

THE TWO BOOKS OF KINGS EXPLAINED

A COMPLETE EXPOSITION OF THEIR
SPIRITUAL OR INTERNAL SENSE

WITH COPIOUS PROOF REFERENCES TO THE WRITINGS OF
EMANUEL SWEDENBORG

AND SHORT EXPLANATORY NOTES

BY THE

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"Then opened he their mind that they might understand the scriptures."
— Luke xxiv. 45.

"If any man willeth to do his will, he shall know of the teaching whether
it be of God" — *John* vii. 17.

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PREFACE

SINCE the time that it pleased the Lord to open the Spiritual Sense of His Holy Word, through the instrumentality of Emanuel Swedenborg, thousands of persons have been enabled, more or less, to perceive the beauty and order of that sense, and to appreciate its practical value. Some, also, have proceeded farther than this, and have explained, in order, complete portions of the Word, or have given, in a general way, the internal meaning of whole books, as for instance, the Rev. John Clowes has done with regard to the four gospels.

Following therefore these examples, the present writer has ventured upon a complete exposition of the two books of Kings, so that the reader may have before him the spiritual sense of each verse, and of every sentence in each verse, together with the whole of that sense, written in series, without the intervention of the literal sense, arranged in parallel columns with the text.

The Spiritual Sense of the Word contains the laws of Human Life, and, in its highest aspect, reveals the laws of the Divine Life in the Human. "No man hath seen God at any time." Of the Infinite Life no man can form any conception. We need not, therefore, distress ourselves because we cannot by searching find out God, or discern the *Divine* mystery in a single created thing. It is not necessary that we should do so. But, all the same, it is necessary that we should know God, in the only way in which He can be known that is, in His Divine Human Life. "The only begotten Son, which is in the bosom of the Father, He hath brought Him forth to view" (John i. 18). Or as Paul testifies: "In Jesus Christ dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). And this is true, not only of the Word made flesh, but of the written Word. For the written Word is the ultimate expression of the Divine Intelligence, as the Word made flesh is the ultimate expression of the Divine Love; and there is just this difference between them, that whereas in the first we see the life of God through the mind of God, in the second we see the mind of God through the life of God. The Word made flesh is the Divine good manifested *in* the Divine Truth; and the written Word is the Divine Truth manifested *from* the Divine Good. And thus the latter is intended to lead us to a realization of the former. The written Word is intended to lead us to a realization of the living Word. It is not enough for us to *know* that the Lord is a Divine Man, infinite and glorious, and that we are images and likenesses of Him in finite forms; we want to *realize* this, and thus to realize that the Lord is our Heavenly Father, with whom each of us can be personally acquainted, because, being Infinite, He can adequately manifest Himself to each of us. There are thousands of human beings of whom we can know nothing, and concerning whom we can realize nothing, but we are all capable of thinking about the Lord—that is, of having an intellectual idea of Him, because that capacity is inherent in us, from the Lord, as human beings (A.C. 1707). And we are all capable of being conjoined to Him by love, in His Divine Human Nature, and hence he says: "He that hath seen Me hath seen the Father" (John xiv. 9), and also: "he that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him" (John xiv. 21); and besides: "I will not leave you *desolate*: I will come to you" (John xiv. 18).

The Spiritual Sense of the Word, then, in its highest aspect, reveals the Father in the Son, or the inmost Divine in the Divine Human; and therein is involved the whole process of the Glorification of His human life on earth, about which, without the Word, we can know nothing.

But the Spiritual Sense of the Word, in its interior aspect, reveals a lower degree of Divine Good and Divine Truth; for it reveals these as they are manifested in human minds angelic and non-angelic. Good and Truth are, in short, the two great factors of the Spiritual Sense of the Word, because they are the two great factors of all existence. Every created thing is some form of good and truth or of their perversion; and it is important to remember that there is no such thing as goodness and truth in the abstract, although it is allowable and convenient to speak of them in that way. Hence there are as many forms of these two Divine Elements, if I may so express it, or Divine Essentials, if spoken of with regard to the Divine Being, as there are things in existence distinct from other things; and that is why in explaining the Spiritual Sense of the Word the terms good and truth are so frequently used.

But this brings us to a particular point to which it is expedient to refer in connection with our special work. It has been suggested that the Spiritual Sense of the Word is best conveyed to ordinary minds by the non-use of the technical terms unavoidably belonging to that sense in its exactitude. And this is true, because the popular mind is not technical, but likes to see the good and truth of the Word embodied in examples, illustrations, and experiences. And hence preachers do wrong to till their expositions of the Spiritual Sense from the pulpit with too many technicalities. But it is another thing when we wish to present that sense in its series, and to do so in a compact form. Then we are obliged to be particular in the use of special terms, for no other terms will do as well for that purpose. Hence we sometimes have to speak of such realities as *the good of truth* or *the truth of good*; of *natural good* as contradistinguished from *spiritual good*; of the *celestial* as distinguished from the *spiritual*; or even of the *celestial-spiritual* state as distinguished from another which is *spiritual-celestial*; and it is impossible to avoid the use of such technical terms, in a precise work which develops the spiritual sense.

But the intelligent reader, after studying the proofs of the spiritual sense of any particular verse, and then trying to realize the sense which that verse conveys, as expressed in the connected series, will be able to expand its ideas, and to find illustrations of it in human life and experience; and he will find also, that in cases where it can conveniently be done, the internal meaning is best determined to persons, in order that it may be presented more vividly and more practically.

The next point deserving the attention of the interested and careful student, is that ordinary human language is not adequate to the conveyance of the internal sense of the Word in its fulness; and that hence, although this volume contains that sense from the two books of Kings in a perfect series, it contains it only under a certain aspect. For it should ever be remembered that no language can fully express the Word of the Lord, but the language of correspondences in which the Word of the Lord is written. It is impossible that the Lord should speak to men except in language that is parabolic (Matt. xiii. 34), Let it be clearly understood, therefore, that the spiritual meaning given of any particular verse, is by no means the whole of the internal sense of that verse, but only a very small portion of it; and this is evident when we consider that the Word, like its Author, is infinite, and that, although we can truly say of this exposition: "This is the internal sense of the Word- its very essential life, which does not at all appear in the sense of the letter;" yet we are bound to add also: "Here only a very few things are related, yet enough to shew that the Word treats of Regeneration" (A.C. 64).

Thirdly, a few words are necessary with regard to the form in which the Proofs and Notes are given. It will be observed that this differs somewhat as we proceed, and is not so extended in the

first two or three chapters as in the later chapters. Yet it has been thought well not to re-model the earlier portion, as a little variety in the style of expression in different parts enables us to avoid a tedious monotony, and does not really invalidate the completeness of the proofs. Again, it may be thought, that the explanation of each verse is not anywhere sufficiently amplified and illustrated. The reason is, because it was not in the mind of the writer to give a popular exposition, which would require a much greater amount of space and time. Under other circumstances, however, this would have been done. But, seeing that the work was commenced late in life; and considering that time might not be given for a more extended explanation, it was thought best, in order to give a complete exposition, to do so in the briefest possible manner. Moreover, this more extended method is to a great degree rendered unnecessary by the copious references to the writings which have been given, and which, if carefully read as they occur, will mostly supply what is needed to illustrate each point.

