15. But shook off Pharaoh and his host into the Red sea: for his mercy *endures* for ever!
16. Unto him who led his people through the wilderness: for his mercy *endures* for ever!
17. Unto him who smote great kings: for his mercy *endures* for ever!
18. And slew renowned kings: for his mercy *endures* for ever!
19. Sihon, king of the Amorites: for his mercy *endures* for ever!
20. And Og, the king of Bashan: for his mercy *endures* for ever!
21. And gave their land as an inheritance: for his mercy *endures* for ever!
22. An inheritance to Israel his servant; for his mercy *endures* for ever!
23. Who remembered us in our low estate: for his mercy *endures* for ever!
24. And delivered us from our enemies: for his mercy *endures* for ever!
25. Who gives food to all flesh: for his mercy *endures* for ever!
26. O give thanks to the God of heaven: for his mercy *endures* for ever!

## The Internal Sense

An exhortation to confess the LORD, who is the only God and LORD, verses 1 to 3; who by Divine truth has formed heaven and the church, verses 4 to 6; from whom comes every truth of doctrine, and good of love, and the knowledge thereof, verses 7 to 9; who delivers the natural man from the falsities of evil, and establishes therein the church, and dissipates evils of every kind, verses 10 to 22; celebration and confession of the LORD, who delivers from falsities and evils, and gives truths and goods, verses 23 to 26; and this from pure mercy, verses 1 to 26.

## EXPOSITION

Verses 1, 2, 3. *O give thanks to JEHOVAH, etc.* There is frequent mention made of *Lord* in the Word, and he who is not acquainted with the internal sense, supposes that nothing else is meant by *Lord*, than what is meant in common discourse, when the expression is used; but *Lord* is in no case expressed in the Word, unless the subject treated of is concerning good, and the same observation is true respecting the name *Jehovah*; but when the subject treated of is concerning truth, the expressions *God* and also *King* are used; hence it is that by *Lord* is signified good, as may be manifest from the following passages, "*Jehovah, your God, he is God of gods, and Lord of lords,*" Deut 10:17; and in David, "Confess you, or give thanks, to *Jehovah*, confess you to the *God* of gods, confess you to the *Lord* of lords," Psalm 136:1, 2, 3. AC 4973.

Verses 1 to 9. *Unto him who by his intelligence made the heavens, who spread out the earth above the waters; who made great luminaries, the sun to rule by day, the moon and stars to rule by night.* In this passage, *luminaries* signify love and faith towards the LORD, and it was on this account ordained in the Jewish church, that a perpetual *luminary*, or light, should be kept burning from evening till morning, inasmuch as every ordinance in that church was representative of the LORD. AC 31.

*Stars* denote the knowledges of good and truth; the ground and reason why *stars* in the Word have this signification is because they are small *luminaries* which shine in the night, and in such case emit from themselves into our atmosphere sparks of light, in like manner as knowledges emit those things which are of good and truth. AC 4697.

Verse 4. *Who does great wonders;* see Psalm 78:43, Exposition.

Verses 5 to 11. Unless something be known of the spiritual sense of the Word, it may be supposed that there is nothing more involved in these words than what appears in the sense of the letter, when, notwithstanding singular the things therein, involve such things as relate to angelic wisdom, all which things are divine, celestial, and spiritual; the new creation or regeneration of the men of the church, or of the men of whom the church consists, is here described; by *the heavens which JEHOVAH has made by his intelligence*, are signified the internal things of the men of the church, which in one expression are called the spiritual man, where intelligence resides, and where their *heaven* is; by *the earth which he spread out above the waters*, is signified the external of the church, which is called the natural man, and is here said to be *spread out above the waters*, because therein are the truths by which man is regenerated, *waters* signifying truths; by the *great luminaries*, the *sun*, the *moon*, and the *stars*, are signified the good of love, the truth from that good, and the knowledges of good and truth; by the *sun* the good of love, by the *moon* the truth from that good, and by the *stars* the knowledges of good and truth; the reason why it is said, that *the sun was made to rule by day*, is because the *day* signifies the light of the spiritual man, who has illustration and perception from the good of love; and the *moon* and the *stars* are said *to rule by night*, because the *night* signifies the light of the natural man, for this light, with respect to the light of the spiritual man, is comparatively as the light of the *night* from the *moon* and the *stars*, to the light of the *day* from the *sun*; by reason of the regeneration of the men of the church being treated of, it therefore also follows, *who smote Egypt in their first-born, and brought out Israel from the midst of them*, for

by *Egypt* is signified the natural man, such as he is from birth, namely in mere falsities from evil; the *first-born* thereof denote the things which are primary, and the destruction of these during regeneration, is understood by JEHOVAH *smiting Egypt in their first-born*; by *Israel* is signified the spiritual man, and by *leading Israel out from the midst of them*, is signified to open that man, and so to regenerate; for the man of the church is regenerated of the LORD by the dissipation of the falsities derived from evils, which are in the natural man, and by the opening of the spiritual man, which is effected of the LORD by spiritual light, which is the Divine truth. AE 401.

Verse 12. *With a mighty hand, and with a stretched-out arm.* That the *hand* and *arms* signify power, see Psalm 10:15, Exposition.

Verse 15. *Shook off Pharaoh and his host into the Red sea.* *Pharaoh* signifies the natural mind in general, and also the scientific principle of the church in general, for by *Egypt* is signified the scientific principle of the church, AC 1462, 4749, 4964, 4966, hence by the king thereof is signified the scientific principle in general, as also in other parts of the Word; but in several passages, as by *Egypt*, so also by *Pharaoh*, is signified the scientific principle perverted: that *Pharaoh* denotes the scientific principle in general, is evident from the following passages in Isaiah, "The princes of Zoan are fools, the wise ones of the counsellors of *Pharaoh*, counsel is brutish; how will you say to *Pharaoh*, I am a son of the wise, a son of the kings of antiquity," Isaiah 19:11: in this passage *Pharaoh* denotes the, scientific principle of the church in general, hence he was called a son of the. wise, and a son of the kings of antiquity; the wise and the kings of antiquity denote the truths of the ancient church; but this scientific principle is here understood to be infatuated, for it is said, The princes of Zoan are become fools, counsel is brutish. Again, "They depart to go down to Egypt, but they have not asked my mouth, to strengthen themselves in the strength of *Pharaoh*, and to confide in the shadow of Egypt; therefore shall the strength of *Pharaoh* be to you for shame, and confidence in the shadow of Egypt for ignominy," Isaiah 30:2, 3; to strengthen themselves in the strength of *Pharaoh*, and to confide in the shadow of Egypt, denotes to trust to scientifics in the things of faith, and not to have faith in any spiritual truth, unless it be agreeable to the dictate of the scientific and sensual principle, which nevertheless is of perverted order; for the truths of faith ought to have the first place, and confirming scientifics the second, inasmuch as nothing of truth is believed, in case the latter be in the first place. And in Jeremiah, "JEHOVAH ZEBAOth the GOD of Israel says, behold I visit upon Ammon in No; and upon *Pharaoh*, and upon Egypt, and upon the gods thereof, and upon the kings thereof; especially upon *Pharaoh*, and them that confide in him," Jer 46:25; in this passage also *Pharaoh* denotes the scientific principle in general; they that confide in him denote those who trust to scientifics but not to the Word, that is, to the LORD in the Word, hence every thing is perverted in the doctrine of faith, and hence comes the false, and also a denial that the divine and celestial principle is any thing; persons of this description are yet especially bold in profession, and say, Give me ocular proof or scientific demonstration that it is so, and then I will believe; nevertheless, if they had ocular proof and demonstration, they would not yet believe, by reason that a principle of negation has universal rule in them. Again, in the same prophet, "Against *Pharaoh*; behold waters come up from the north, which shall become an overflowing stream, and they shall overflow the earth and the fullness thereof, the city and those who dwell therein, that men shall cry, and every inhabitant of the earth shall howl, because of the voice of the trampling of the hoofs of the horses of his mighty ones, and the

tumult of his chariot, the noise of his wheels," Jer 47:1, 2, 3; from each of the things here said concerning *Pharaoh*, it is plain that he denotes the scientific principle in general, in the present instance in perverted order, which destroys the truths of faith; an overflowing stream denotes the scientific principle destroying the understanding of truth, and thus vastating; they shall overflow the earth and the fullness thereof, denotes the whole church; the city and they that dwell therein, denotes the truth of the church and the good thence derived; the trampling of the hoofs of the horses, denotes the lowest scientifics which are immediately derived from the things of sense; the tumult of the chariot, denotes the false doctrinals thence derived; the noise of the wheels, denotes sensual things and the fallacies thereof which promote. AC 6015.

Verse 19. *Sihon, king of the Amorites*; see Psalm 135:11, Exposition.

Verse 20. *Og, the king of Bashan*; see Psalm 135:11, Exposition.

Verse 23. *Who remembered us*. To *remember*, when concerning the LORD, denotes to have compassion, and thus to preserve or deliver, from a principle of mercy. AC 9849.

# PSALM 137

1. By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion!
2. Upon the willows, in the midst thereof, we hanged our harps.
3. For, there did those who held us captive, require of us a song; yea, those who had laid us on heaps, required of us mirth, *saying*, Sing to us one of the songs of Zion.
4. How could we sing the song of JEHOVAH in the land of the stranger?
5. If I forget you, O Jerusalem, may my right hand forget *its skill*!
6. May my tongue cleave to the roof of my mouth, if I do not remember you,—if I do not exalt Jerusalem above my highest joy!
7. Remember, O JEHOVAH, the day of Jerusalem, against the children of Edom, who said: Lay it bare, Lay it bare even to the foundation thereof!
8. O daughter of Babylon, who is to be destroyed! Blessed is he, who deals with you, as you have dealt with us!
9. Blessed is he, who seizes your little ones, and dashes them against the rock!

## The Internal Sense

A lamentation by the gentiles, who are in falsities from ignorance, because they have not the Word, verses 1 to 4; that a church will be formed of them by the LORD, which he will love, verses 5, 6; that they will perish who have devastated the church, verses 7 to 9.

## Exposition

Verse 1. *By the rivers of Babylon, etc.* By *Babylon*, or *Babel*, is denoted worship grounded in self-love, the externals of which appear holy, but the internals are profane. From self-love, or *proprium*, flow all evils, as hatred, revenge, cruelty, adultery, deceit, hypocrisy, impiety; wherefore when self-love, or *proprium*, is within man's worship, those evils are within it also, but with a difference and degree as to measure and quality, proportioned to the influence of that love; hence comes all profanation of worship. The truth of the case therefore is this; in proportion to the measure of self-love or *proprium* that intrudes itself into man's worship, internal worship recedes, or is annihilated. Internal worship consists in the affection of goodness and the acknowledgement of truth; but in proportion as self-love or *proprium* comes in, or enters, the affection of goodness and the acknowledgement of truth recede or go out. What is holy can by no means abide with what is profane, any more than heaven can abide with hell, but one must needs retire from the other. Such is the state and order which prevail in the LORD'S kingdom. This is the reason that with such, whose worship is called *Babel*, there cannot exist any internal worship, but what they inwardly worship is somewhat dead, and, indeed, like a dead carcase: hence it is evident of what quality their external worship is, when its inward principle is thus corrupt. That *Babel* is such worship, appears from every part of the Word where *Babel* is described: as in Daniel, where the image which Nebuchadnezzar king of *Babel*, or *Babylon*, saw in a dream, the head of which was of gold, its breast and arms

of silver, its belly and thighs of brass, its legs of iron, and its feet partly of iron and partly of clay, signifies that true worship at length became such worship as is called *Babel*; wherefore also a stone cut out of a rock break in pieces the iron, the brass, the clay, the silver, and the gold, Daniel 2:31, 32, 44, 45. The image of gold, which Nebuchadnezzar king of *Babel* set up to worship had a like signification, Daniel 3:1 to end. The like is signified also by the king of *Babel* with his lords drinking wine out of the vessels of gold, which were brought from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone; on which account appeared the writing on the wall, Daniel 5:1 to end. The like also is signified by Darius the Mede requiring to be worshiped as a god, Daniel 6:1 to end; and likewise by the four beasts appearing in a dream to Daniel 7:1 to end; and also, by the beast and by *Babylon* in the Revelation. That such worship was signified and represented, appears plainly, not only from Daniel and John, but likewise from the prophets: as in Isaiah, "Their faces shall be faces of the flames—The stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. The wild beasts of the desert (*ziim*) shall lie there, and their houses shall be full of doleful creatures (*ochim*;) and the daughters of the owl shall dwell there, and satyrs shall dance there, and wild beasts of the islands (*iim*) shall cry in her palaces, and dragons in the pleasant houses," Isaiah 13:8, 10, 21, 22; speaking of *Babel*; where the internal of such worship is described by faces of flames, which are evil lusts, and by the stars not shining, which are the truths of faith, and by the sun being darkened, which is holy love, and by the moon not shining, which is the truth of faith, and by *ziim*, *ochim*, the daughters of the owl, satyrs, *iim*, and dragons, which are the interior principles of such worship, inasmuch as such things appertain to self-love or *proprium*; wherefore also, in the Revelation, *Babylon* is called "the mother of whoredoms and abominations," Rev 17:5; and again, "a habitation of dragons, and a cage of every unclean spirit, and of every unclean and hateful bird," Rev 18:2; whence it is evident, and when such things dwell within, nothing of goodness and truth can abide there, and, that in proportion as such things enter, in the same proportion the good principles of affection, and the truths of faith, recede. Such things are also called the graven images of the gods of *Babel*, Isaiah 21:9. That *Babel* is self-love or *proprium* when contained in worship, or that it is self-worship, appears evidently in Isaiah, "Take up this parable against the king of *Babel*:—You have said in your heart, I will ascend into the heavens, I will exalt my throne above the stars of GOD; I will sit also on the mount of meeting together, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High,—yet you shall be brought down to hell," Isaiah 14:4, 13, 14, 15; where it is evident that *Babel* is that which wishes to be worshiped as a GOD, that is, that it is self-worship. Again in the same prophet, "Come down and sit in the dust, O virgin daughter of *Babel*; sit on the earth, there is no throne, O daughter of the Chaldeans. — For you have trusted in your wickedness; you have said, None sees me: your wisdom and your knowledge it has averted you; you have said in your heart, I am, and there is none beside as I," 47:1, 10; so in Jeremiah, "Behold I am against you, O destroying mountain, that destroyest all the earth, and I will stretch out my hand upon you, and roll you down from the rocks, and I will make you a mountain of burning — Though *Babel* should mount up to the heavens, and though she should fortify the height of her strength, from me shall spoilers come upon her," Jer 51:25, 53; hence also it appears that *Babel* is self-worship. That such self-worshippers have no light of truth, but mere darkness, that is, that they have not the truth of faith, is thus described in Jeremiah: "The word that JEHOVAH spoke against

*Babel*, against the land of the Chaldeans: — O ut of the north there comes up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast," Jer 50:1, 3: the north signifies darkness, or what is not true; the departure of man and of beast denotes the deprivation of good. AC 1326.