But, on the other hand, it is to be observed that the Proofs and Notes are so constructed that they can be read consecutively, for the most part, without reading the references, or even the numbers, thus enabling the student who is familiar with the correspondence and representation of the majority of the things, places, and persons, occurring in the literal sense, to follow the subject uninterruptedly, only consulting the Writings occasionally, where he feels it is necessary. And then another point in this connection is, that a great number of the references are repeated many times, while some occur only once in the course of the work. The object of this is, that the proofs in regard to each verse may be complete in themselves, and thus enable the student to open the book at any particular place in which, for the time being, he is interested, and to have all the necessary references before him.

The text used is that of the *Revised Version*, as being in the main nearer to the original Hebrew than the *Authorised Version*. But the Hebrew text has also been carefully consulted all the way through, and where special reference to it has been thought necessary, this has been made.

In the references, numbers without any initial letters indicate the *Arcana Coelestia*; and other works of Swedenborg are referred to by their well-known and recognised initial letters. And here it may be explained that where the reference numbers are separated by commas, they mostly refer to the *Arcana Coelestia*, but where a semicolon intervenes it distinguishes a reference to other works from those to the A.C. and from one another.

We have also preferred, in this work, to retain the word "knowledges," instead of using "cognitions" because cognitions and knowledges do not seem to be identical in English, and the latter word better expresses what is meant to the ordinary reader, who is not familiar with "cognitions," as the translation of the Latin "cognitions" But see A.C. 9945. Another word that occurs more or less frequently is "*principle*" to which some object, as being indefinite. Let it be observed, therefore, that when we speak of, for example, the celestial or spiritual principle, we distinctly mean celestial or spiritual love, as that *from which proceeds* certain subordinate things, such as thoughts, words, and actions, and, generally, a principle means *a beginning* or *origin*, and thence a fundamental truth, and also a law or doctrine from which others are derived (*Chambers's Dictionary*).

I am very greatly indebted to the publisher for some useful suggestions; and also to the Rev. Joseph Ashby of Southport, who has kindly read the proof sheets as well as myself, for several valuable corrections and emendations.

In conclusion, it is to be remembered, since the spiritual sense of the Word is from the Lord alone, yea, is the Word of the Lord in its essence; and since the Lord only can make known that sense to individuals; that although what is contained in the right-hand columns of this work, parallel with the literal sense, is truly the Word of the Lord, yet on the other hand, any error in the mode of expression is due to the limited capacity of the writer, who claims no extraordinary powers for the perception and utterance of the internal sense. For, indeed, ordinary powers are sufficient to those who are in genuine truths, while to those who are not, no such powers are given (S.S. 26; T.C.R. 208). And this applies not only to the expounders of the internal sense but to those also who read and study their expositions. If we do not reverence and obey the genuine literal sense of the Word, it is unreasonable to expect that we shall know, understand, and properly appreciate the spiritual sense. But if any person does know and highly values the spiritual sense, more or less, it may be regarded as a sign, to him, that he is, in this respect as well as others, not far from the kingdom of God. And it may also be regarded as a warning to him, lest by any means he should profane the sanctity of the Word. We may remember also that in order to have a clear perception, there must be not only illustration from the Lord, but besides, a correct knowledge of the correspondences in which the Word is written; and this is only to be gained by a careful study of the Writings. It is, therefore, upon the writings that we rely, as this work abundantly shews, for a right knowledge of the spiritual or internal sense of the books of Kings. H. M.

MELBOURNE, DERBYSHIRE, *9th November* 1904.

THE FIRST BOOK OF KINGS

1 KINGS I

1. Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat.

1. When the state of man as to Divine Truth leading to good is at its close, he is furnished with an abundant supply of truths, but the state of good does not, as yet, appear.

2. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in thy bosom, that my lord the king may get heat.

2. Wherefore there is perception, by means of truths subordinate to good, that the affection of good united to truth should be manifested, in the consciousness, in the understanding, and in the will, that thus a state of the love of good may be initiated.

3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag the Shunammite, and brought her to the king.

3. And consequently there is an earnest endeavour filling the regenerated soul, and a discovery that in itself there is no good, involving a progressive change in the natural mind through which the affection of good appears.

4. And the damsel was very fair; and she cherished the king, and ministered to him: but the king knew her not.

4. Which affection, is outwardly, the beauty of truth, nourishing heavenly intelligence, and strengthening heavenly affection; but full conjunction with Divine Truth is not yet possible.

5. Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him.

5. Because the natural man, from the delight of self-love, is now excited, aspiring after dominion, and is supported by false doctrines, a perverted intelligence, and the full power of natural reason.

6. And his father had not displeased him at any time in saying, Why hast thou done so? And he was also a very goodly man: and he was born after Absalom.

6. For Divine Truth, from good, does not oppose the freedom of the natural man, nor force the natural understanding; moreover, self-love is fair in the eyes of the external man, while its real character is only successively manifested;

7. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

7. Nevertheless it favours the falsity derived from evil, which enslaves, and the evil derived from falsity, which prevails; and these in return support the aspirations of self-love.

8. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.	8. But good derived from truth, and truth derived from good, with doctrine from the Word, supported by external good and truth, as well as by the natural powers in their integrity from the Lord, do not favour self-love,
9. And Adonijah slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he called all his brethren the king's sons, and all the men of Judah the king's servants:	9. Although the natural man inflamed by self-love, simulates the affections of charity, natural good, and innocence, strengthening itself by appearances of truth from the Word, and by truths, apparently from celestial love, which minister to it;
10. But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother; he called not.	10. But genuine doctrine, internal and external, with the celestial principle itself, are rejected by it.
11. Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?	11. Then the man of the church comes into a state of anxiety, and it is perceived from an influx of celestial truth, whence is the celestial kingdom and church, into genuine doctrine, that the natural man, from its delights, is predominant, while spiritual life and doctrine are, as it were, quiescent.
12. Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.	12. On which account, there is a closer drawing together of interior principles, in order that those principles, and thence the life of the celestial kingdom and church, or of the genuine love of good in man, may be preserved;
13. Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign?	13. Whence there is perception in the spiritual man, that it is of the Divine Foresight and Providence, that the state of truth leading to good should be succeeded by a state of genuine good, which shall govern the whole mind, and yet, at the same time, that, in a state of temptation, the natural or unregenerate mind is predominant;
14. Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.	14. And that these truths are confirmed not only by celestial truth, but also by the genuine doctrine thence derived.
15. And Bath-sheba went in unto the king into the chamber; and the king was very old; and Abishag the Shunammite ministered unto the king.	15. Now, therefore, the mind of the man of the church is affected, in its inmost principles, with a perception of celestial truth, from which it is discerned that a change of state is at hand, and that the affection of good is present affording aid:

16. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?	16. Therefore it is now acknowledged from the affection of celestial truth, both internally and externally, that, as yet, truth still governs, and there is a state of expectation.
17. And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, <i>saying</i> , Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.	17. In which it is perceived, that it had been confirmed by Divine Good and Divine Truth, in the church where truth was subservient, that a state of good should succeed to a state of truth, and should govern the whole mind;
18. And now, behold, Adonijah reigneth; and thou, my lord the king, knowest it not:	18. And yet that the natural man, through self-love, still aspires to dominion, and seems to reign, even while good is acknowledged; so that a state of obscurity prevails.
19. And he hath slain oxen and fallings and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.	19. And that while there is a full <i>appearance</i> of natural good, of innocence, and of charity, with the truths appertaining thereto, therein, yet evil derived from falsity, and the falsity derived from evil have rule, and Divine Good itself appears to be rejected.
20. And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.	20. But the spiritual man, nevertheless, is enabled to perceive from Divine Truth, that a change of state is according to order, and that he is in freedom to prefer a state of good;
21. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.	21. And that, unless he do so, then, when the state of probation is past, it will happen, that celestial truth and good will be despised.
22. And, to, while she yet talked with the king, Nathan the prophet came in.	22. Which dictate from the affection of celestial truth is confirmed by doctrine,
23. And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.	23. And there is influx from Divine Truths, giving a perception of such doctrine from the Word, and also that such doctrine is subordinate to essential Divine Truth, being the expression of its interior things in an external form, and therefore
24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?	24. Shewing, that it is contrary to Divine Truth, that the government of the spiritual man should be succeeded by the dominion of the natural man.

25. For he is gone down this day, and hath slain oxen and fatlings and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.	25. And still that the man of the church is let into temptations, in which the natural man exalts itself, simulating the appearance of natural good, of innocence, and of charity, professing truths, but at the same time acting from falsity derived from evil, and evil derived from falsity, by the appropriation of which it is in the false perception, that thence it has genuine life and rules;
26. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.	26. While yet it holds in aversion genuine doctrine from the Word, good derived from truth, truth derived from good, and even the celestial principle itself.
27. Is this thing done by my lord the king, and thou hast not shewed unto thy servants who should sit on the throne of my lord the king after him?	27. So that the man of the church is in doubt and distress, as to whether it really is according to Divine Truth that the state of truth leading to good should cease, and the state of genuine good succeed.
28. Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.	28. But now there is influx from the Lord, and perception thence, inducing a consciousness of celestial truth, both in the will and the understanding.
29. And the king sware, and said, As the LORD liveth, who hath redeemed my soul out of all adversity,	29. And thus an irrevocable confirmation, attended by perception, that Divine Good alone has life in itself, whence is deliverance from evil and temptation;
30. Verily as I swear unto thee by the LORD, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day.	30. And that this confirmation from Divine Good conjoined with Divine Truth, by conflict against evil, itself had given perception that, without doubt, the celestial state should succeed the spiritual state, and the life be governed by good instead of truth; which must needs now come to pass and be perpetual.
31. Then Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever.	31. And therefore the man of the church, from a state of celestial truth, comes into a state of humility and adoration, rejoicing that Divine Truth shall be ever supreme as the expression of Divine Good,
32. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.	32. And that the celestial, spiritual, and natural degrees of the mind, being in subordination, according to order, should minister to Divine Truth,
33. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:	33. From which is given the perception that truths should be subordinate to good; that truth from celestial good should succeed truth leading to good, by the affection of rational truth, and that it should descend into the knowledges of goodness and truth;

34. And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.	34. Also that good derived from truth, and doctrine from the Word, should, from Love Divine, there confirm the rule of the celestial principle in the church, whence there should be abundant revelation and perception, that Divine Truth united to Divine Good should reign triumphant.
35. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be prince over Israel and over Judah.	35. After which should follow a corresponding elevation of knowledges, now subordinate to celestial good, that this good might govern in the place of truth leading to good, because it is of the Divine appointment that love should be supreme both in the spiritual and celestial churches;
36. And Benaiah the son of Jehoiada answered the king and said, Amen: the LORD, the God of my lord the king, say so too.	36. From all which, the natural man is enlightened, and, from perception, confirms the truth, that, as love and wisdom are one in the Lord, so good and truth should be conjoined in the church.
37. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.	37. For Divine Love had ruled, even when truth had appeared to lead: much more, therefore, should it rule, when it was manifestly exalted in the natural, and in the spiritual mind together.
38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.	38. Therefore it follows, that the celestial and spiritual principles, with the natural, and its defences, as to good and as to truth, descend together into action, exalting celestial good by means of the affection of rational truth, and uniting it with the knowledges of good and truth stored up in the memory;
39. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.	39. While, by means of good derived from truth, Divine Love from the Divine Human, in its power, flows into celestial good, confirming it as the governing principle in the celestial church, whence immediate revelation follows, and truths are conjoined with good in the natural man.
40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.	40. And this produces in consequence, an elevation of the natural loves, accompanied with genuine gladness in the understanding and perfect joy in the heart, which extend themselves to all the powers of the external man in fulness.

41. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?	41. Wherefore self-love, with all its attendant powers, is restrained, evil being appropriated, while falsity from evil is sensible of the presence of Divine Truth which reveals its true character, and shows that it produces nothing but disorder.
42. While he yet spake, behold, Jonathan the son of Abiathar the priest came: And Adonijah said, Come in; for thou art a worthy man, and bringest good tidings.	42. But still there is, as yet, communication with the literal sense of the Word, which is supposed to favour self-love, and support its claims, which it does only in appearance.
43. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king:	43. And therefore, from its genuine sense, there is influx and perception, grounded in Divine Truth, that a' state of truth leading to good, in the man of the church, is succeeded by a state of" genuine good;
44. And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him to ride upon the king's mule:	44. In which the celestial, the spiritual, and the natural degrees of the mind, with its defences as to good and as to truth, have exalted celestial good, by means of the affection of rational truth;
45. And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.	45. And in which also, good derived from truth, and truth derived from good, in the natural man, where are the knowledges of goodness and truth, have confirmed the influx of Divine Love from the Divine Human in its power, whence the natural man has been elevated above temptations by the realization of good, and by the manifestation of true doctrine in gladness of the understanding and in joy of the heart. And that thus what, to the evil who tempt, appears as disorder, is really the result of true order.
46. And also Solomon sitteth on the throne of the kingdom.	46. For celestial good now reigns supreme in the whole mind.
47. And moreover the king's servants came to bless our lord king David, saying, Thy God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.	47. And that thus, too, there is conjunction of natural truths which serve, with spiritual truth which rules, and the perception thence that spiritual truth from celestial good is superior to spiritual truth leading to good, and thus that the government of the former is superior, a state of humility being induced.
48. And also thus said the king, Blessed be the LORD, the God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.	48. Whence now it is seen, that there has been conjunction of spiritual truth leading to good with Divine Good and Truth, through conflicts against evil, resulting in the supremacy of celestial good for ever.

49. And all the guests of Adonijah were afraid, and rose up, and went every man his way.	49. On this account falsities derived from evil, which favour self-love, or the evil spirits, who are in those falsities, and tempt mankind, come into a state of fear, and are dispersed, each walking in the way of his own love.
50. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar.	50. Self-love also (or the evil genii who are in self-love) is filled with fear, because it is opposed to celestial good; and hence it is elevated, as to externals, and seeks protection from an outward conformity to truth from good in the ultimate of order.
51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, to, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me this day that he will not slay his servant with the sword.	51. But celestial good (or the angels who are in that good) perceives, by influx from Divine Good, that such is the state of those in whom self-love is confirmed, that they can only seek protection from the laws of order in ultimates, and hence that they have the perception that those laws are irrevocably established, and that outward obedience secures freedom from punishment.
52. And Solomon said, If he shall show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness be found in him, he shall die.	52. And further, it is perceived from celestial good, that every man is at liberty to act according to order, and that if he do so, he will secure the enjoyment of his life in ultimate?, and suffer no condemnation; but that if he be disobedient, he will suffer the punishment of evil, which is spiritual death.
53. So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon: and Solomon said unto him, Go to thine house.	53. Wherefore it is of Divine Truth from good, that the evil are in no internal worship, while yet they are outwardly submissive, and being so, are allowed the enjoyment of their own life.

Proof References and Notes

In the following pages throughout this work, each section is numbered according to the verses; and the student is requested to assume, therefore, that the text of each verse, followed by its internal sense, is repeated before the proofs and notes on each verse; or, in other words, let him carefully first read over the text and internal sense of any verse he wishes to study, as given in the preceding parallel columns, and then go through the proofs and notes on that verse, consulting at the same time, the references given to the Writings. In this way, he will be able to grasp the spiritual sense of each expression, and to have it confirmed in the first place, and will then the more easily perceive and understand the interpretation given to each sentence and to the whole verse. It was, indeed, originally intended to repeat the text of each verse, with its internal sense following, before the explanation thereof; but the present arrangement has been adopted in order to avoid unnecessary expense in printing. Of this the utility will at once be seen; and at the same

time it will be observed, that the value of the exposition is not diminished but rather increased by this plan, as the very act of thus taking one verse at a time, and going so diligently over the proofs will tend very much to make the meaning of every verse clear, and also to give a better perception of the series of spiritual truths contained in several verses together.

1. This is demonstrated by observing that David denotes the Lord, and the Spiritual man, 1888, 1502, 3296; A. E. 946; that the state of truth leading to good precedes the state of genuine good, 9274; that old age denotes the close of the former state, 3016; that "old and stricken in age," denotes as to the will and understanding, 683; that garments denote truths, 10536; and that to get no heat, denotes that good does not appear, 4906.

2. In this verse by the servants saying, is denoted perception, 1791, 1815, 1822; by servants are denoted subordinate truths, 2541; by a young virgin is denoted the affection of good united to truth, 2362, 3081; by standing before, is denoted the consciousness of the presence of good, 2247, 3065, 3136; by cherishing the king, and by lying in his bosom, is denoted affection respectively as to the understanding and the will, 6960, 683; and by getting heat, is denoted to begin to feel love or good, 4906.

3. Here seeking through all the coasts of Israel, signifies an earnest endeavour, 7021, 8063, 2973, 3654; Isaiah lv. 6, Luke xi. 9; names signify things, 1888; Abishag means *ignorance of the father* and thus, spiritually, ignorance of good, 2803, or a consciousness of no good in ourselves, 5164; the word "Sbunammite" means their *change*, their *repeating*, their *second*, their *steep*, and therefore spiritually denotes a progressive change of state, 1463, 4136, 2487, 1335, 3696; and Abishag the Sbunammite brought to the king, signifies the appearance or manifestation of the affection of good, ver. 2. This verse beautifully describes the dawning of genuine affection, or incipient love appearing,

4. How is it possible, it may here be observed, that human affections can be otherwise adequately described than by outward images in which those affections, as it were, shine forth in delightful and agreeable forms? And this verse is an illustration. The beauty of Abishag appropriately represents the beauty of truth from good, 3080; to *cherish* the king and to *minister unto him*, refer respectively to intelligence and affection, 683; the affection of truth from good does both, 5164; A.R. 128; and the king not knowing Abishag, signifies that the full conjunction of truth with good, and of good with truth cannot take place in the spiritual state as distinguished from the celestial; and also that marriage love is the purest of all heavenly loves, C.L. 305, C.L. 64, and A.C. 3081.

These four verses, in the internal sense, describe certain states of the Lord, when His glorification, or the making Divine of His Human nature, was almost completed; and also similar states in the regeneration of man. In each of us the old life must die before the new life can be inaugurated; in each of us there must be instruction in truths; and in each of us the beautiful affection of truth derived from good must be manifested. But these states are only preparatory to a state of temptation the description of which now follows.

5. Adonijah the son of Haggith, signifies the natural man impelled by self-love, 3167. Adonijah means *the Lord my Master*, and Haggith means *rejoicing* and hence, in a good sense, Adonijah signifies the natural man with its delights in subordination to Divine Truth, and in the opposite sense, the aspiration of the natural man after dominion from self-love, Bruce, *First Three Kings of Israel*, p. 408. But chariots denote doctrines, 2761; horses denote intelligence; and fifty men

running before, signify the strong propensity of the mind, or the full power of the natural man organised against Divine Truths, 3127, 9756, 265.

6. In this verse we have two important principles enunciated, showing how it is that man is liable to temptation through the abuse of his freedom, and the delusions of the natural man. By father is denoted Divine Good, and by mother Divine Truth, 8899; also by father is denoted the internal and by mother the external, 1895; by Adonijah's father not displeasing him, is denoted that the Lord does not oppose the freedom of the natural man, nor force the human understanding, 1947; and by the beauty of Adonijah, is denoted that self-love is fair in its own sight, 3080, H.H. 553. All beauty is essentially from good; but when external beauty is combined with internal deformity, it denotes the phantasy of the natural man, who esteems himself beautiful, when yet, in the sight of angels, he is in a monstrous form. But by Adonijah being born after Absalom, is denoted that the real character of self-love is successively manifested, implying that temptations are successively more severe, 8567, 3860.

This rebellion of Adonijah, therefore, denotes the Lord's last and most grievous temptations, and also the last and most grievous temptations of the man undergoing regeneration, so that from a state of truth leading to good, he may pass into a state of genuine good—that is, into a state of pure love to the Lord and charity to man, in which the truth is then delightful as a means of doing good.

7. Here Joab the son of Zeruiah denotes falsity derived from evil and confirmed, 9014, 9828. Joab means *he who has a father*, and therefore signifies, spiritually, what is derived from good or evil according to the sense in which it is used. Zeruiah means *pain* or *tribulation*, or *chains of the Lord*, and thus denotes, spiritually, the slavery of sin, 5711-5727, 5887, 9852: A.R. 840. Abiathar the priest denotes the evil derived from falsity prevailing; for priests denote good, and in the opposite sense, evil, 6148, 3670, and Abiathar means *excellent father*, and therefore, spiritually, denotes good or evil prevailing, 10,490. And thus Joab and Abiathar denote external powers in *harmony* with self-love, and taken together with Adonijah they represent all the evil spirits who tempt man, 694. But note particularly, that the harmony or concord of evil men and wicked spirits is internally discord, H.H. 573.