Verse 2. *Upon the willows*. By the *willows* of the brook are signified the lowest goods and truths of the natural man, which appertain to the sensual externals. AE 458.

Verse 2. *We hanged our harps*. For the signification of *harp*, see Psalm 43:4, Exposition.

Verse 4. *The land of the stranger*. The *land of the stranger* signifies where the church is not, and where there is nothing genuine. AC 850.

Verse 5. *If I forget you, O Jerusalem, may my right hand forget its skill*. *Jerusalem* signifies the church, as to the doctrine of Divine truth, and *the right hand of JEHOVAH*, Divine truth in light, inasmuch as they are at the *right* of the LORD in heaven, who are in light and in wisdom from Divine truth, as was said above; hence it is manifest why it is said, "If I forget you, O *Jerusalem*, may my *right hand* forget *its skill*." AE 298.

Verse 8. *O daughter of Babylon*. Mention is made of *daughters* in many passages of the Word, and every one may see that in those passages are not meant *daughters*, as where mention is made of the *daughter* of Zion, of the *daughter* of Jerusalem, of the *daughter* of Tarshish, of the *daughter* of my people, denoting affections of good and of truth, as has been shown in the passages above adduced; and whereas they denote the affections of good and of truth, they denote also churches, for churches are churches by reason of those affections; hence it is that by the *daughter* of Zion is signified the celestial church, and this from the affection of good, whereas by the *daughter* of Jerusalem is signified the spiritual church, and this from the affection of truth, AC 2362; hence it is evident what is signified by the *daughters* of the nations, as by the *daughters* of the Philistines, the *daughters* of Egypt, the *daughters* of Tyre and Sidon, the *daughters* of Edom, the *daughters* of Moab, the *daughters* of the Chaldeans and of Babel, and the *daughters* of Sodom, namely the affections of what is evil and false, in which their religious principles were grounded, consequently the religious principles themselves; that this is the signification of *daughter* may appear from the following passages: "A people shall come from the north, put in array like a man to the battle, upon you O *daughter* of Babel," Jer 50:41, 42; so in Zechariah, "Deliver yourself O Zion, that dwell with the *daughter* of Babel," Zech 2:7; and in David, "The *daughter* of Babylon who are to be destroyed," Psalm 137:8; that in these passages, by *daughters* are not meant *daughters*, but affections which disagree with the truth, consequently religious principles which are thence derived, every one may plainly see. AC 3024.

Verse 8. *Blessed is he who deals with you, or recompenses you, as you have dealt with us*. It is according to the literal sense that the whom they had seduced and destroyed were to *recompense* them, whereas according to the spiritual sense, they were to *recompense* themselves, because every evil carries along with it its own punishment; the case herein is similar to what is said in many parts of the Word, that GOD will recompense and take vengeance upon the injustice and injuries done to him, and will

destroy the unjust out of anger and wrath, when nevertheless the evils themselves, which they have committed against GOD, do this, consequently they do it to themselves. AE 762.

Verse 9. *Blessed is he who seizes your little ones, and dashes them against the rock.* By *little ones*, or *infants* here are not understood *infants*, but falsities springing up, for the subject there treated of is concerning Babylon, whereby are signified the falsities of evil destroying the truths of good belonging to the church; the destruction thereof is signified by *dashing them against the rock*, the *rock* denoting the ruling false of evil, and to *dash against* denoting to destroy. They who abide in the literal sense of the Word, and think no further, may easily be induced to believe that he is called *blessed* who does thus with the children of his enemies, when, notwithstanding, this is an enormous crime; whereas it is hereby meant, that he is *blessed* who disperses the falsities of evil springing up in the church, which are here signified by the *infants* of Babylon. AE 411.



# PSALM 138

A *Psalm* of David.

1. I will praise you with my whole heart; before the gods will I sing praise to you.
2. I will bow myself down towards your holy temple, and praise your name, for your mercy and your truth; for you have magnified your word above all your name.
3. In the day when I call you answer me; you do strengthen me *with* strength in my soul.
4. All the kings of the earth shall praise you, O JEHOVAH, for they have heard the words of your mouth.
5. And they shall sing in the ways of JEHOVAH; for great is the glory of JEHOVAH.
6. Though JEHOVAH is high, yet he has respect to the lowly; but the proud he knows afar off.
7. Though I walk in the midst of distress, you will revive me; against the wrath of mine enemies you will stretch forth your hand, and your right hand will save me.
8. JEHOVAH performs for me; O JEHOVAH, your mercy is everlasting; forsake not the work of your hands.

## The Internal Sense

Celebration of the LORD by the church; that the LORD is to be worshiped from the Word, wherein is his Divine truth, verses 1 to 5; that there is salvation from the LORD for those who are humble, and life and protection, verses 6 to 8.

## Exposition

Verse 1. *Before the gods will I sing praise to you.* By *gods* in a good sense are meant the angels, who are called *gods*, because they are substances, or forms recipient of truth in which is good from the LORD; the *angels*, consequently the truths of good which are from the LORD, are meant by *gods* in the above words.

Verse 2. *I will bow myself down towards your holy temple.* By *temple*, in a supreme sense, the LORD is signified as to his Divine Humanity, in particular as to Divine truth; but in a representative sense, by *temple* is signified the LORD'S church in heaven; as also the LORD'S church in the world. That *temple* in a supreme sense signifies the LORD as to his Divine Humanity, and in particular as to Divine truth, is evident from these passages: "Behold the LORD whom you seek shall suddenly come to his *temple*, even the messenger of the covenant," Malachi 3:1; "I will bow myself down towards your holy *temple*" Psalm 138:2; the *temple* of the holiness of JEHOVAH, or the LORD, is his Divine Humanity, for that is bowed down to, looked to, and prayed to, and not the *temple* only, for the *temple* in itself is not holy, it is called the *temple* of holiness, because holiness is predicated of Divine truth. AR 191.

Verse 8. *Forsake not the work of your hands.* All things which are done by the LORD, are called the *works of his hands*, which are proper to him, and in themselves are goods and truths; as in these passages: "The *works of JEHOVAH'S hands* are truth and judgements," Psalm 111:7; "O JEHOVAH, your mercy is everlasting; forsake not the *work of your hands*" Psalm 138:8. AR 457.

# PSALM 139

To him that presides; a Psalm of David.

1. O JEHOVAH, you searchest me, and you know me.
2. You know my sitting, and my rising; you understand my thought afar off.
3. You encompass my path, and my lying down; and you are perfectly acquainted with all my ways.
4. For there is not a word upon my tongue, but lo! O JEHOVAH, you know it altogether.
5. You surround me behind and before, and you lay your hand upon me.
6. *Such* knowledge is too wonderful for me; it is too high, I cannot attain to it.
7. Whither can I go from your spirit? Whither can I flee from your presence?
8. If I go up into heaven, you are there! If I make my bed in hell, behold, you are there!
9. If I take the wings of the morning, and dwell in the extremity of the sea;
10. Even there does your hand lead me, and your right hand does hold me!
11. Or, if I say, surely the darkness will cover me! Even the night shall be light about me.
12. Yea, the darkness does not conceal from you, but the night is as bright as the day; the darkness and the light are both alike *to you!*
13. Truly, you did possess my reins; you did cover me in the womb of my mother.
14. I will praise you, for I am fearfully and wonderfully made: wonderful are your works! And my soul knows it exceedingly.
15. My bones were not hidden from you, when I was fashioned in secret,—when I was curiously worked in the lower parts of the earth.
16. Yours eyes beheld my *yet* unformed substance, and in your book were all my days written and arranged, ere yet there was one of them.
17. How precious to me are your thoughts, O GOD! How great is the sum of them!
18. If I should count them, they are more in number than the sand: when I awake I am still with you.
19. O that you would slay the wicked, O GOD! Depart from me you blood-thirsty men.
20. Who speak wickedly against you, and your enemies take *your name* in vain.
21. Do I not hate those, O JEHOVAH, who hate you? And do I not abhor those who rise up against you?
22. With perfect hatred do I hate them, they are enemies to me.
23. Search me, O God, and know my heart; prove me, and know my anxious thoughts.
24. And see, if there be any wicked way in me, and lead me in the way everlasting.

## The Internal Sense

Celebration of the FATHER by the LORD, that he knows all things of his thought and will, because he is united to him, verses 1 to 5; that he is omniscient and omnipresent, verses 6 to 10; that from him is illustration in the natural man, verses 11, 12; that he was formed and purified by him, verses 13 to 15; that thence all things of the FATHER

were united with him, verses 16 to 18; that the LORD rejected from himself all evil and the false, verses 19 to 22; that he has integrity, verses 23, 24.

## EXPOSITION

Verse 2. *You know my sitting and my rising.* Mention is made of *sitting*, because to *sit* signifies to be permanent in state; for progressions from place to place signify changes of the state of the interiors, as may be manifest from what was shown, AC 2837. Hence *sitting* signifies permanent abiding in the state of the interiors: inasmuch as *sitting* had such a signification, therefore to *sit* was a ritual received amongst the sons of Israel, when they represented a permanent state of the interiors; as in the book of Judges, "The sons of Israel came to Bethel, and wept, and *sat* there before JEHOVAH, and fasted on that day even to the evening," Judges 20:26; in which passage is signified permanence in a state of grief. Hence it may be manifest why mention is made of *sitting*, and what it involves in the following passages: as in David, "JEHOVAH, you know my *sitting* and my rising; you understand my thought afar off," Psalm 139:2; and in Jeremiah, "You shall not enter the house of feasting, to *sit* with them," Jer 16:8. AC 9422.

To know his *sitting* has respect to the *esse* of life which is the will, and to know his *rising* has respect to his intention thence derived: and whereas the thought, follows the intention of the will, it is added, *you understand my thought afar off.* AE 687.

Verse 8. *If I go up into heaven, you are there: if I make my bed in hell, behold, you are there.* It is to be observed, that the perception of opposites differs from the perception of relatives; for opposites are things that are external, and contrary to things that are internal; and an opposite has birth from the cessation of existence in some one thing, and the rising up of another at that time with a tendency contrary to what the former existence had, acting as a wheel against a wheel, or as a stream against a stream. But relatives have respect to the disposal of a variety and multiplicity of things in suitable and agreeable order; as of precious stones of different colours in the stomacher of a queen, or of different coloured flowers in an ornamental garland. Relatives therefore exist in each opposite, both in the good and the evil, in the true and the false, consequently both in *heaven* and in *hell*; but the relatives in *hell* are all opposite to the relatives in *heaven*. Now since GOD perceives, and sees, and thereby is acquainted with all the relatives in *heaven*, by virtue of the order in which he himself is, and in consequence thereof perceives, sees, and is acquainted with all the opposite relatives in *hell*, as was shown above, it is evident that GOD is *omniscient in hell*, as well as in *heaven*, and also amongst men upon earth; and that he thus perceives, sees, and is acquainted with their evils and falsities, by virtue of the goodness and truth in which he himself is, and which in their essence are himself: for it is written, "If I go up into *heaven*, you are there: if I make my bed in *hell*, behold, you are there," Psalm 139:8; "Though they dig in *hell*, thence shall mine hand take them," Amos 9:2. AR 62.

Verse 8. *Heaven—hell.* There are two things which constitute the life of man's spirit, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good and the faith of truth thence derived, constitute the life of *heaven*; and the love of evil, and the faith of what is false thence derived, constitute the life of *hell*.

Love to the LORD and love towards our neighbour, constitute heaven; and so does faith, so far as it has life from those loves; and for as much as each of those loves and the faith thence derived, is from the LORD, it is evident from here that the LORD constitutes *heaven*.

*Heaven* is resident with every one according to his reception of love and faith from the LORD; and they who receive *heaven* from the LORD whilst they live in the world, come into *heaven* after death.

They who receive *heaven* from the LORD are they who have *heaven* in themselves; for *heaven* is in man; as the LORD also teaches; "They shall not say, the kingdom of GOD, lo it is here! or lo there! for behold the kingdom of GOD is within you," Luke 17:21.

*Heaven* with man resides in his internal, thus in willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith; but it does not reside in the external without being in the internal; for all hypocrites are capable of acting and speaking well, but not of willing well and thinking well.

When man comes into the other life, which takes place immediately after death, it is then manifest whether *heaven* is in him, but not whilst he lives in the world; for in the world the external appears, and not the internal; but in the other life the internal is made manifest, because man then lives as to his spirit.

Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the LORD, from the LORD; that love and that faith have in them that joy, into which the man, who has *heaven* in himself, comes after death: in the meantime it lies stored up in his internal. In the heavens there is a communion of goods; the peace, the intelligence, the wisdom, and the happiness of all, are communicated to every one therein; hence it appears how great peace, intelligence, wisdom, and happiness are in *heaven*.

As love to the LORD, and love towards our neighbour, constitute the life of *heaven* with man, so the love of self and the love of the world, when they reign, constitute the life of *hell* with him, for these latter loves are opposite to the former; wherefore they with whom the loves of self and of the world reign, are incapable of receiving any thing from *heaven*; but the things which they receive are from *hell*: for whatever a man loves and whatever he believes, is either from *heaven* or from *hell*.

They with whom the loves of self and of the world reign, do not know what *heaven* and the happiness of *heaven* are; and it appears incredible to them that happiness is given in any other loves than in those, when yet the happiness of *heaven* only enters, so far as those loves, as ends, are removed; the happiness which succeeds on their removal is so great, that it exceeds all human comprehension.