8. Zadok the priest signifies good derived from truth, 6148. Zadok means *just* or *justified*, and therefore, spiritually, what is according to truth and good, 2235, 6148. Benaiah the son of Jehoiada, denotes truth derived from good. For Benaiah means *the son of the Lord*, or the *understanding of the Lord*, and therefore, spiritually, truth from good; and Jehoiada means *the knowledge of the Lord*, and therefore also spiritually, truth from good, 668. Nathan the prophet denotes doctrine from the Word. For Nathan means *who gives*, or *is given*, and the Lord gives the Word and doctrine thence; besides which prophets also signify doctrine, 2534, 7268. Shimei and Rei denote external good and truth. For Shimei means *one who hears or obeys*, and therefore, spiritually, one who is obedient to the truth, 2542; and Rei means *my shepherd*, and therefore, spiritually, one who by truth leads to good, 343, 3767. Mighty men with David, denote the natural powers in their integrity, 8315, 1888. And by the men who were *not* with Adonijah, are represented the angels who protect man during temptations. "The angel of the Lord encampeth round about them that fear him, and *delivereth* them," Ps. xxxiv. 7.

9. To slay animals for sacrifice, denotes the *preparation* of the affections for the worship of the Lord, 10,024, in this case, the simulation of such preparation and such worship, because it was

done by Adonijah. Sheep denote those who are in charity, and charity itself, 4169; oxen denote natural good, 2179, 2180; and fat cattle denote innocence, 3994. According to the Hebrew lexicons, the original word here translated fat cattle, or fallings, means especially a *fatted calf*. The word Zoheleth means that which *creeps*, or *slides*, or *draws*, and En-rogel means the *fullers fountain*; and hence, spiritually, these two words, as well as the word *stone*, taken together, signify the Word in its literal sense, 643, 8159, 2702; Mark ix. 3. And "his brethren the king's sons, and the men of Judah the king's servants," denote apparent goods and truths, 3303, 489, 429, 768, 3019.

10. Nathan, Benaiah, and the mighty men, denote doctrine, truth from good, and natural powers; and Solomon denotes the Lord, ver. 8, 3048. Self-love rejects genuine truths. Let everyone, therefore, who desires genuine truths, shun assiduously the delights of self-love, and carefully cultivate the affections of charity, because these agree with genuine truths.

11. Nathan speaking to Bath-sheba, as described in this verse, denotes a state of anxiety, because such a state occurs in temptations, 2689. Bath-sheba means *the seventh daughter*, or *the daughter of the oath*, and therefore, spiritually, celestial truth with its affection, from the correspondence of the number seven and of daughter, 433, 1988, 2362, 2842; also from the signification of mother, 289, and of Solomon, 3048. Nathan signifies genuine doctrine, ver. 8. "Adonijah doth reign, and David our lord knoweth it not," denotes the predominance of the natural man, in temptation, against the genuine will of the spiritual man, vers. 5, 1. Speaking denotes influx, 2951, 2144, 5121. And Nathan speaking to Bath-sheba denotes the *perception* of the lower principle in consequence of influx from the higher. This verse is a fine example and illustration of the secret operation of the Lord into the higher degrees of man's life.

12. As Nathan denotes genuine doctrine, ver. 8, and Bath-sheba, celestial truth with its affection, ver. 11, it follows that the conference and agreement between them, and their conduct as described in the verses immediately following, denote a closer drawing together of interior principles in order that man may be protected during temptation, 8131, 8159, 8172, 8175. The man, of course, who is in temptations, is not conscious of the secret operations of the Lord and the angels for his protection and deliverance; but such operations take place nevertheless. See also Isaiah xliii. 2, and consider that the life of Bath-Sheba, and the life of Solomon denote the life of truth and good proper to the fully regenerated man, vers. 10, 11; 3048.

13. Bath-sheba *saying* to David denotes perception, ver. 2. To swear denotes to confirm from the Divine Being, 2842, 3375, and therefore to confirm what is of the Divine Foresight and Providence, 3854, 3951; and Solomon succeeding David, denotes the on of good succeeding the state of truth leading to good, 9274, Bruce, *Three Kings*, p. 430. And the rebellion of Adonijah represents the rebellion of the natural man against the spiritual man, ver. 5; 3928.

14. Nathan confirming the words of Bath-sheba, signifies the confirmation of interior truths by doctrine, and a life according to it, 4747, 6047, and also the confirmation of goods and truths in temptations, 3388, 6663.

15. David denotes the man of the church, 1888, 1502; Bath-sheba signifies celestial truth which is inmost, ver. 11; the king being very old denotes an impending change of state, 2198, 3254; and Abishag the Shunammite ministering unto the king, represents the affection of good affording aid, ver. 2, 5164; A.R. 128.

16. Here the proofs are as follows: —by bowing is denoted humiliation, 5682, 8873; by bowing and doing obeisance, are denoted as to the will and as to the understanding, 683; by David is denoted the state of truth leading to good, ver. 1; and by "What wouldst thou?" is denoted a state of expectation, because an interrogation denotes knowledge from perception, 2693, 6132.

17. Ill this verse saying denotes perception, ver. 2; swearing signifies confirmation, ver. 13; Jehovah denotes Divine Good, and God, Divine Truth, 2001; handmaid signifies the church where truth is subservient, 3835, 3849; Solomon denotes a state of good succeeding a state of truth, ver. 13; and as to the double expression "reigning," and "sitting on the throne," see 4691.

18. Adonijah signifies the natural man aspiring to dominion, ver. 5. It is said "he seems to reign," because, in temptations, such is the appearance, 7155, 8165. But still, with those who conquer, good is acknowledged, 6144. And "thou knowest it not," denotes a state of obscurity, 6652, 3833.

19. Adonijah's sacrifice denotes the simulation of true worship, ver. 9; the sons of the king denote truths, and in this case, truths falsified, ver. 9; Abiathar and Joab denote evil and falsity, ver. 7; and Solomon not being called, denotes Divine Good rejected, ver. 13. It is said, however, "*appears to be rejected*," in reference to him who is in the temptation.

20. David, as "My lord, O king," denotes the spiritual man, *lord* signifying good, and *king* truth, 4973. The eyes of all Israel being upon him, denotes perception from Divine Truth, 212. Israel denotes the man of the spiritual church, as to the interiors of the Natural, 7091; and hence this verse describes the state of the natural man under the influence of Divine Truth, or the state, of the regenerated *understanding*. Solomon succeeding David denotes a change of state according to order, ver. 13. And David *telling* all Israel denotes the spiritual man acting freely from Divine Truth —that is, according to the regenerated *will*, 3209, 7107, 1937.

21. "Otherwise it shall come to pass," denotes unless man act freely, as appears from the series, 1937, 1947. To sleep with the fathers denotes the end of the state of probation, because this means literally to pass from the natural to the spiritual world, and, spiritually, to be associated with those in similar good or evil either in heaven or hell, 3255; but note here "that, whereas being *gathered* to the fathers evidently denotes a drawing together of those who are alike, 6112, 6463, *sleeping* with the fathers denotes the attainment of a state of rest, or of a fixed state in an external corresponding with the internal, 3696; A.E. 911; 9216. The natural world is a state of probation, H.H. 470-484. And "I and my son Solomon shall be counted offenders," denotes that celestial truth and good will be despised, vers. 11, 13; 59, 693, 694.

22. Nathan confirming the words of Bath-sheba, signifies the confirmation of interior truth by doctrine and a life according to it, ver. 14.

It is manifest that the spiritual man, who is passing through the state of temptation here so finely described by the rebellion of Adonijah, does not consciously *feel* the operations in his mind for his deliverance portrayed in the internal sense, from verses 11-22. But still he is conscious of their *effects*. Hence he has consolation and hope; and hence too, by resistance to the powers of evil in his natural man, through prayer and by application to the Word, altogether as from himself, he is enabled to strengthen and confirm his state of good. He recognises his enemy in the deeply-rooted evil of his own unregenerate life, which, in spite of all his past experiences, appears as if it would certainly overpower him; but he is strong in the Lord nevertheless, and thus the internal

and external minds, so well represented by Bath-sheba and Nathan, are drawn more closely into agreement and harmony, 8159.

23. "They told the king, saying, Behold Nathan the prophet," signifies influx from Divine Truths giving perception of doctrine from the Word, 5481, 10,290. Without influx of Divine Truths from the Lord, and thence illustration and perception, the Word is not understood. The Lord teaches everyone, T.C.R. 308. True doctrine is the expression of Divine Truths in an external form, 2516; and this is signified by Nathan bowing himself before the king with his face to the ground, 2327, because this action represents true humiliation, and hence the rejection of self-love, and therefore the full manifestation of the interiors signified by the face, in the exteriors, 358, 1999,

It is to be observed here, that the word translated "*ground*" in this verse, should have been rendered "*earth*." For, in the internal sense, bowing with the face to the *ground*, denotes humiliation as to the understanding, whereas bowing with the face to the *earth*, denotes humiliation as to the will, and thus the latter denotes a more profound degree of humiliation than the former, 620, 636.

24. Nathan saying to David, "My lord O king," denotes the acknowledgment of the Lord as to good and as to truth, ver. 20; and the question asked by him denotes that it is contrary to Divine Truth that man should go back from the government of truth to the dominion of the natural man, ver. 5; 4358, 248, 10,584, 2417, 2454.

25. By Adonijah's sacrifice is denoted the simulation of true worship, ver. 9; by the captains of the host and Abiathar, are denoted falsities and evils, ver. 7; and by their eating and drinking before him, and saying, "God save king Adonijah," is denoted that the evil imagine that they have power and rule, 1749, 8626, 3168; while by "God save king Adonijah," or more literally "Let king Adonijah live," is denoted the confirmation of the power of self-love by the union, or rather, 2021, the conjunction, of falsity, denoted by the *king*, with evil denoted by *living*, or having long life, 1682, 304.

26. The rejection of those named in this verse, denotes the aversion of self-love from genuine doctrine, good derived from truth, truth derived from good, and the celestial principle, vers. 8, 13; 59, 693, 694. The state of temptation, as described in this verse, induces doubt and distress as appears from what follows.

27. Nathan here denotes the man of the church as to the natural mind, as he speaks for the other persons named as well as for himself, the ultimate being the complex of the higher degrees, D.L.W. 212. The words here used by Nathan evidently imply and express a state of doubt, which, spiritually, is uncertainty concerning the end in view—that is, the state of good, which is the same thing as salvation and eternal life, 2338, 2425, 4096, 4097. And "Who should sit on the throne," denotes whether a state of good should succeed to a state of truth leading to good, ver. 13.

28. "King David answered and said," signifies influx from the Lord and thence perception, 6152, 6291, 7381. Bath-sheba denotes celestial truth, ver. 11; and coming into the king's presence and standing before the king, denote the presence of such truth as to the will and understanding, 683, 3136, 5638.

29. The king swearing signifies irrevocable confirmation, ver. 13; saying denotes perception, ver. 2. "As the Lord liveth," denotes that the Divine Good alone has life in itself, 2001, 2586, 290, 1954,

2021; and to deliver the soul from all distress, signifies deliverance from evil and temptation by the Lord, 6864, 8099, 9286, 7021.

30. To swear by the Lord the God of Israel, signifies confirmation by Divine Good and Divine Truth, because Lord denotes good and God denotes truth, 2001; and that this confirmation was by conflict against evil is signified by Israel, 4287. That perception is according to progress in regeneration, and that this is according to victories in temptation, appears from 4571, 1603, 1607. In these numbers it is the Lord's glorification that is spoken of, but this is imaged in the regeneration of man, 3296. And Solomon reigning after David, denotes the celestial state succeeding the spiritual state, ver. 13. But "so will I certainly do this day," denotes what is perpetual, 2838.

31. Bath-sheba denotes celestial truth, ver. 11; bowing with the face to the earth denotes a state of humiliation and adoration, 2327; David the king signifies Divine Truth, 1672, 9942; and "Let my lord king David live for ever," denotes that it is supreme as the expression of Divine Good, 4973, 6677.

32. Zadok the priest denotes good, 6148; Benaiah the son of Jehoiada denotes truth, ver. 8; and Nathan the prophet denotes doctrine, ver. 8. But in this verse, the order of the names being different, the *priest* and the *prophet* represent respectively good and truth, 9809, 3652, and Benaiah as the *captain* of the army denotes good and truth in a lower degree, A.R. 337, 832, and thus the three represent the celestial, spiritual, and natural degrees of the mind in their order and subordination, and this especially when it is said, "they came before the king," which evidently means that they should minister to Divine Truth, ver. 31.

33. "He said unto them," denotes perception, ver. 2. "Take with you the servants of your lord," denotes that truths should be subordinate to good, 2541, 2567, ver. 20. Solomon succeeding David as *king* denotes that truth from celestial good should succeed truth leading to good, vers. 13, 20. Solomon riding on the king's mule, denotes that the state of good succeeds the state of truth leading to good by the instrumentality of the affection of rational truth to which the she-mule corresponds, 2781. Going *down* to Gihon denotes *descent* into the knowledges of goodness and truth, 116. Gihon means the *valley of grace*; and since a valley denotes what is relatively low or exterior, 4715, and to go down or descend denotes the influx of Divine Love into the affection of good, and thence into the affection of truth, we have a description in this verse of the influx of celestial love into knowledges, when man, by regeneration, is about to realise the state of good—that is, the state of genuine love to the Lord, and charity to man.

34. Zadok the priest and Nathan the prophet denote good and truth respectively, ver. 32. To anoint denotes to represent the Lord as to Divine Good, and thus to represent the good of love from Him, 9954, 10,285, and so it denotes to confirm the rule of the celestial principle in the church. To blow with the trumpet and say, denotes to give revelation and perception, 8802, 8815, 8823, 5687. And "God save king Solomon," denotes that Divine Truth conjoined to Divine Good should reign triumphant, vers. 13, 25; Bruce, *Three Kings*, p. 416.

35. "Ye shall come up after him," denotes the elevation of know-edges when subordinate to good, 1543, 5817, 3761. "He shall be king in my stead," denotes celestial good governing in the place of truth leading to good, ver. 13. And, "I have appointed him prince over Israel and over Judah,"

denotes that love should be supreme both in the spiritual and celestial churches, 3448, 4292, 4750.