The life of man cannot be changed after death, but remains then such as it had been in the world: for the whole spirit of man is such as his love is, and infernal love cannot be transcribed into heavenly joy, because they are opposite: this is understood by the words of Abraham to the rich man in hell, "There is a great gulf between us and you, so that they who would pass to you cannot, neither can they pass from there to us,"

Luke 16:26. Hence it is plain, that they who come into *hell* remain there to eternity, and that they who come into *heaven* remain there to eternity. NJHD 230—239.

Verses 11, 12. *If I say, surely the darkness will cover me, even the night shall be light about me; yea, the darkness does not conceal from you, but the night is as bright as the day; the darkness and the light are both alike to you.* By these words is signified that the natural man is illustrated by the LORD, equally as the spiritual; natural *light* is signified by *darkness* and *night*, and spiritual *light* by *light* and *day*, and as the *darkness* so is the *light*, signifies the same as where it is said in Isaiah, "The *light* of the moon shall be as the *light* of the sun," Isaiah 30:26. AE 527.

Verse 13. *You did possess my reins, you did cover me in the womb of my mother.* By *possessing the reins* is signified to purify truths from falsities, see above, AE 167; by *covering me in the womb of my mother*, is signified to defend from the falsities of evil which are from hell, and this from the beginning of regeneration, and afterwards, continually. AE 710.

Verses 13, 15. *You did possess my reins, my bones were not hidden from you, when I was fashioned in secret.* To *possess the reins* is to know falsities and truths belonging to man; hence it is said, *my bones were not hidden from you, when I was fashioned in secret*, whereby is signified that no false that was made could be hid: that *bones* signify truth in the ultimate of order, and in the opposite sense the false, may be seen, AC 3818, 5560. For as much as the *reins* signified truths purified from falsities, therefore in the sacrifices the *fats* and *reins* [or kidneys] alone were offered up, which may be seen in Exodus 29:13; Levit 3:4, 10, 15, 4:9; and elsewhere. The reason that the *fat* and *reins* alone were offered up in sacrifice was, because the *fat* signified the goods of love, and the *reins* the truths of faith; that *fat* signified the goods of love may be seen, AC 353, 5943; that the *reins* [or kidneys] signify the truths of faith, examining, purifying, and rejecting from themselves falsities, is from correspondence, for all and singular the things of the body correspond, and may appear in the work concerning "HEAVEN AND HELL," where it is shown under its proper article, that, there is a correspondence of all things of heaven with all things of man, HH 87 to 102; and there concerning the *reins*, HH 96, 97. Unless it be known that there is such a correspondence, who could know why it is so often predicated in the Word of JEHOVAH, or the LORD, that he searches and proves the *reins* and the heart? AE 167.

Verse 16. *In your book were all my days written and arranged, ere yet there was one of them.* He who does not know from the internal sense what the *book of life* is, also what the *books* are, out of which the dead are to be judged, cannot form any other idea, than that in heaven there are such *books*, and that in them are written the actions of all, whereof the memory is thus preserved; when yet by *book*, in the above passage, are not meant *books*, but the remembrance of all things which have been done; for every one carries along with him into the other life the memory of his actions, thus the *book* of his life, AC 2474; but no one except the LORD alone can judge any one according to his actions, for all actions proceed from final causes, which final causes lie deeply concealed within; according to those causes man is judged, and no one knows them but the LORD, wherefore judgement belongs to him alone. AC 8620.

Inasmuch as to *write*, signifies to implant in the life, therefore also it is said of JEHOVAH, or the LORD, that he *writes*, and has *written* in a *book*, whereby is

understood what is inscribed by the LORD on the spirit of man, that is, in his heart and soul, or what is the same, in his love and faith, as in David, "In your *book* were all my days *written* and arranged, ere yet there was one of them," Psalm 139:16. AE 222.

By all the *days which were written in the book*, are understood all the states of life; that all and singular the things which man has thought, willed, spoken, and done, yea, which he has seen, and heard, are with him in his spirit as if inscribed therein, so that nothing thereof is wanting, may be seen in the work concerning "HEAVEN AND HELL," HH 462, 463. AE 199.

# PSALM 140

To him that presides: a Psalm of David.

1. Deliver me, O JEHOVAH, from the evil man; preserve me from the roan of violence.
2. Who devise evils in their heart, who, all the day long, are gathered together for war.
3. They sharpen their tongues like serpents, the venom of asps is under their lips. Selah.
4. Guard me, O JEHOVAH, from the hands of the wicked; preserve me from the man of violence, who devise how they may overthrow my steps.
5. The proud have hidden a snare for me, and cords; they have spread a net by the way-side; they have set traps for me. Selah.
6. I say to JEHOVAH: You are my GOD! Hearken to the voice of my supplications, O JEHOVAH.
7. O LORD JEHOVIH, you are the strength of my salvation; you have covered my head in the day of battle.
8. Grant not, O JEHOVAH, the desires of the wicked; suffer not his wicked device to prevail, lest they be exalted.
9. May the gall of those who beset me,—may the mischief of their lips overwhelm them!
10. May burning coals be cast down upon them!—May they be cast by fire into deep pits, whence they cannot rise again!
11. Let not an evil speaker be established in the earth: let evil hunt the man of violence to his overthrow.
12. I know that JEHOVAH will maintain the cause of the afflicted, and the right of the poor.
13. Surely, the just shall give thanks to your name; the upright shall dwell in your presence.

## The Internal Sense

A prayer of the LORD to the FATHER, that he may be delivered from false speakers and hypocrites, who seek to do him evil in the perverted church, verses 1 to 8; that they will perish by their falsities and evils, verses 9 to 11; and that they who confess the Lord will be saved, verses 12, 13.

## Exposition

Verses 1, 2, 3. *Deliver me from the evil man, and preserve me from the man of violence, who think evils in their heart, who all the day long are gathered together for war, they sharpen their tongues like serpents.* By the *evil man*, and the *man of violences*, are signified those who pervert the truths of the Word, for he is called a *man of violences*, who, from a wicked intention, offers *violence* to the truths of the Word, by perverting them; such wicked intention is further described by *devising evils in the heart*, and the perversion of the truths of the Word by *being gathered together*



*all the day for war*; the ratiocinations by which they prevail, are signified by *wars*, wherefore it is also added, *they sharpen their tongues like serpents*. AE 734.

Verse 5. *Snare—cords—traps*. For the signification of *snares*, etc. see Psalm 141:9, 10, Exposition.

Verse 7. *O Lord (Adonai) Jehovih*; see Psalm 109:21, Exposition.

Verses 9, 10, 11. *May the gall of those who beset me, — may the mischief of their lips overwhelm them, — may burning coals be cast down upon them, — may they be cast by fire into deep pits, whence they cannot rise again; a man of a tongue shall not be established on the earth*. By *gall* is signified truth falsified, which in itself is the false; by *the mischief of their lips*, is signified the false of doctrine thence derived, for *lips* signify doctrine; by *the burning coals which are cast upon them*, and by the *fire* by which they are *cast into deep pits*, is signified the pride of self-derived intelligence and the love of self, by which they fall into mere falsities, *burning coals* signifying the pride of self-derived intelligence, *fire*, the love of self, and *deep pits*, falsities; all falsities of doctrine in the church, and all falsifications of the Word, exist also from the pride of self-derived intelligence, and from the love of self; hence it is evident what is signified by *a man of a tongue shall not be established on the earth*, namely a false religion. AE 455.

Verse 13. *The just shall give thanks*. For the signification of *just*, and being *justified*, see Psalm 143:2, Exposition.

# PSALM 141

A Psalm of David.

1. O JEHOVAH, I call upon you, hasten to me; give ear to my voice.
2. Let my prayer be set as incense before you; the lifting up of my hands, as the evening oblation.
3. Place, O JEHOVAH, a watch upon my mouth; set a guard over the door of my lips.
4. Let not my heart incline to any evil thing, to practise wicked works with men who work iniquity, nor let me feed upon their dainties.
5. Let the just *one smite* me, it will be a kindness; let him reprove me, it will be oil to my head; my head will not refuse it; for, my prayer shall still be against their evil doings.
6. Their judges shall be cast over the sides of the rock; *then* shall my words be heard, for they are sweet.
7. As one plows and cleaves the ground, so our bones are scattered at the mouth of hell.
8. Truly, upon you, O LORD JEHOVIH, are mine eyes; with you do I take refuge, leave not my soul naked.
9. Guard me from the snare which they have laid for me, and from the traps of the workers of iniquity.
10. Let the wicked, all together, fall into their own toils; let me ever pass over *them*.

## The Internal Sense

A prayer of the LORD to the FATHER, that he would regard his integrity, verses 1,2; that he has no communion with those who are in evils, because he is united with his Divine principle, verses 3, 5; that his words, which are divine, are in no estimation with them, verses 6 7: confidence that their evil thoughts and intentions whereby they themselves perish, do him no harm, verses 8 to 10.

## EXPOSITION

Verses 1 to 5. *Prayers* in this passage are called *incense*, and *the lifting up of the hands* is called an *oblation*, and this because by *prayers* is signified the same as by *incense*, and by *the lifting up of the hands* the same as by *oblation*; by *incense* is signified spiritual good, which is the good of charity towards our neighbour, and by *oblation* is signified celestial good, which is the good of love to the LORD, thus both signify worship; and because *prayers* are not from the *mouth*, but from the *heart* by the *mouth*, and all worship which is from the *heart* is from the good of love and charity, which is signified by the *heart*, therefore it is also said, *set a guard over the door of my lips, let not mine heart incline to any evil thing, to practise wicked works*;

and because David was lamenting, that *evils* as yet prevail against him, therefore he says, *for my prayer shall still be against their evil doings*. AE 325.

Concerning *prayer*, see Psalm 109:4, Exposition.

Verse 6. *Their judges shall be cast over the sides of the rock*. By *judges* are signified those who are in falsities, and in the abstract sense, the falsities of the thought and of doctrine, for by *judges* in the Word is signified the same thing as by *judgements*, and *judgements* signify the truths according to which *judgements* are made, and in an opposite sense falsities; inasmuch as they who are in falsities dwell in *rocks* in the spiritual world, therefore it is said, *they shall be cast over the sides of the rock*, by which is signified that they shall be let into their falsities, and dwell in hells corresponding thereto. AE 411.

Verse 8. *O Lord Jehovih*, or, *O Jehovih Adonai*; see Psalm 109:21, Exposition.

Verse 8. *Leave not my soul naked*. As to *nakedness*, it derives its signification from the parts of the body which appear *naked*, in like manner as garments from the parts of the body which they clothe, AC 9827; therefore it has one signification when it respects the head, which is baldness, another, when it respects the whole body; and another, when it respects the loins and genitals: when *nakedness* respects the head, which is baldness, it signifies deprivation of the intelligence of truth and the wisdom of good; when it respects the whole body, it signifies deprivation of the truths which are of faith; but when it respects the loins and the genitals, it signifies the deprivation of the good of love.

As to what concerns the first, that when *nakedness* respects the head, which is baldness, it signifies deprivation of the intelligence of truth, and of the wisdom of good, it is manifest from Isaiah, "In that day, the LORD shall shave by the king of Ashur the head, and the hairs of the feet, and shall consume the beard," Is 7:20; to shave the head denotes to deprive of the internal truths of the church; to shave the hairs of the feet and to consume the beard, denote to deprive of its external truths; by the king of Ashur denotes by reasonings from falsities; it must be evident to every one that neither the head, nor the hair of the feet, nor the beard was to be shaved by the king of Ashur, and that still they are significative; that the head denotes the interiors that are of wisdom and intelligence, see AC 6292, 6496; that the king of Ashur denotes reasoning, AC 119, 1186; that hair denotes the external truth of the church, AC 3301, 5247; that feet also denote things external or natural, AC 2162, 3147; that the beard denotes sensual scientifics, which are ultimate truths, is manifest from the passages in the Word where beard is named.

Again in the same prophet, "On all heads shall be baldness, every beard shall be shaven," Is 15:2; where the sense is the same; and in Jeremiah, "Baldness shall come upon Gaza, how long will you cut yourself," Jer 47:5; and in Ezekiel, "On all faces shall be shame, and on all heads baldness: their silver they shall cast into the streets, and gold shall be an abomination," Ezekiel 7:18, 19; baldness on all heads denotes the deprivation of the intelligence of truth and of the wisdom of good; and whereas this is signified it is also said, "Their silver they shall cast into the streets, and gold shall be an abomination," for silver denotes the truth which is of intelligence, and gold the good which is of wisdom, AC 1551, 5658; that baldness upon all heads is not meant,

neither that they should cast silver into the streets, and that gold should be an abomination, is evident; and in Moses, "Moses said to Aaron, and to Eleazar and to Ithamar his sons, you shall not shave your heads, and your garments you shall not unsew, lest you die, and anger come upon the whole assembly," Levit 10:6; and in Ezekiel, "The priests the Levites shall not shave the head, and their hair they shall not let down," Ezekiel 44:20; inasmuch as Aaron and his sons represented the LORD as to Divine Good and as to Divine Truth, AC 9806, 9807; and since by a shaven head and by missewn garments was signified the deprivation of those principles, therefore it was forbidden to shave the head, and to unsew the garments, and it is said lest, you die and anger come upon the whole assembly, by which is signified that thus the representative of the LORD as to Divine Good and as to Divine Truth would perish, thus the representative of the church. Inasmuch as mourning represented spiritual mourning, which is mourning for the deprivation of the truth and good of the church, therefore in mourning they brought baldness on their head, as in Jeremiah, "They shall not bewail them, neither shall baldness be induced on their account," Jer 16:6; and in Amos, "I will turn your feasts into mourning, and I will cause baldness to come up on every head, and I will set it as the mourning of an only begotten son," Amos 8:10. And in Micah, "Put on baldness, and shave yourself on account of the sons of your delights dilate your baldness, as an eagle, because they are removed from you," Micah 1:16; the sons of delights denote Truths Divine, their removal denotes deprivation; that sons denote truths, see AC 9807.