36. Benaiah the son of Jehoiada answering and saying, signifies the enlightenment of the natural man, ver. 32; Bruce, *Three Kings*, p. 415; 5468, 5472, 6943. "Amen," denotes confirmation of truth, A.R. 23, 292. Lord God," denotes Divine Good and Divine Truth united in the Lord, 2921. And "my Lord the king," denotes the same union, or rather conjunction, in respect to the church, ver. 20.

37. "As the Lord hath been with my lord the king," signifies that Divine Love had ruled even when truth appeared to lead, 2921; ver. 20. The throne of Solomon made greater than the throne of David, signifies the superiority of the celestial to the spiritual state, 2069, 2718; but the throne denotes, in this verse, the natural degree, since the words are spoken by one who represents the natural degree, ver. 36; 5313. And since David himself denotes the spiritual degree or mind, the *throne* of David, or that on which he *sits*, denotes the natural degree or mind, and the throne of Solomon the spiritual degree or mind, just as the spiritual heaven sits, or is established upon, the ultimate heaven, and the celestial heaven sits, or is established upon, the spiritual heaven, 9422. Hence the exaltation of the celestial principle in both the spiritual and natural degrees, making the ultimate or natural the complex, continent, and basis of the higher degrees in the full sense of those words, D.L.W. 212, is signified by the strongly expressed wish of Benaiah.

38. Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, represent the celestial, spiritual, and natural principles, ver. 32; and the Cherethites and the Pelethites denote defences as to good and as to truth, 1193-1195; 2 Sam. viii. 18. Cherethites mean *exterminators*; and Pelethites, *judges* or *destroyers*; and, spiritually, therefore, they denote truths which condemn and destroy evils and falsities for the protection of goods and truths. Going down, denotes influx into lower powers, ver. 33. Causing Solomon to ride on David's mule, represents the exaltation of celestial good by means of the affection of rational truth, 2781. And Gihon denotes the knowledges of goodness and truth, ver. 33.

39. Zadok taking the horn of oil from the Tent and anointing Solomon, denotes the influx of Divine Love into celestial good, 9994, 10,285, 2832; Bruce, *Three Kings*, p. 416. This influx, in the highest sense, is the *union* of the Divine and Human natures in the Lord, and in a lower sense is the *conjunction* of good and truth with man, and thus it is the confirmation of the celestial as the governing principle in the church. The blowing of the trumpets denotes revelation, ver. 34. And the people saying "God save king Solomon," denotes the conjunction of truth with good in the natural man, ver. 34.

40. "And all the people came up after him," denotes an elevation of the natural loves, 5312, 6451; ver. 35. To pipe with pipes and rejoice with great joy, denotes genuine gladness in the understanding, and joy in the heart, 8339; Bruce, *Three Kings*, p. 417. The earth rent with the sound of them, denotes extension to all the powers of the external man in fulness, 17, 90; Bruce, *Three Kings*, p. 417.

41. Adonijah and his guests hearing, denotes that self-love with all its attendant powers is restrained, ver. 5; 3507, 9926. Evil is repressed or restrained by the Lord, 8209; H.H. 536-538. To eat denotes to appropriate, 2187, and in this case it denotes the appropriation of evil and falsity, because spoken of Adonijah and his guests. Joab hearing the sound of the trumpet, denotes that falsity from evil is sensible of the presence of Divine Truth, ver. 7; 9311, 7463, 7721, 7989; ver. 34.

And the noise of the city in an uproar, denotes the effect of Divine Truth on the wicked, 7681, 7710, because playing on instruments, including the trumpet, signifies the celebration of Divine Truths, 420; and this the evil perceive as uproar.

42. Jonathan, the son of Abiathar the priest, coining, represents communication with the literal sense of the Word. Jonathan means *the gift of the Lord*, and Abiathar means *excellent father*, and correspondentially, father signifies good, and son truth, 3704, 4207; also the Word is truly the gift of the Lord. Hence Jonathan denotes the Word; and the reason why it is the Word in its literal sense is, because that sense may be outwardly acknowledged by the wicked, as Adonijah here called Jonathan a worthy mail. Also the literal sense of the Word, in its genuine meaning, states truths as Jonathan did; but these truths are not really approved by those who, through association with the evil of self-love, falsify the Word. In other parts of Scripture also, Jonathan denotes the literal sense of the Word in its genuine meaning, as in the history of Saul and Jonathan and David, Bruce, *Three Kings*, pp. 112, 115. It is said "there is *as yet* communication with the literal sense of the Word," because when self-love exalts itself with a view to dominion *in the church*, it is bound outwardly to respect the Word on which the church is founded; but this can only endure, with the wicked, until judgment overtakes them, and then they must put off even the appearance of respect for the sacred oracles. And this happens to them, in mercy, in order that they may not suffer so much in their final state.

43. Jonathan answering and saying, signifies that by means of the Word there is influx and perception, 5468, 5472; and that it was from the genuine sense of the Word, appears from the spiritual sense, of what was said; for "Verily our lord king David hath made Solomon king," denotes that the state of truth leading to good is succeeded by a state of genuine good, ver. 13.

44. The king sending Zadok the priest, and Nathan the prophet, etc., as described in this verse, denotes that the celestial, the spiritual, and the natural degrees of the mind, with their defences as to good and truth," have exalted celestial good by means of the affection of rational truth, vers. 38, 39.

45. Zadok the priest and Nathan the prophet anointing Solomon king in Gihon, denote good derived from truth and truth derived from good in the natural man, where are the knowledges of goodness and truth, confirming the influx of the Divine Love from the Divine Human in its power, vers. 34, 33, 39. "And they are come up from thence," denotes that the natural man has been elevated above temptations by the realization of good, 9572, 10,235, 8966, 8967, 8968. Rejoicing so that the city rang again, denotes the manifestation of true doctrine in gladness of the understanding and joy of the heart, and "This is the noise that ye have heard," that what appears as disorder to the evil that tempt is really the result of true order, 1728, 1919, 2447, 8700, 911, 2219, 4839, 7877.

Since, as we have seen, Solomon represents celestial good, and Adonijah, self-love, it is evident that those in self-love call that disorderly, or an uproar, which is really in true order, Isaiah v. 21, 22.

46. "Solomon sitteth on the throne of the kingdom," denotes that celestial good now reigns supreme in the whole mind, 5313; A.R. 121.

47. "And moreover the king's servants came to bless our lord king David," signifies that there is conjunction of natural truths which serve, with spiritual truths which rule, 3019, 8890, 3504-

3514. Saying denotes perception, 1791, 1815, 1822. "Thy God make the name of Solomon better than thy name," denotes that spiritual truth from celestial good is superior to spiritual truth leading to good, 145, 1754; ver. 13. "His throne greater than thy throne," denotes that the government of the former is superior, 5313. And the king bowing himself upon his bed, denotes a state of humility, 2153, 5682, 6188.