Secondly, when *nakedness* respects the whole body, that it signifies the deprivation of the truths of faith, is manifest from the Revelations, "To the angel of the church of the Laodiceans write, because you say I am rich, and have need of nothing, when you know not that you are wretched and miserable, and needy, and blind, and *naked*: I counsel you to buy of me gold purified in the fire, and white clothing that you may be clothed, that the shame of your *nakedness* may not be manifested," Rev 3:17, 18; the angel of the church denotes the Divine Truth there; to say that it is rich denotes that it is in the knowledges of truth and good; wretched, needy, blind, and *naked*, denote that still it is without truths implanted in the life, thus without good; to buy gold purified in the fire denotes to procure to themselves good; white clothing denotes the genuine truths of faith derived from good; hence it is evident what is meant by the expression, "Lest the shame of your *nakedness* be manifested;" again, "Behold, I come as a thief, blessed is he who watches, and keeps his clothing, that he walk not *naked*, and they see his shame," Rev 16:15, where the sense is the same; again, "They shall hate the whore, and shall make her devastated and *naked*," Rev 17:16; the whore denotes those who falsify Truths Divine; to make her *naked* manifestly denotes to deprive of those truths, for it is said devastated and *naked*, and to devastate is to deprive of truths. By *nakedness* is also signified ignorance of truth, and by clothing information, as in Isaiah, "When you shall see the *naked*, and shall cover him, your light shall break forth as the day-dawn," Isaiah 58:7, 8; and in Matthew, "The king shall say to those who are on the right hand, I was *naked* and you clothed me; and to those on the left hand, I was *naked* and you did not clothe me," Matt 25:36, 38, 43, 44; in this passage *naked* denotes those who are not in truths, and still desire truths, also who acknowledge that there is nothing of good and of truth in them, see AC 4956, 4958.

Thirdly, that *nakedness*, when it respects the loins and genitals, signifies deprivation of the good of love, is manifest from Isaiah, "O virgin, daughter of Babel, take a millstone, and grind flour, uncover your hair, make bare your feet, uncover the thigh, pass

over the rivers: let your *nakedness* be uncovered, let your disgrace also be seen," Is 47:2, 3; the daughter of Babel denotes the church, or what resembles the church, where there is a holy principle in externals, but a profane principle in internals; the profane principle which is in internals is this, that they regard themselves and the world as an end, thus dominion and abundance of wealth, and holy things as means conducive to that end; to take a mill-stone, and to grind flour, denotes to trim out doctrine from such things as are likely to serve as means to promote the end, AC 7780; to uncover the hair, to make bare the feet, and to uncover the thigh, denotes to prostitute holy things both external and internal without shame and fear; thus to uncover *nakedness* denotes to cause to appear the filthy and infernal things, which are ends.

But when the interiors are chaste, then *nakedness* signifies innocence, because it signifies conjugal love, by reason that love truly conjugal in its essence is innocence; that love truly conjugal is of innocence, see AC 2736; consequently that *nakedness* in this sense is innocence, AC 165; wherefore also the angels of the inmost heaven, who are called celestial angels, appear *naked*, AC 165, 2306; inasmuch as the most ancient church, which is described in the first chapters of Genesis, and is meant in the internal sense by man or Adam, and by his wife, was a celestial church, therefore it is said of them, "That they were both *naked* and were not ashamed," Gen 2:25; but when that church lapsed, which was effected by eating of the tree of science, by which was signified reasoning from scientifics concerning things Divine, then it is said that they knew that they were *naked*, and sewed for themselves fig-leaves, and made themselves girdles, thus that they covered their *nakedness*; and also that the man said, when JEHOVAH cried to him, that he was afraid because he was *naked*; and then that JEHOVAH made for them waistcoats of skin, and clothed them, Gen 3:6 to 11, and 21; by fig-leaves, of which they made themselves girdles, and also by waistcoats of skin, are meant the truths and goods of the external man; the reason why their state after the fall is thus described was, because from internal men they became external; their internal principle is signified by Paradise, for Paradise denotes the intelligence and wisdom of the internal man, and its being closed up is signified by ejection out of Paradise; that a leaf denotes natural truth which is scientific, see AC 885; that a fig denotes natural good, or good of the external man, AC 217, 423; and that a waistcoat of skin also denotes the truth and good of the external man, AC 294, 295; that skin denotes what is external, see AC 3544. AC 9960.

Verses 9, 10. *Guard me from the snare which they have laid for me, and from the traps of the workers of iniquity. Let the wicked, all together, fall into their own toils, let me ever pass over them.* That a *snare*, in the spiritual sense, signifies enticement and deception by the delights of the loves of self and of the world, thus the enticement and deception of evils, and this by reasonings grounded in the fallacies of the senses, which favour those delights, is evident to every one, for *ensnarings* and *entrappings* are from no other source: neither do the diabolical crew assault any thing else with man except those his loves, which they render delightful by every method, until he is taken, and when he is taken, the man reasons from falsities against truths, and from evils against goods; and in such case he is not content herewith, but also takes delight in *ensnaring* and *enticing* others to falsities and evils; the reason why he also takes this delight is because in such case he is one of the diabolical crew. Inasmuch as a *snare*, a *trap*, a *net*, signify such things, they also signify the destruction of spiritual life, and thereby perdition, for the delights of those are what destroy and lead into

perdition, since in those loves, as was said above, all evils originate; for in the love of self originate contempt of others in comparison of self, and presently, a scornful look and abusive speech, afterwards, enmity if they do not favour, at length, the delight of hatred, the delight of revenge, thus the delight of tyrannical behaviour, yea, of cruelty.

This love in the other life rises to such an excess, that unless the LORD favours it, and gives to those who are influenced by it dominion over others, they not only despise him, but also treat with scorn the Word which speaks of him, and at length from hatred and revenge they act against him, and so far as they cannot effect their purposes against him, they practise them with fierceness and cruelty against all who profess him; hence it is evident what is the origin of such qualities in the diabolical crew, namely that it is from self-love. Wherefore a *snare*, as it signifies the delight of the love of self and the world, signifies also the destruction of spiritual life and perdition; for the all of faith and love to the LORD, and the all of love towards the neighbour is destroyed by the delight of the love of self and the world, where it has dominion, see what was cited, AC 9335. That those loves are the origin of all evils, and that hell is from them and in them, and that those loves are fires there, is at this day unknown in the world; when yet it might be known from this consideration, that those loves are opposite to love towards the neighbour and to the love of GOD, and that they are opposite to humiliation of heart, and that from them alone exist all contempt, all hatred, all revenge, and all fierceness and cruelty, as every considerate person may know. AC 9348.

# PSALM 142

An instructive *Psalms* of David; a prayer when he was in the cave.

1. With my voice I cry aloud to JEHOVAH; with my voice to JEHOVAH do I make my supplication.
2. I pour out before him my complaint, I declare before him my distress.
3. When my spirit within me is faint, you know my path; in the way wherein I walk have they secretly laid a snare for me.
4. Look on my right hand and behold! For there is no one who cares for me; the way of escape has perished from me; no one inquires after my soul.
5. I cry aloud to you, O JEHOVAH, I say, You are my refuge, and my portion in the land of the living.
6. Attend to my cry, for I am brought very low, deliver me from my persecutors, for they are stronger than I.
7. Bring my soul out of prison, that I may praise your name; the just shall encompass me, when you shall have dealt bountifully with me.

## The Internal Sense

A prayer of the LORD to the FATHER, that he would assist in temptation, verses 1 to 3; because no one knows him but the FATHER alone, in whom is his trust, verses 4, 5; that he may be delivered from temptation, and come amongst those who acknowledge him, verses 6, 7.

## EXPOSITION

Verse 3. *When my spirit within me is faint.* By the *spirit of man* in the concrete nothing else is meant but his mind, for it is this which lives after death, and is then called a *spirit*; if good, an *angelic spirit*, which afterwards becomes an angel, but if evil, a *satanical spirit*, which afterwards becomes a satan. The mind of every one is his internal man, which is actually a man, and dwells within the external man, that makes its body; wherefore, on the rejection of the body by death, it is in a complete human form. It is therefore a palpable error to suppose that the mind of man is only in his head; this is indeed the mind's seat in its first principles, from which primarily issues all that man thinks from the understanding and acts from the will; but as to its principiates, or derivations from those first principles, formed for the purposes of sensation and action, the mind dwells in the body also, and in consequence of this internal adherence to the particles of the body, it imparts to them sense and motion, and likewise infuses into the body a perception, as if thought and action were its own, and self-derived; but every wise man is well aware that this is a fallacy. Now since the *spirit* of a man is alone possessed of the power of thought by virtue of the understanding, and of action by the will, and since the body of itself possesses no such powers, but only by derivation from the *spirit*, it follows, that by the *spirit of a man* is signified his intelligence and love-affection, and whatever proceeds as an operation from them. That the *spirit of man* signifies such things as have relation to, and respect the mind, is evident from many passages of the Word, which need only be

adduced to evince the truth of this observation; the following may suffice, out of many which might be mentioned: "Bezaleel was filled with the *spirit* of wisdom, of understanding, and of knowledge," Exod 31:3; Nebuchadnezzar says of Daniel, that "an excellent *spirit* of knowledge, of understanding, and of wisdom was in him," Dan. v. 12; "Joshua was full of the spirit of wisdom," Deut 34:9; "Make you a new heart and a new *spirit*," Ezek 18:31; "Blessed are the poor in *spirit*, for theirs is the kingdom of heaven," Matt 5:3; "I dwell in a contrite and humble *spirit*, to revive the *spirit* of the humble," Isaiah 57:15; "The sacrifices of GOD are a broken *spirit*," Ps 51:19; "I will give the cloak of praise instead of a contracted *spirit*," Isaiah 61:3; not to mention other passages to the like purport. That *spirit* also signifies such things as relate to a perverse and wicked mind, is evident from the following passages: "Wo to the foolish prophets, who go away after their own *spirits*!" Ezek 13:3; "You shall conceive chaff, you shall bring forth stubble, as to your *spirit*, fire shall devour you," Isaiah 33:11; "A man, who wanders in *spirit*, and utters a lie," Micah 2:11; "A generation whose *spirit* was not steadfast with GOD," Psalm 78:8; "The *spirit* of whoredoms," Hosea 5:4, Zech 4:12; "Every heart shall melt, and every *spirit* shall be contracted," Ezek 21:7; "Blessed is the man in whose *spirit* there is no guile," Psalm 32:2; "The *spirit* of Pharaoh was troubled," Gen 41:8. From these and many other passages it is very evident, that the *spirit* signifies the mind of man, and whatever belongs to it. AR 156.

Verse 3. *Have they secretly laid a snare*; see Psalm 141:9, 10, Exposition.

Verse 5. *In the land of the living*. It is not possible that more than one single fountain of *life* can exist, whence the *life* of all things is derived; and it is not possible that any *life* can exist, which is truly *life*, except by faith in the LORD, who is real essential *life* itself; nor can faith exist in which is *life*, except from him, consequently, except he be in it: wherefore in the Word the LORD alone is called *living*, and is named the *living Jehovah*, Jeremiah 5:2, 12:16, 16:14, 15, 23:7; Ezekiel 5:11; *Living* for ever, Dan 4:24; Rev 4:10, 5:14, 10:6; A fountain of *life*, Psalm 36:9; A fountain of *living* waters, Jeremiah 17:13. Wherefore heaven, which *lives* by or from him, is called the *land of the living*, Isaiah 37:11, 57:8; Ezekiel 26:20, 32:23, 24, 25, 26, 27, 32; Psalm 27:13, 142:5.

And they are called *living*, who are in faith in the LORD, as in David, "Who holds our soul amongst the *living*," Psalm 66:9; and they who are in faith are said to be in the book of *lives*, Psalm 69:28, and in the hook of *life*, Rev 13:8, 20:15; wherefore also they are said to be made *alive* who receive faith in him, Hosea 6:2; Psalm 85:6. On the contrary, they who are not in faith are called *dead*, as in Isaiah, "The *dead* shall not *live*; the deceased shall not rise, because you have visited and destroyed them," Isaiah 26:14; where the *dead* signify those who are puffed up with self-love; and to rise signifies to enter into *life*, they are also said to be *thrust, through*, [confessi] Ezekiel 22:23, 24, 25, 26, 28, 29, 30, 31; and hell is called *death*, Isaiah 25:8, 28:15; they are also called *dead* by the LORD, Matt 4:16; John 5:25, 8:21, 24, 51, 52, AC 290.

The LORD alone is love itself, because he *is life* itself, and angels and men are recipients of *life* from the LORD. The LORD, who is the GOD of the universe, is uncreate and infinite, whereas man and angel is created and finite; and because the LORD is uncreate and infinite, he is being [esse] itself, which is called JEHOVAH, and he is *life* itself or *life* in himself. From the uncreate, infinite esse itself and *life* itself,



no being can be immediately created, because the Divine is one and not divisible, but from created and finite substances, so formed that the Divine may be in them, beings may be created. Inasmuch as men and angels are such beings, they are recipients of life: wherefore if any man suffers himself so far to be misled, as to think that he is not a recipient of *life*, but *life* itself, he cannot be withheld from thinking that he is a GOD. That man feels as if he were *life* itself, and thence believes that he is, is grounded in fallacy, for in the instrumental cause the principal cause is no otherwise perceived than as one with it. That the LORD is *life* in himself, he himself teaches in John, "As the FATHER has *life* in himself, so has he given to the SON to have *life* in himself," John 5:26; and, "that he is the *life*," John 11:25, 14:6. Now inasmuch as *life* and love are one, as appears from what has been said above, DLW 1, 2, it follows that the LORD, because he is *life* itself, is love itself.

But in order that this matter may be rightly apprehended, it is necessary to be known that the LORD, inasmuch as he is love in its very essence, that is, Divine love, appears before the angels in heaven as a sun, and that from that sun proceeds heat and light, and that the heat thence proceeding, in its essence, is love, and the light thence proceeding, in its essence, is wisdom; and that the angels, in proportion as they are recipients of that spiritual heat and spiritual light, are loves and wisdoms, not loves and wisdoms from themselves, but from the LORD. This spiritual heat and spiritual light not only descend by influx into angels and affect them, but descend also by influx into men and affect them, altogether in proportion as they become recipients, and they become recipients according to their love of the LORD, and their love towards their neighbour. This sun itself, or Divine love, cannot by its heat and light create any one immediately from itself, for in that case he would be love in its essence, which is the LORD himself, but it can create beings from substances and materials so formed, as to be capable of receiving its heat itself and light itself, comparatively as the sun of this world cannot, by its heat and light, immediately produce germinations in the earth, but it can produce them from earthly materials, in which it may be present by its heat and light, and give vegetation. That the Divine love of the LORD appears as a sun in the spiritual world, and that therefrom proceed spiritual heat and spiritual light, from whence the angels have their love and wisdom, may be seen in the work concerning "HEAVEN AND HELL," HH 116 to 140.

Since therefore man is not *life*, but a recipient of *life*, it follows that the conception of a man from his father is not a conception of *life*, but only a conception of the first and purest form capable of receiving of *life*, to which, as a stamen or beginning, successively accede, in the womb, substances and matters in forms adapted to the reception of *life* in their order and degree. DLW 4—6.

# PSALM 143

A Psalm of David.

1. O JEHOVAH, hear my prayer, give ear to my supplications; in your truth, and in your justice answer me.
2. And enter not into judgement with your servant, for before you shall no *man* living be justified.
3. For, the enemy pursues my soul, he dashes my life down to the earth, he makes me to dwell in dark places, as those long dead.
4. My spirit faints within me, my heart within me is desolate.
5. I remember the days of old; I meditate upon all your works; I muse upon the work of your hands.
6. I spread forth my hands towards you; my soul *thirsts* for you, like a parched land. Selah.
7. Quickly answer me, O JEHOVAH! My spirit fails; hide not your face from me, lest I become like those who descend into the pit.
8. Cause me to hear your mercy in the morning, for in you do I trust; cause me to know the way wherein I should walk, for to you do I raise up my soul.
9. Deliver me from mine enemies, O JEHOVAH! I hide myself with you.
10. Teach me to do your will, for you are my GOD; let your good spirit lead me into the land of uprightness.
11. Revive me, O JEHOVAH, for your name's sake, in your justice bring my soul out of distress.
12. And in your mercy cut off mine enemies, and destroy all those who afflict my soul; for I am your servant.

## The Internal Sense

A prayer of the LORD to the FATHER, that he would hear, who is true and just, verses 1, 2; lest he should sink under temptations, verses 3, 4, 7; that he wishes for the ancient state of the church, verses 5, 6; that his trust is in him for deliverance from the hells, which powerfully assault him, verses 8 to 12.

## EXPOSITION

Verse 1. O JEHOVAH, *hear my prayer, give ear to my supplication*. That to *hear*, when predicated of JEHOVAH, or the LORD, denotes providence, and that to *see* denotes foresight, appears from those passages in the Word, in which *eyes*, and also *ears*, are attributed to JEHOVAH, as in Isaiah, "O JEHOVAH, incline your *ear*, and hear, open your *eyes* and see, O JEHOVAH," Isaiah 37:17. AC 3869.

Concerning *prayer*, see Psalm 109:4, Exposition.

Verse 2. *Before you shall no man living be justified*.

Mention is frequently made in the Word of a *just one*, of *justice*, and of *justifying*, but what is specifically signified by those expressions, is not yet known; the reason why it is not known is because hitherto it has been unknown that singular the expressions in the Word signify such things as are of the internal church and of heaven, thus which are of the internal man, for in the internal man is the internal of the church and heaven; also that those interior things in the Word differ from its exterior things, which are of the letter, as spiritual things differ from natural, or celestial things from earthly, the difference of which is so great, that before the natural man there scarce appears a likeness, although there is a full concordance.

Inasmuch as this has been unknown, it could not be known what is signified by *just*, by *justice*, and by being *justified*, in the spiritual and celestial sense in the Word. It is believed by those who are considered as oracles in the church, that he is *just* and *justified*, who is acquainted with the truths of faith derived from the doctrine of the church and from the Word, and hence is in trust or confidence, that he is saved by the *justice* of the LORD, and that the LORD had *justice* in consequence of fulfilling all things of the law; and that he had merit, because he endured the cross, and thereby expiated and redeemed man; by this faith alone man is believed to be *justified*; and it is believed further that these are they who in the Word are called *just*, But there are no others who are *called just* in the Word, but those who from the LORD are in the good of charity towards the neighbour, for the LORD alone is *just*, because alone *justice* .

Therefore man, so much as he receives of good from the LORD, that is, so much of the LORD as he has belonging to him and according to its quality, so much he *is just* and *justified*; the LORD being made *Justice* consisted in his making his Human principle Divine by his own proper power; this Divine principle belonging to man, who receives it, is the *justice* of the LORD belonging to him, and is the essential good of charity towards the neighbour; for the LORD is in the good of love and by it in the truth of faith, because the LORD is Divine Love itself. The good of charity towards the neighbour is exterior good, which is signified by *just*; and the good of love to the LORD is interior good, which is signified by innocent, and which was treated of in the foregoing article. That the good of love towards the neighbour from the LORD is what is *just* in a proper sense, may be manifest from the passages in the Word where mention is made of *just*, of *justice*, and of being *justified*; . As in Matthew, "Then shall the *just* answer, saying, when saw we you hungry and fed you, or thirsty and gave you drink; when saw we you a sojourner and gathered you; and naked and clothed you; when saw we you sick or in prison, and came to you: but the King answering shall say to them, Verily I say to you, insomuch as you have done it to one of these the least of my brethren, you have done it to me: and the *just* shall go into eternal life," Matt 25:37, 38, 39, 40, 46; in this passage they are called *just*, who have performed the goods of charity towards the neighbour, which are there recounted; and that the goods of charity are the LORD belonging to them, is said manifestly, "insomuch as you have done it to one of the least of these my brethren, you have done it to me," see AC 4807 to 4810; 4954 to 4959; 5063 to 5071; these are also called sheep, for by sheep, are signified those who from the LORD are in the good of charity, AC 4169; but by the goats who are on the left hand, and are damned, are signified those who are in faith separate from charity, AC 4169, 4769. The same are signified by the *just* in another passage in Matthew, "The angels shall go forth, and shall separate the evil from the midst of the *just*," Matt 13:49; and in Luke, "You shall be recompensed in the resurrection of the *just*," Luke 14:14. Hence it is evident what is signified by "the *just*

shining as the sun in heaven," Matt 13:43, namely that they are in the good of love from the LORD, for the LORD is the sun in the other life, and what is from the LORD as a sun in that life is the good of love, see AC 1053, 1521, 1529; hence the LORD is called the Sun of *Justice*," Mal 4:2. AC 9263.

With respect to *justification*, it is not to be *understood* according to the common manner of apprehending it, namely that all evils and sins are wiped away, and altogether blotted out, when the sinner, as he imagines, receives faith, though at the very point of death, however he may have lived in evil and wickedness during the whole course of his life. For I have been fully instructed, that not the smallest evil which a man has thought and actually done in the life of the body is wiped away and altogether blotted out, but that all remains, even to the smallest particular. The truth is this; they who have lived in the thought and practice of hatred, revenge, cruelty, and adultery, and thus not in any charity, retain after death the life which they have thereby contracted, including all things belonging to such life, even to the minutest particulars, which successively return: hence their torments in hell.

They who have lived in love to the LORD, and in charity towards their neighbour, likewise retain all the evils of their lives; but in them they are tempered by the good principles which they have received from the LORD, through the life of charity, during their abode in the world; and thus they are elevated into heaven, yea, are withheld from the evils, which they still have with them, so that they do not appear. Such in the other life as doubt concerning this circumstance of their having evils with them, because they do not appear, are again let into them, till they are convinced it is so; and then they are again elevated into heaven. This then is being justified; for thus they acknowledge that their righteousness is not their own, but the LORD'S. The common saying, that they are saved who have faith, is true: but by faith nothing else is meant, in the Word, but love to the LORD and love towards one's neighbour, consequently, a life agreeable to such love. Doctrinals and tenets of faith are not faith, but are only things belonging to faith; for all and each of them are given for the sake of this end, to make man such as they teach him to be. This may appear evident from the LORD'S words where he teaches, that the law and all the prophets, that is the whole doctrine of faith, consists in love to GOD, and in love towards our neighbour, Matt 22:34—39; Mark 12:28—35. AC 2116.

Verse 3. *He makes me to dwell in dark places, as those long dead.* By the *dead* are meant those who have not in themselves the life of heaven, consequently, who are in evils and thence in falsities. AE 186.

Verse 4. *My spirit faints;* see Psalm 142:3, Exposition.

Verses 6, 8, 11, 12. *My soul;* see Psalm 103:1, and 43:5, Exposition.

Verse 7. *Quickly answer me, O JEHOVAH! My spirit fails.* That in this passage by *spirit* is meant the very life of man, is manifestly evident; that it denotes intellectual life, or the life of truth, may be manifest from this consideration, that by *spirit* in the natural sense is meant the life of the respiration of man; and the respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith, and thence of the understanding, whilst the pulse, which is of the heart, corresponds to the life of the will, thus of the love; that such is the correspondence of the lungs and of the heart, see

AC 3883, 3896, 9300, 9494; hence it may be manifest, what life, in the spiritual sense, is meant by the *spirit*. AC 9818.

When it is known what is signified by *spirit* belonging to man, it may be known what is signified by *spirit* when it is predicated of JEHOVAH or the Lord, to whom are attributed all things which belong to man, as a face, eyes, ears, arms, hands, and also heart and soul, thus also *spirit*, which in the Word is called the *spirit* of GOD, the *spirit* of JEHOVAH, the *spirit* of his mouth, the *spirit* of holiness, or the *Holy Spirit*; that by it is meant the Divine truth proceeding from the LORD, is manifest from several passages in the Word; the reason why the Divine truth proceeding from the LORD is signified by the *spirit* of GOD is because all the life of man is from there, and heavenly love to those who receive that Divine truth by faith and love; that this is the *spirit* of GOD, the LORD himself teaches in John, "The words which I speak to you are *spirit* and are life," John 6:63; the words which the LORD spoke are Divine truths. AC 9818.

Verse 7. *Hide not your face*; see Psalm 27:9, Exposition.

Verse 7. *Who descend into the pit*. For the signification of *pit*, see Psalm 88:4, Exposition.

Verse 10. *Teach me to do your will, or good pleasure; let your good spirit lead me into the land of uprightness*, To do the *good pleasure* of JEHOVAH GOD, signifies to live according to his precepts; this is his *good pleasure or will*, because from Divine love he wills that all may be saved, and by it they are saved. The expression *good pleasure*, in the Hebrew tongue also signifies *will*, for whatever is done according to the *will* is well pleasing, and the Divine love wills no other than that the love which is from himself may be with angels and men, and his love is then with them, when they love to live according to his precepts; that this is love to the LORD, he himself teaches in John 14:15, 21, 23, 24, 15:10, 14. AE 295.

Verses 10, 11, *Lead me into the land of uprightness; revive me, O JEHOVAH, for your name's sake*. Where the *land of uprightness* denotes the church in which is what is right and true; and because the *spirit of Jehovah* signifies the Divine truth, and every one thereby receives spiritual life, it is therefore said, "Let your good *spirit* lead me, revive me, O JEHOVAH!" AE 304.

# PSALM 144

A *Psalm* of David.

1. Blessed be JEHOVAH my rock, who teaches my hands to war, and my fingers to fight.
2. My mercy and my fortress, my lofty tower and my deliverer, my shield and he with whom I take refuge, who subdues the peoples under me I
3. O JEHOVAH, what is man, that you shouldst know him;.! Or the son of man, that you shouldst take thought of him!
4. Man is like vanity! His days are like a shadow which passes away!
5. O JEHOVAH, bow your heavens and come down; touch the mountains that they may smoke.
6. Hurl your lightning and scatter them; send forth your arrows and destroy them.
7. Put forth your hands from on high; rescue me and deliver me out of great waters, from the hand of strange children.
8. Whose mouth speaks vanity, and whose right hand is a right hand of falsehood.
9. O GOD, I will sing a new song to you, with the ten stringed lute will I sing praises to you.
10. Unto him who gives salvation to kings, who delivered! David his servant from the evil sword.
11. Rescue me, and deliver me from the hand of strange children, whose mouth speaks vanity, and whose right hand is a right hand of falsehood.
12. That our sons may be like plants, well-grown in their youth; that our daughters may be like corner-pillars beautifully carved *after* the model of a palace.
13. That our garners may be full, supplying all kinds of provision, that our flocks may bring forth thousands, and ten thousands in our fields.
14. That our oxen may be strong to labour; that there be no breaking in, nor going out, nor any complaining in our streets.
15. Happy are the people, who are in such a state! Happy are the people, whose GOD is JEHOVAH!

## The Internal Sense

A prayer to the FATHER that he may be assisted in his conflicts, verses 1, 2; because without him he has no power, verses 3, 4; that he may be delivered from the hells which assault him with falsities, verses 5 to 8, 11; that so there will be salvation, verses 9, 10; and Divine truth and Divine good in him and from him, verses 12 to 14; blessed is he who acknowledges him, verse 15.

## EXPOSITION

Verse 1. *Blessed be* JEHOVAH. *Blessing* implies all good celestial, and spiritual, and also natural, which are signified by *blessing* in an internal sense; and in an external sense, by *blessing* is signified all worldly, corporeal, and terrestrial good; but in order to make these a *blessing*, they must needs be connected with internal *blessing*, for this

alone is *blessing*, because it is eternal, and joined with all happiness, and is the very esse of *blessing*, for what can be said *to be*, except it be eternal; every other thing ceases to be. It was a customary form of speech amongst the ancients to say, *blessed be Jehovah*, by which they meant, that all *blessing* is from him, that is, all good; and it was also a form of thanksgiving for the LORD'S *blessing* both past and present; as in David, Psalm 28:6, 31:21, 41:13. AC 1096.

Verse 1. *Who teaches my hands to war, and my fingers to fight.* That the *hands* signify power, and that all power is of truth derived from good, see AC 10019, and that the right *hand* signifies the power of truth derived from good, and the left *hand* truth productive of good, AC 10061. The reason why the intellectual principle is what is meant is because every thing intellectual is formed from truths, but every thing voluntary, or of the will, from goods, for all things in the world and in heaven have reference to truth and to good, and the understanding of man was given for truths, and the will for goods. Therefore, since by the *hands* is signified truth in its power, the understanding, or intellect, is also signified. Inasmuch as the thumb of the *hand*, in like manner as the *hand*, signified the power which is of truth derived from good, therefore in ancient times amongst the nations, and also with the Israelitish people, it was usual to cut off the thumbs of the *hands* and the thumbs of the feet of their enemies, Judges 1:6, 7; by which was represented the taking away of all power; in the thumb also is the primary power of the *hand*, for when that is cut off the *hand* is of no avail in battle. As the thumb, so also the fingers signify power, as in David, "JEHOVAH teaches my *hands* to war, and my *fingers* to fight," Psalm 144:1; again, "When I look at the heavens, the work of your *fingers*," Psalm 8:3; and in Luke, "JESUS said, if by the *finger* of GOD I cast out devils, certainly the kingdom of GOD is come to you," Luke 11:20. AC 10062.

Verse 2. See Psalm 18:2, Exposition.

Verses 5, 6. *Bow your heavens, and come down: touch the mountains that they may smoke; hurl your lightning and scatter them.* By *bowing the heavens and coming down*, is here signified the same as above, by rending the *heavens* and descending, by coming forth out of his place, by descending and treading upon the high places of the earth, namely, visitation and judgement; to *touch the mountains that they may smoke*, signifies by his presence to destroy those who are in the evils of the loves of self and of the world, and thence in falsities; to *smoke* signifies to be let into the evils of those loves, and into their falsities, for *fire* signifies those loves, and *smoke* the falsities thence arising; by *hurl your lightning and scatter them*, is signified the Divine truth, by which they are dissipated, for by the presence of Divine truth evils and falsities are discovered, and by the collision which then takes place, there appear as it were *lightnings*. AE 405.

Verses 11, 12. *Deliver me from the hand of strange children, whose mouth speaks vanity, and whose right hand is a right hand of falsehood; that our sons may be like plants, well-grown in their youth; that our daughters may be like corner-pillars beautifully carved after the model of a palace.* That by the *sons of the stranger* are understood falsities, is evident, for it is said, *whose mouth speaks vanity, and whose right hand is a right hand of falsehood*; and that by *our sons* are signified truths, is also evident, for it is said, *that they are as plants, well-grown in their youth*, *plants* also denoting truths, and *youth* denoting here, as above, the ancient church, which was

in genuine truths; by *our daughters* are signified the affections of truth, which are therefore compared to *corner-pillars beautifully carved after the model of a palace*, because a *palace* is a representative of the understanding in which truths are in a *beautiful* form, and they are in a *beautiful* form, when they are from the affection of truth. AE 724.

Verses 13, 14. *That our garners may be full, supplying all kinds of provision, that our flocks may bring forth thousands, and ten thousands in our fields; that our oxen may be strong to labour; that there be no breaking in, nor going out, nor any complaining in our streets.* By the *garners full of food*, are signified doctrinals from the Word, thus the Word itself, wherein are all the truths of doctrine, from which is instruction and spiritual nourishment; by the *flocks bringing forth thousands, and ten thousands in the fields*, are signified goods and truths spiritual, by *thousands of flocks*, goods, and by *ten thousands*, truths; by *oxen burdened*, are signified natural goods and their affections; by *no breaking in*, is signified their coherence; by *none going away*, is signified no loss of any; by *no complaining in the streets*, is signified no lamentation any where over the want of them, AE 652.



# PSALM 145

David's *Psalms* of praise.

1. I will extol you, O my GOD and King; and I will bless your name for ever and ever.
2. Every day will I bless you, and praise your name for ever and ever.
3. Great is JEHOVAH, and greatly to be praised; yea, his greatness is unsearchable!
4. Generation to generation shall praise your works, and shall declare your mighty deeds.
5. I will speak of the glorious honour of your majesty, and of your wonderful works.
6. They shall speak of the might of your wonderful acts, and I will declare your greatness.
7. They shall pour forth the memory of your great goodness, and shall sing aloud of your justice.
8. Gracious and merciful is JEHOVAH; slow to anger, and of great mercy.
9. Good is JEHOVAH to all, and his tender mercies are over all his works.
10. All your works shall praise you, O JEHOVAH, and your saints shall bless you.
11. They shall speak of the glory of your kingdom, and talk of your power.
12. To make known to the sons of man his mighty acts, and the glorious majesty of his kingdom.
13. Your kingdom is an everlasting kingdom, and your dominion endures through all generations.
14. JEHOVAH upholds all who are falling, and raises up all who are bowed down.
15. The eyes of all look to you, and you give them their food in due season.
16. You open your hand, and satisfy the desire of every thing living.
17. Just is JEHOVAH in all his ways, and holy in all his doings.
18. JEHOVAH is near to all who call upon him, to all who call upon him in truth.
19. He will fulfill the desire of those who fear him, yea, he will hearken to their cry, and will save them.
20. JEHOVAH preserves all those who love him, but all the wicked will he destroy.
21. My mouth shall speak the praise of JEHOVAH; and let all flesh bless his holy name for ever and ever.

## The Internal Sense

Celebration of the LORD for his works and his justice, verses 1 to 7; for his mercy, verses 8, 9; that all in the heavens will confess him, verses 10 to 12; because his kingdom is eternal, verse 13; that he raises up sinners, and leads them into truths that they may live, verses 14 to 16; that he is Divine, verse 17; that he saves those who believe in him, and that they who believe not, perish, verses 18 to 20; that he is to be worshiped, verse 21.

## EXPOSITION

Verses 4, 5, 12. The *glorious honour of your majesty* denotes the Divine good united to the Divine truth, and the *glorious majesty of his kingdom* denotes the Divine truth united to Divine good; the reason of its being so expressed is because the unification is reciprocal, for from the LORD proceeds the Divine good united to the Divine truth, but by angels in heaven and the men in the church Divine truth is received, and is united to Divine good; it is therefore said, the *glory of the honour of his kingdom*, and by *his kingdom* is signified heaven and the church. AE 288.

Verse 4. *Generation to generation*; see Psalm 14:4 Exposition.

Verse 9. *Good is JEHOVAH to all, and his tender mercies are over all his works*. GOD is love or *goodness* itself, and wisdom or truth itself, and these two constitute his essence. That love or *goodness*, and wisdom or truth, are the two essentials, to which all the infinite properties that are in GOD, and that proceed from him, have relation, was a truth known in the earliest ages of the world; but succeeding generations, as they withdrew their minds from heaven, and immersed them in worldly and corporeal things, could not discern that truth; for they began to lose the knowledge of what love is in its essence; not knowing that love abstracted from form cannot exist; and that in and by form it effects its operations. Now since GOD is the very, the one only, and thus the first substance and form, whose essence is love and wisdom; and since by him all things were made which are made, it follows that he created the universe with all its parts, both general and particular, out of or from love, by means of wisdom; and that, consequently, Divine love, in union with Divine wisdom, is in every created subject. Love, moreover, is not only the essence which forms all things, but which likewise unites and conjoins them, and so keeps them, when formed, in order and connection.

These truths are capable of receiving illustration from numberless objects in nature; as, for instance, from the heat and light proceeding from the sun, which are the two essentials and universals by which all things upon earth, both in general and in particular, exist and subsist: heat and light exist in nature, because they correspond with the Divine love and Divine wisdom; for the heat which proceeds from the sun of the spiritual world, in its essence, is love; and the light derived thence, in its essence, is wisdom. They may be illustrated also by the two essentials and universals, by which human minds exist and subsist, which are the will and the understanding; for of these two every man's mind consists; and they are, and operate in all its parts, both in general and in particular; the reason is because the will is the recipient and habitation of love, and the understanding of wisdom; wherefore those two faculties correspond with the Divine love and Divine wisdom, from whence they derive their origin.

Moreover, the same truths may be illustrated by those two essentials and universals, by which human bodies exist and subsist, the heart and lungs, or the systole and diastole of the heart, and the respiration of the lungs; which, it is well known, operate in all parts of the human body, both generally and particularly: the reason is because the heart corresponds to love, and the lungs to wisdom; which correspondence is fully demonstrated in the work entitled "ANGELIC WISDOM CONCERNING DIVINE LOVE AND DIVINE WISDOM." That love, as the bridegroom and husband, produces or begets all forms, but still by wisdom as the bride and wife, may be proved by numberless testimonies, both in the spiritual and the natural world; here however we shall only

make this observation, that the whole angelic heaven is arranged into its form, and preserved in it, from the Divine love operating by the Divine wisdom.

Where men deduce the creation of the world from any other source, than from the Divine love operating by Divine wisdom, and do not know that these two constitute the Divine essence, they descend from rational vision to material, embrace nature as the creatrix of the universe, and thence conceive chimeras, and bring forth phantoms; their thoughts are fallacies, and their reasonings from them terminate in the formation of eggs, that are pregnant with birds of night: such men cannot properly be denominated minds, but rather eyes and ears without understanding, or thoughts without a soul: they talk of colours as existing without light; and of trees as produced without seed; and of all created subjects as formed without a sun; inasmuch as they put derivatives in the place of primitives, effects in the place of causes, and thus turn every thing upside down, and, laying the powers of reason asleep, see as in a dream. AR 37.

Verse 13. *Your kingdom is an everlasting kingdom*; see the Work concerning "HEAVEN AND HELL," HH 20 to 28.

Verse 13. *Your kingdom is an everlasting kingdom, and your dominion endures through all generations*. In this passage, *dominion* is predicated of good, because from good the LORD is called LORD, and *kingdom* is predicated of truth, because from this the LORD is called *king*. AE 685.

Verse 18. JEHOVAH *is near to all who call upon him, to all who call upon him in truth*. Where *to be near*, denotes to be present and conjoined; the reason why the conjunction and presence of the LORD is by the Word is because the Word is the union of man with heaven, and by heaven with the LORD; for the Word is the Divine truth proceeding from the LORD, wherefore they who are in that truth as to doctrine and life, or as to faith and love, are in the Divine principle proceeding from the LORD, thus are conjoined to him. From these considerations it is evident that by the words, "Moses, he alone shall *approach* to JEHOVAH," is signified the conjunction and presence of the LORD by the Word. The reason why to *approach* denotes conjunction and presence is because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interiors, which are of thoughts and affection, see n. 1273 to 1277; removals also from the LORD and approaches to him are altogether according to the good of love, and thence of faith from him and to him; hence it is, that the heavens are near to the LORD according to goods, and on the other hand, the hells are remote from the LORD according to evils; hence it is evident from what ground it is that to be near and to *approach* in the spiritual sense denote to be conjoined. AC 9378.

Verse 20. JEHOVAH *preserves all those who love him*. It may be expedient briefly to state what is meant by *love* to the LORD, or by *loving* the LORD. He who believes that he *loves* the LORD, and does not live according to his precepts, is very greatly deceived; for to live according to his precepts is to *love* the LORD, those precepts being truths which are from the LORD, thus in which the LORD is; wherefore *so far* as they are *loved*, that is, so far as from *love* the life is formed accordingly, so far the LORD is *loved*.

The reason is because the LORD *loves* man, and from *love* wills him to be happy to eternity, and man cannot become happy except by a life according to his precepts; for by them man is regenerated, and becomes spiritual, and is thus capable of being elevated into heaven: but to *love* the LORD without a life according to his precepts is not *to love* him, for in such case there is not any thing belonging to man, into which the LORD can flow, and elevate man to himself; for he is as an empty vessel, in which there is not any thing of life in his faith, nor any thing of life in his *love*; for the life of heaven, which is called eternal life, is not infused into any one immediately, but mediately.

From these considerations it may be manifest what it is to *love* the LORD, and likewise what it is to see the LORD, or his faces, namely that he is seen from such faith and love. To live according to the LORD'S precepts, is to live according to the doctrine of charity and faith, which may be seen prefixed to each chapter of the book of Exodus. That this is the case, the LORD also teaches in John, "He that has my precepts, and does them, he it is who *loves* me; but he that *loves* me will be *loved* of my FATHER, and I will *love* him, and will manifest myself to him: if any one *love* me, he will keep my Word, and my FATHER will *love* him, and we will come to him, and make our abode with him. He that *loves* me not, keeps not my words," John 14:21, 23, 24. AC 10578.

So far as any one is principled in good, and from good *loves* truths, so far he *loves* the LORD, inasmuch as the LORD is good itself and truth itself; therefore the LORD is with man in good and in truth, and if the latter be *loved* from the former, then the LORD is *loved*, and not otherwise. This the LORD teaches in John, "He that has my precepts, and does them, he it is who *loves* me; but he that *loves* me not, keeps not my words," John 14:21, 24. DLife 38.

Inasmuch as the church at this day does not know that conjunction with the LORD makes heaven, and that conjunction is effected by the acknowledgement that he is the GOD of heaven and earth, and at the same time by a life according to his precepts, it may therefore be expedient to say something on the subject. It may be asked by him, who is uninstructed in this case, what is conjunction? How can acknowledgement and life make conjunction? What need is there of these things, when every one may be saved by mercy alone? What necessity for any other medium of salvation but faith alone? Is not GOD merciful and omnipotent? But let such a one know that in the spiritual world knowledge and acknowledgement make all presence, and that the affection which is of *love* makes all conjunction; for spaces in that world are nothing else but appearances according to the similitudes of minds, that is, of affections and consequent thoughts; wherefore when any one knows another either from reputation, or from communication with him, or from conversation, or from affinity, whilst he thinks of him from the idea of that knowledge, he is presented to view, although he were a thousand miles off as to appearance; and if any one *loves* another with whom he is acquainted, he dwells with him in one society, and if he *loves* him inmosty, in one house. This is the state of all throughout the spiritual world, and it derives its origin from this circumstance, that the LORD is present with every one according to faith, and conjoined according to *love*; faith, and the consequent presence of the LORD, is given by the knowledges of truths from the Word, especially concerning the LORD himself there, but *love* and consequent conjunction is given by a life according to his precepts, for the LORD says, "He that has my precepts, and does them, he it is

who *loves* me; and I will *love* him, and make abode with him," John 14:21 to 24. But in what manner this is effected, it may also be expedient to say. The LORD *loves* every one, and is willing to be conjoined to him, but he cannot be conjoined so long as man is in the delight of evil, as in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of defrauding or stealing under any pretence whatever, in the delight of blaspheming and lying, and in the cravings of the love of self and of the world; for every one, who is in those evils, is in concert with devils who are in hell; the LORD indeed *loves* them even there, but he cannot be conjoined with them, unless the delights of those evils be removed, and they cannot be removed by the LORD, unless man explores himself, so as to know his own evils, acknowledging and confessing them before the LORD, and being willing to desist from them, and thus doing the act of repentance; this man ought to do as from himself, because he is not sensible that he does any thing from the LORD; and this has been given to man, because conjunction, in order to be conjunction, must be reciprocal, of man with the LORD, and of the LORD with man: so far therefore as evils with their delights are thus removed, so far the *love* of the LORD enters, which, as was said, is universal towards all, and in such case man is withdrawn from hell, and brought into heaven. AR 937.

Verse 21. *Let all flesh bless his holy name.* For the signification of *flesh*, see Psalm 16:9, Exposition.

Verse 21. *Holy name*; see Psalm 79:9, Exposition.

# PSALM 146

1. HALLELUJAH! O my soul, praise JEHOVAH.
2. I will praise JEHOVAH while I live, I will sing praises to my GOD while I have my being.
3. Place not your trust in princes, in the son of man, with whom there is no salvation.
4. His breath goes forth, he returns to his earth; in that very day his devices perish.
5. Happy is he who has the GOD of Jacob for his help, whose hope is in JEHOVAH his GOD.
6. Who has made heaven and earth, the sea, and all that is therein; who keeps truth for ever.
7. Who executes judgement for the oppressed; who gives bread to the hungry; JEHOVAH looses the prisoners.
8. JEHOVAH opens the *eyes* of the blind; JEHOVAH raises them that are bowed down; JEHOVAH loves the just.
9. JEHOVAH preserves the strangers; he supports the orphan and the widow; but makes crooked the way of the wicked.
10. JEHOVAH shall reign for ever! Your GOD, O Zion, through all generations! HALLELUJAH!

## The Internal Sense

Celebration of the LORD, verses 1, 2; that man of himself is nothing, verses 3, 4; that he is blessed who trusts in the LORD, who is the GOD of heaven and earth, verses 5, 6; who teaches and leads all who are in falsities from ignorance, and desire truths, verses 7 to 9; that he reigns to eternity, verse 10.

## EXPOSITION

Verse 3. *Place not your trust in princes, in the son of man, with whom there is no salvation.* As most expressions in the Word have also an opposite sense, so likewise is the signification of the *son of man*, which in that sense, denotes the false opposite to truths, as in Isaiah, "What are you, that you are afraid of man, he dies, and of the *son of man*, to whom grass is given," Isaiah 51:12; where *grass* given to the *son of man*, denotes the scientific principle, productive of what is false; and in David, "Place not your trust in princes, in the *son of man*, with whom there is no salvation," Psalm 146:3; *princes* denote primary truths, AC 2085, 5044; thus in the opposite sense, primary falsities, and the *son of man* is the false itself. AC 9807.

Verse 4. *He returns to his earth*, [or ground.] That by *returning to the ground* from whence he was taken, is signified that the church should *return* to the external man, such as it was before regeneration, is evident from this circumstance, that the *ground* signifies the external man, as was said above; and that dust signifies what is damned and infernal, is plain also from what was said of the serpent, who in consequence of being cursed, is warned that he should eat dust. To what was there said of the

signification of dust, may be added the following passages from David: "All they that go down to the dust shall bow before JEHOVAH, and they whose souls he has not quickened," Psalm 22:29; and in another place, "You hide your face, they are troubled; you take away their breath, they die, and *return* to their dust," Psalm 104:29; as is the case when men turn themselves from the face of the LORD, they then expire or die, and thus *return* to dust, that is, become damned and infernal. AC 278.

Verse 7. *Who executes judgement for the oppressed; who gives bread to the hungry; JEHOVAH looses the prisoners.* By the *oppressed* are here understood those who are in falsities from ignorance, the *oppression* which they suffer is from spirits who are in falsities, wherefore it is said, JEHOVAH *executes judgement for them*, which is to vindicate them from those that *oppress*; by the *hungry* are understood those who desire goods, and inasmuch as the LORD nourishes them, it is said, JEHOVAH *gives bread to the hungry*, to *give bread* denotes to nourish, and spiritual nourishment is science, intelligence, and wisdom; by the *prisoners*, or bound, are understood those who desire truths, but are detained from them by the falsities of doctrine, or by ignorance, in consequence of not having the Word, wherefore to *loose* denotes to liberate them; that such are called *bound* may be seen, AC 5037. AE 386.

Verses 7, 8. JEHOVAH *looses the prisoners, or bound; JEHOVAH opens the eyes of the blind.* They are called *bound* who are in falsities, and desire to be *loosed* from them; the *blind* are they who thence are not in the understanding of truth, to *open their eyes* is to make them understand. AE 239.

Verse 8. JEHOVAH *loves the just*; see Psalm 145:20, Exposition.

Verse 9. *He supports the orphan and the widow*; see Psalm 10:14, 18, Exposition.

# PSALM 147

1. HALLELUJAH! Truly, it is good to sing praises to our GOD! Truly, it is delightful! Yea, praise is becoming.
  2. JEHOVAH builds Jerusalem! He gathers together the outcasts of Israel.
  3. He heals the broken in heart; and binds up their wounds.
  4. He counts the number of the stars, he calls them all by their names.
  5. Great is our Lord, and of great power; his understanding is infinite!
  6. JEHOVAH raises up the meek, he brings low the wicked, even down to the ground.
  7. Sing to JEHOVAH with thanksgiving; sing praise to our GOD with the harp!
  8. He covers the heavens with clouds, he prepares rain for the earth, he causes grass to grow upon the mountains.
  9. He gives to the cattle their food, to the sons of the raven which cry.
  10. He delights not in the strength of a horse, he takes no pleasure in the legs of man.
  11. The good pleasure of JEHOVAH is in those who fear him, in those who hope in his mercy.
  12. Praise JEHOVAH, O Jerusalem; praise your GOD, O Zion!
  13. For he strengthened the bars of your gates; he blesses your sons within you.
  14. He establishes peace in your borders, he fills you with the fatness of wheat,
  15. He sends forth his command upon the earth; his word runs very swiftly.
  16. He gives snow like wool; he scatters abroad the hoar frost like ashes.
  17. He casteth forth his hail like balls! Before his cold who can stand?
  18. He sends forth his word and melts them; he causes his wind to blow, and the waters flow.
  19. He declares his words to Jacob, his statutes and judgements to Israel.
  20. He has not dealt thus with any nation, nor do they know his judgements.
- HALLELUJAH!

## The Internal Sense

Celebration of the LORD by his church, verses 1, 2, 7; who reforms by the knowledges of truth, verses 3, 4; who alone is able to do this, verse 5; who teaches those who are in ignorance truths, verses 6, 8, 9; that self-intelligence is nothing, but only that which is from him, verses 10, 11; that the church will worship the LORD, who protects it, and teaches it the Word, verses 12 to 15; that he removes ignorance thereby, verses 16 to 18; that he performs these things for his church, verses 19, 20.

## EXPOSITION

Verse 1. HALLELUJAH, praise JAH; see Psalm 68:4, Exposition.

Verse 2. JEHOVAH *builds Jerusalem*; see Psalm 127:1, Exposition.



Verse 3. *He heals the broken in heart, and binds up their wounds.* Concerning temptations, and consolations afterwards, see Psalm lxxxviii. Exposition.

Verse 4. *He counts the number of the stars, he calls them all by their names.* That by *numbering* in this passage is signified to ordain and to arrange, is evident, for the subject treated of is concerning JEHOVAH, that is, the LORD, who does not *number* any army or *stars*, but ordains and arranges those things which are signified by an army or host, and by *stars*, which are the truths and goods of faith and of love; for the subject treated of is not concerning wars in the natural world, but concerning wars in the spiritual world, which are wars or combats of truths derived from good against falsities derived from evil; that wars in the spiritual sense are such combats, see AC 1664, 8295; that an army denotes the truths and goods of the church and of heaven, AC 7988; and that *stars* denote the knowledges of truth and of good, n. 2495. AC 10217.

Verses 8, 9. *He prepares rain for the earth, he causes grass to grow upon the mountains; he gives to the cattle their food, to the sons of the raven which cry.* The things here mentioned also signify spiritual things belonging to heaven and the church: to what purpose would it be for the Word, which is given for the sole purpose of leading man in the way to heaven, by teaching him the truths of faith and goods of love, to say that JEHOVAH *prepares rain for the earth, he causes grass to grow upon the mountains, he gives to the cattle their food, to the sons of the raven which cry*; these things, however, are worthy of the divine Word, when by *rain* is understood the influx of Divine truth, by *mountains* the good of love, by *causing grass to grow*, the instruction of the natural man by knowledges from the Word, by *cattle* the affections of the natural man, which desire to be thence nourished, which nourishment is signified by *giving them food*, and when by *the sons of the raven*, also are signified natural men who are in a dark lumen arising from fallacies concerning truth Divine, as were many of the gentiles or nations, wherefore it is said, that *he gives food to the sons of the raven which cry*, for these can call upon JEHOVAH, but not the *sons of the raven*. AE 650.

Verse 10. *He delights not in the strength of a horse, he takes no pleasure in the legs of man.* By *the strength of a horse* with which JEHOVAH is not *delighted*, are signified all things which are from self-derived intelligence, from which are mere falsities, and by *the legs of man* [viri] are signified what are from self-will, from which are mere evils. AE 355.

Verse 11. *The good pleasure of JEHOVAH is in those who fear him, in those who hope in his mercy.* Inasmuch as the *fear* of JEHOVAH signifies the reception of Divine truth, and *mercy* the reception of Divine good, therefore it is said, that "The good pleasure of JEHOVAH is in those who *fear* him, in those who hope in his *mercy*." AE 696.

Verse 13. *The bars of your gates;* see Psalm 27:5, Exposition.

Verse 14. *Fatness of wheat;* see Psalm 81:16, Exposition.

Verses 15, 16. *He sends forth his command upon the earth, he gives snow like wool.* Because *wool* signifies good in ultimates, therefore good is sometimes described in the Word by *wool*, and truth by linen and by *snow*. The reason why white *wool*

signifies good in ultimates, is because the *wool* upon lambs and sheep has a similar signification with the hair upon man, and lambs and sheep signify good, lambs celestial good, see AC 3519, and sheep spiritual good, AC 4169; hence it is that the hairs, by which is signified Divine truth in ultimates, are said to be bright, white as *wool*, and as *snow*; as also concerning the LORD when he was transfigured, "His garments were glistering, exceeding bright as *snow*, such as no fuller on earth can *whiten*." AE 67.

Verses 17, 18, 19. *He casteth forth his hail like balls! Before his cold who can stand? He sends forth his Word and melts them; he causes his wind to blow, and the waters flow; he declares his Word to Jacob, his statutes and judgements to Israel.* By these words also is described reformation, but as to the natural man; the scientifics which are in that man, and the knowledges which appertain to man before reformation, are signified by the *hail which is like balls, who can stand before his cold*; for man before reformation is altogether *cold*, and that *cold* is, also manifestly felt when the Divine principle flows in out of heaven. Inasmuch as that *cold* is dissipated by the reception of Divine Good and Divine Truth, thus by reformation, it is therefore said, *he sends forth his Word and melts them; he causes his wind to blow, and the waters flow*; by the *Word* is signified Divine Good united with Divine Truth, by the *wind* is signified Divine Truth, and by the *waters flowing* is signified the reception of truth; and by reason of this signification of those words, it is added, *he declares his Words to Jacob, his statutes and his judgements to Israel*, *Jacob* and *Israel* signifying the church, the former the church which is principled in good, the latter the church principled in truths, and *statutes* and *judgements* denote external and internal truths, which are from good. AE 419.

# PSALM 148

1. HALLELUJAH! Praise JEHOVAH from the heavens: praise him in the heights.
2. Praise him, all you his angels: praise him, all you his hosts.
3. Praise him, sun and moon: praise him, all you stars of light.
4. Praise him, you heavens of heavens, and you waters which are above the heavens.
5. Let them praise the name of JEHOVAH, for he commanded, and they were created.
6. He has established them for ever and ever; he has given a decree which shall not pass away.
7. Praise JEHOVAH from the earth, you whales, and all deeps.
8. You fire, and hail; you snow, and vapour; you stormy wind doing his word.
9. You mountains, and all hills; you trees bearing fruit, and all cedars.
10. You beasts, and all cattle; you creeping things, and winged birds.
11. You kings of the earth, and all peoples; you princes, and all judges of the earth.
12. Both young men and maidservants; old men and children.
13. Let them praise the name of JEHOVAH, for his name alone is exalted; his glory is above earth and heaven.
14. He exalts the horn of his people,—the praise of all his saints,—of the sons of Israel,—of the people who is near to him! HALLELUJAH!

## The Internal Sense

All in the heavens and on earth are exhorted to worship the LORD, from the goods and truths which are from him, verses 1 to 6; also all who are in the ultimates of heaven and the church, from truths and goods of every kind, verses 7 to 10; in general, from the understanding and will of truth and good, verses 11, 12; because salvation is by those things which he gives, verses 13, 14.

## EXPOSITION

Verses 2, 3, 4. *Praise JEHOVAH, all you his angels: praise him, all you his hosts; praise him, sun and moon: praise him, all you stars of light; praise him, you heavens of heavens.* By *praising* JEHOVAH is signified to worship him; by the *angels* are signified those who are in Divine truths from the good of love, for all such are *angels*; by *all his hosts* are signified goods and truths in all their complex, by the *sun* and *moon* are signified the good of love, and the truth from that good; by the *stars of light* are signified the knowledges of truth from good; by the *heavens of heavens* are signified goods and truths both internal and external: inasmuch as man worships the LORD" from those things which are in him from the LORD, thus from the goods and truths which are in him, and as it is by virtue of these that man is man, it is therefore said to such things, namely to the *sun*, *moon*, and *stars*, by which are signified goods and truths, that they *shall praise*, that is, worship JEHOVAH; who does not know that this cannot be said to the *sun*, *moon*, and *stars*, that is, that they should worship JEHOVAH? For how can such things offer *praise* or worship? AE 401.

Verse 4. *Praise him, you heavens of heavens, and you waters which are above the heavens.* Inasmuch as it is not yet known, that *waters* in the Word signify the truths of faith and the knowledges of truth, perhaps by reason of its appearing so remote, I am desirous here briefly to show, that such things are understood by *waters* in the Word, which also is necessary, because without the knowledge of the signification of *waters*, it cannot be known what is signified by baptism, nor what by the washings in the Israelitish church, of which mention is so frequently made. *Waters* signify the truths of faith, because bread signifies the good of love; the reason why *waters* and *bread* have such a signification is because the things which appertain to spiritual nourishment are expressed in the sense of the letter, by such things as appertain to natural nourishment; for *waters* and *bread*, by which are meant all drink and all food in general, nourish the body, and the truths of faith and the good of love, nourish the soul; this is also from correspondence, for when *bread* and *water* are read in the Word, the angels, as being spiritual, understand those things which nourish them, which are the goods of love, and the truths of faith. But some passages shall be here adduced, from which it may be known that *waters* signify the truths of faith, likewise the knowledges of truth: as in Isaiah, "Then shall you draw *waters* with gladness from the fountains of salvation;" and again, "I will pour out *waters* upon the thirsty, and floods upon the dry; I will pour out my spirit upon your seed, and my blessing upon your offspring." AE 71.

Verses 7, 10. *Praise JEHOVAH from the earth, you whales, and all deeps; you beasts, and all cattle; you creeping things, and winged birds.* In this Psalm, the things which shall *praise* JEHOVAH are enumerated by various things which are without life in the world, as *fire, hail, snow, vapour, stormy wind, mountains, hills, trees, fruits, cedars*: likewise as in this case, by *beasts, cattle, creeping things, and birds*, which things themselves cannot *praise* JEHOVAH; who cannot see therefore, that to recount such things in the Divine Word would be vain and superfluous, unless they were significative of such things in man as can *praise*, that is, worship JEHOVAH; from the science of correspondences it is known, that *whales* signify the scientifics of the natural man in general; *abysses* or *deeps*, and *seas*, the natural principle itself, where scientifics are; *beasts* and *cattle*, the affections of the natural man, both of his understanding and of his will; *creeping things*, the sensual principle, which is the ultimate of the natural man; and *winged birds*, the cogitative principle thence derived. AE 650.

Verse 8. *Praise JEHOVAH, you fire, and hail; you snow and vapour; you stormy wind doing his word.* That by these expressions, something more is signified than what appears in the letter is evident; for to what purpose could it be to say in the Divine Word, that such things should *praise* JEHOVAH? But by *fire* and *hail*, and by *snow* and *vapour*, are signified the delights of the loves of the natural man, and his scientifics and knowledges, for these things are *fire* and *hail*, and *snow* and *vapour*; before man is regenerated and made spiritual, the sphere of their life, when it flows out from them, presenting such things in the spiritual world, and the worship of the LORD from those things, is signified by their *praising* JEHOVAH, to *praise* denoting to worship; but by the *stormy wind* is signified Divine truth as to reception, wherefore it is said, *stormy wind doing his Word*, to *do his Word* denoting to receive into the life the things which are of doctrine. AE 419.

Verses 9, 10. *You trees bearing fruit, and all cedars; you beasts, and all cattle; you creeping things, and winged birds, praise the name of JEHOVAH.* *Trees bearing fruit*, denote the celestial man, the *cedar*, the spiritual man; *beast, cattle, and creeping things*, the goods of the celestial and spiritual man, and the *winged birds*, the corresponding truths from which man can *praise the name of JEHOVAH*; since it is plainly impossible that *beasts, cattle, creeping things, and winged birds can praise JEHOVAH*; in profane writings such expressions may be called hyperbolical, but in the Word of the LORD nothing is hyperbolical, but every thing is significative and representative. AC 776.

Verse 10. *Let them praise the name of JEHOVAH,—beast, and all cattle; creeping things, and winged birds.* That *birds* signify such things as appertain to the thought of man, as well spiritual as infernal, thus both truths and falsities, for these appertain to thought, is from correspondence, appears from the *birds* seen in the spiritual world, where all things which appear before the eyes, and before the rest of the senses, are correspondences; in that world there appear animals of the earth of every kind, and also birds of the heaven, as well beautiful as unbeautiful, and they appear from the affections and thoughts of the angels and spirits, the animals from the affections, and birds from the thoughts: that they are correspondences is known to all there, who also know to what affections and thoughts they correspond; that they correspond to affections and thoughts, is made to appear manifestly, inasmuch as when the spirit or angel departs, or ceases to think upon the things to which they correspond, they are dissipated in a moment: inasmuch as *birds* are correspondences of the thoughts as well rational as not rational, thus both of truths and falsities, therefore the same are signified by them in the Word, for all things of the Word are correspondences. That *birds* signify thoughts which are derived from truths, as well rational as spiritual, may appear in the following passages: thus in David, "Let them praise the name of JEHOVAH, you beasts, and all cattle; you creeping things, and winged *birds*" Psalm cxlviii, 10; that by *beast and all cattle* are signified the affections of the natural man, both of truth and good, and, in the opposite sense, the cupidities of what is false and evil, may be seen above, AE 552, 650, 781; hence by *winged birds* are signified thoughts, and on this account it is that it is said, that *they shall praise the name of JEHOVAH*, for it is man who must *praise* from his affections and thoughts, thus from goods and truths; and in Hosea, "I will make for them a covenant in that day with the wild beast of the field, and with the *bird* of the heavens, and the creeping things out of the earth; and the bow, and the sword, and the war, will I break off the earth," Hos 2:18; treating concerning the advent of the LORD, and concerning heaven and the church from him: by in that day is understood the LORD'S coming; by the covenant which he will then make, is understood conjunction with those who believe in him; hence by the wild beast of the field, and the bird of the heavens, cannot be signified wild beasts and birds, but those things to which they correspond, which are the affections of good and of truth, and the thoughts thence derived; that in such case there shall be no infestation from falsities and evils from hell, is signified the bow, the sword, and the war being broken out of the earth. AE 1100.

Verse 10. *Creeping things*; see Psalm 69:34, Exposition.

Verse 14. *He exalts the horn of his people,—the praise of all his saints,—of the sons of Israel,—of the people who is near to him.* By *he has exalted the horn of his people*, is signified that he has filled them with Divine truths, wherefore it is said, *the praise*

*of all his saints,—of the sons of Israel,—and of the people who is near to him*, for they are called *saints* who are in Divine truths, inasmuch as the Divine truth is what is called holy, as may be seen above, AE 204; *Israel* denotes the church which is in truths, the *sons* thereof are truths, *people* is also predicated of those who are in truths, and they are said to be *near to him* who are thereby conjoined to the LORD. AE 316.

Verse 14. *Near to him*; see Psalm 145:18, Exposition.

# PSALM 149

1. HALLELUJAH! Sing to JEHOVAH a new song, *sing* his praise in the congregation of the saints.
2. Let Israel rejoice in his Maker; let the sons of Zion exult in their King.
3. Let them praise his name in the dance; with timbrel and harp let them sing praises to him.
4. For JEHOVAH takes delight in his people; he adorns the meek with salvation.
5. Let the saints be joyful in glory; let them sing aloud upon their beds;
6. Let the high *praises* of GOD be in their mouth, and a two-edged sword in their hand;
7. To execute vengeance upon the nations, and punishments upon the peoples;
8. To bind their kings with chains, and their nobles with fetters of iron.
9. To execute upon them the judgement written; He is the honour to all his saints:  
HALLELUJAH!

## The Internal Sense

That the LORD is to be worshiped from the affection of truth and good, because he loves them, verses 1—4; inasmuch as they have Divine Truth, verses 5, 6; whereby the hells are restrained, verses 7—9.

## Exposition

Verses 1, 2, 3. *Sing to JEHOVAH a new song, sing his praise in the congregation of the saints. Let Israel rejoice in his Maker; let the sons of Zion exult in their King; let them praise his name in the dance; with timbrel and harp let them sing praises to him.*

Again in Isaiah, "Sing to JEHOVAH a new song, his praise from the extremity of the earth, let the wilderness and the cities thereof lift up the voice," Isaiah 42:10; and again, "Sing, O you heavens, because JEHOVAH has done it, jubilate your lower parts of the earth, cry aloud, you mountains, with singing, O forest, and every tree therein, because JEHOVAH has redeemed Jacob, and has exhibited himself glorious in Israel," Isaiah 49:23; 49:13. The subject treated of in these passages is concerning the LORD, his advent and salvation by him; and because these things were about to come, therefore mention is made of a *new song*; the joy thence arising is described not only by singing, playing, making a loud noise, jubilating, clapping, but also by various musical instruments, whose sounds are in agreement therewith; it is likewise said that the rivers, the sea, the forest, the field, the trees therein, Libanus, the wilderness, the mountains, etc. should rejoice, exult, jubilate, sing, clap their hands, and cry aloud together; the reason why similar things are predicated of those objects is because they signify such things as appertain to the church, and consequently such as appertain to the man of the church; the rivers, things belonging to intelligence, the sea, things belonging to science, which are in agreement with truths and goods, the field, the good of the church, forests, the truths of the natural man, the trees, knowledges, Libanus, good and truth spiritual, the wilderness, the desire of truth that good may be thence attained, and the mountains, the goods of love: all these things are said to sing, to make a loud noise, to jubilate, to cry aloud, and clap the hands, when they are

derived from heaven, for then celestial joy is in them, and thereby in man: for man is not in celestial joy, unless the truths and goods which are with him, are derived from heaven, the joy of the heart, which is truly joy being from there, and consequently the joy of the man with whom these things are; from these considerations it may appear why the like is predicated concerning them as concerning man, namely, because joy is in them and thereby in man; such joy is in every spiritual and celestial good, and thence in those with whom those goods are; for heaven flows in with its joy, that is the LORD through heaven, into the goods and thence into the truths which are from him with man, and thereby into the man and not into the man deprived of them, or void; those goods and the truths thence derived, are what exult, jubilate, make a loud noise, sing, play, and thus rejoice by virtue of influx out of heaven, and thence cause the same in the heart of man. AE 326.

Verse 4. *He adorns the meek with salvation.* The *meek* signify those who are in the good of charity. AE 304.

Verse 5. *Let them sing aloud upon their beds.* For the signification of *bed*, see Psalm 63:6, Exposition.

Verse 6. *And a two-edged sword in their hand.* By a *sword* in the above passage is signified truth, combating, and destroying; this destruction especially appears in the spiritual world, where they who are in falsities cannot sustain the truth, but are in a state of anguish, as if they struggled with death, when they come into the sphere of light, that is, into the sphere of Divine Truth, and thus also they are deprived of truths, and vastated. As most expressions in the Word have an opposite sense, so likewise has the *sword*, and in that sense it signifies the false combating against truth, and destroying it. AE 131.



# PSALM 150

1. HALLELUJAH! Praise GOD in his sanctuary; praise him in the firmament of his power;
2. Praise him for his mighty deeds; praise him according to his abundant greatness;
3. Praise him with the sound of the trumpet; praise him with the psaltery and harp;
4. Praise him with the timbrel and dance; praise him with stringed instruments and organs;
5. Praise him with the soft cymbals; praise him with the loud cymbals;
6. Let every thing that has breath praise JAH! HALLELUJAH!

## The Internal Sense

That the LORD is to be worshiped, because he is omnipotent, verses 1, 2; that he is to be worshiped from every affection of good and truth, verses 3 to 6.

## Exposition

Verses 1, 6. *Hallelujah, praise Jah*; see Psalm 68:4, Exposition.

Verse 1. *Praise him in the firmament, or expanse, of his power.* The internal man is called an *expanse*; the knowledges which are in the internal man are called the waters above the *expanse*, and the scientifics belonging to the external man are called the waters beneath the *expanse*. Man, before he is regenerated, does not even know that any internal man exists, much less does he know the nature and quality thereof, in consequence of his immersion in corporeal and worldly things, he cannot conceive there is any distinction between the internal and external man: and the things of the internal man being lost in the same immersion, he forms one obscure confused mass, out of two substances that are totally distinct, wherefore it is first said, Let there be an *expanse* in the midst of the waters; and further, Let it distinguish between the waters to the waters, but not distinguish the waters between the waters; as it is said afterwards in the next verses, "And GOD made the *expanse*, and divided between the waters which were under the *expanse*, and between the waters which were above the *expanse*: and it was so; and GOD called the *expanse* heaven," Gen 1:7, 8. The next thing therefore which man observes in the course of regeneration is, that he begins to know there is an internal man, or that the things which are in the internal man are goodnesses and truths which are of the LORD alone: and whereas the external man, when he is regenerating, is of such a nature, that he still supposes the good things which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led of the LORD, as by somewhat of the things of his proprium, to do good and to speak truth, therefore mention is first made of a distinction relating to the waters under the *expanse*, and afterwards of that relating to the waters above the *expanse*. It is also an arcanum of heaven, that man, by the things of his proprium, as well the fallacies of the senses as the sensual lusts, is led and inclined of the LORD to the things which are good and true, and thus that all and every

moment of regeneration proceeds from evening to morning, as from the external man to the internal, or from earth to heaven; wherefore now the *expanse*, or internal man, is called heaven. AC 24.

Verses 2, 3, 4. See Psalm 149:1, 2, 3, Exposition.

Verse 4. *Praise him with the timbrel and dance.* That hereby is signified celebration from joy and gladness, appears from the signification of *timbrel*, as being predicated of the affection of spiritual good, or of the good of truth, and as signifying its delight or joy, see just above, AC 8337; and from the signification of *dance*, as being predicated of the affection of spiritual truth, and as signifying its pleasantness or gladness, of which we shall speak presently. In ancient times gladness of heart was testified not only by musical instruments and by singing, but also by *dances*; for joys of the heart, or interior joys in the body, burst forth into various acts, as into singing, and also into *dances*: and whereas in ancient times the gladnesses, which excelled all others, were spiritual gladnesses, that is, were derived from the affections of spiritual loves, which were those of good and truth, therefore also it was at that time allowed to adjoin *dances* to songs and musical harmonies, and thus likewise by these methods to testify joy: hence it is that *dances* are mentioned in the Word, and thereby are signified the gladnesses of the affections of truth or faith derived from good or charity; as in Jeremiah, "Again you shall adorn your *timbrels*, and shall go forth into the *dances* of them that sport. Their soul shall become as a watered garden, and they shall not sorrow any more, then shall the virgin be glad in the *dance*, both young men and old together," Jer 31:4, 12, 13; again, "The joy of our heart shall cease, our *dance* has been turned into mourning," Lam 5:15; and in David, "You have turned my mourning into *dancing*," Psalm 30:11; again, "Let them praise his name in the *dance*, with *timbrel* and harp let them play to him," Psalm 149:3, 150:4. AC 8339.