48. "And also thus said the king, Blessed be the LORD the God of Israel," denotes that now it is seen that there has been conjunction of truth leading to good with Divine Good and Truth through conflicts against evil, 1822, 6091, 6099, 2001, 4287, And Solomon sitting on the throne of David, denotes the supremacy of celestial good, ver. 13; 9422; while "this day mine eyes seeing it," denotes for ever, 2838; and also that the fully regenerated man perceives, even in the spiritual state, or heaven, more truths and in clearer light, than he could perceive previously, 897.

49. The guests of Adonijah being afraid and departing, signifies the dispersion of falsities from self-love, or of spirits in those falsities, through fear; and their returning into their own life, 1695, 1740, 7784, 9327, 9328, 9330, 4867, 10,422.

50. Adonijah fearing because of Solomon, denotes that self-love is filled with terror, because it is opposed to celestial good, 7788, 10,309, 10,310. Adonijah arising, and catching hold of the horns of the altar, denotes that self-love is elevated as to externals, and seeks protection from an outward conformity to truth from good in the ultimate of order, 2401, 2832, 10186.

51. "It was told king Solomon, saying," denotes the perception of celestial good by influx from Divine Good, vers. 2, 13. "Adonijah feareth king Solomon," denotes slavish fear, ver. 50. "He hath laid hold on the horns of the altar," denotes external conformity to Divine Truths in the ultimate of order, ver. 50. "Let king Solomon swear unto me this day," denotes that the laws of Divine Order in ultimates are irrevocably established, 2842. And, "that he will not slay his servant with the sword," denotes that outward obedience secures freedom from punishment, 2799, 696; A.R. 153, vi.

52. "If he will show himself a worthy man," denotes "if he will use his liberty to act according to order, 1937, 1947; H.H. 598. Not a hair of him falling to the earth, denotes the enjoyment of life in ultimates, 3301, 5570, 10,492, 27, 913. "If wickedness be found in him he shall die," denotes that the punishment of evil confirmed is spiritual death, 5605, 6119.

53. "King Solomon sent, and they brought him down from the altar," denotes that it is of Divine Truth from Divine Good that the evil are in no internal worship, 5313, 2397, 4541, 9014. "And he came and did obeisance to king Solomon," denotes the outward submission of those in self-love, 5682, And Solomon saying, "Go to thine house," denotes that those in self-love, while submissive, are allowed the enjoyment of their own life, 1791, 3690, 4744; Matt. xii. 43-45; 8394.

It may now be seen that the whole contents of this chapter, in the internal sense, are an orderly and beautiful series of truths describing (1) the preparation of man for his last temptations; (2) the temptations themselves; (3) the Divine Care for man in temptations; (4) the triumph of good over evil; (5) the effect of Divine Truth upon the evil; (6) and lastly, that even the wicked when submissive are objects of the Divine Mercy, and that they derive a benefit from their submission, from the exaltation of Good, and from the accomplishment of the glorification of the Lord, or the making Divine of His Human Nature, in the great work of redemption, John xii. 32.

1 KINGS II

1. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,	1. When the state of man, in which he is led by truth to good is about to pass away, the good that is to succeed begins to be manifested, and there is perception as to the first effects of that good.
2. I go the way of all the earth: be thou strong therefore, and shew thyself a man;	2. And first, it is felt, that such a change is according to Divine Order, and will be accompanied with an increase of power as to the will and as to the understanding.
3. And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, <i>and</i> his commandments, and his judgements, and his testimonies, according to that which is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:	3. And, consequently, there will follow, obedience to the Divine Word from more interior motives, on account of a clearer insight into its character, as consisting of celestial, spiritual, and natural good and truth, in successive order from the Lord, who is its inmost; and thus as being the source of all spiritual life and intelligence in every heavenly state.
4. That the LORD may establish his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.	4. For it is, eternally, the dictate of Divine Truth, from Divine Love, concerning the spiritual church or state, that it should be succeeded by the celestial church or state, provided the man of the church shall, first from a sense of holy fear, and secondly from the affection of truth, live in obedience with all the power of the will and understanding conjointly.
5. Moreover thou knowest also what Joab the son of Zeruiah did unto me, even what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.	5. It is, moreover, now perceived that the unregenerate natural man, by reason of the falsification of truth which ought to have been a lamp therein, and the complete perversion of good, which should have been permanent, was incapable, on account of such falsification, of any conjunction with the higher life, so that even the dictate of the senses was no longer to be depended upon;
6. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.	6. And hence that it is according to celestial truth, that such confirmed evil states must be entirely put off.

7. But show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled from Absalom thy brother.	7. But on the other hand, natural good from the Lord, with its truths, is capable of conjunction with the celestial life, because such truths can appropriate celestial good, inasmuch as they support and defend the spiritual man in states of temptation.
8. And, behold, there is with thee Shimei the son of Gera, the Benjamite, of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.	8. Whereas the merely natural love of approbation, which is uncertain and contentious, having a perception of truths, and valiant; and which is opposed to good, when evil seems to prosper and conflict is at hand, while yet it appears to favour good in externals, and is therefore, on account of its use, preserved from the punishment of falsity;—
9. Now therefore hold him not guiltless, for thou art a wise man; and thou wilt know what thou oughtest to do unto him, and thou shalt bring his hoar head down to the grave with blood.	9. This natural love cannot be conjoined with celestial life, for the latter acts from genuine wisdom and is disposed to separate such love, and to reject it when it has served its purpose, because it is contaminated with falsity.
10. And David slept with his fathers, and was buried in the city of David.	10. Thus the spiritual states of man, or the states of the spiritual church, are accomplished, and are renewed and confirmed in the doctrine of Divine Truth to eternity, with those who are spiritual.
11. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.	11. For they consist of celestial-spiritual states acquired in a full period of spiritual conflict; are founded on holy experiences of good, and are confirmed by complete experience as to Divine Truths.
12. And Solomon sat upon the throne of David his father; and his kingdom was established greatly.	12. But the celestial state of man, or the celestial church, succeeds the spiritual church, and is permanent.
13. Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.	13. Yet nevertheless self-love still exalts itself, and is perceived to be active, by truth celestial, with which it appears to be in harmony,
14. He said moreover, I have somewhat to say unto thee. And she said, Say on.	14. And desires to communicate its aspirations, which it is permitted to do.
15. And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.	15. From this it is perceived that self-love, from its nature, claims dominion, and had corrupted the spiritual state or church, which notwithstanding exalts celestial good, this being according to Divine Order from Divine Love.

16. And now I ask one petition of thee, deny me not. And she said unto him, Say on.	16. But still self-love is persistent in its impulses, and hence further perception is granted.
17. And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.	17. From which it is seen that, by outwardly acknowledging the celestial principle, with which celestial truth is concordant, self-love desires to corrupt the celestial church.
18. And Bath-sheba said, Well, I will speak for thee unto the king.	18. And, apparently, celestial truth, which is compliant, favours the encroachments of self-love.
19. Bath-sheba therefore went unto king Solomon, to speak tin to him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a throne to be set for the king's mother: and she sat on his right hand.	19. Wherefore there is communication with celestial good, as if on behalf of self-love, which good acknowledges celestial truth, by which it exercises its dominion and is firmly established, good having all power by means of truth.
20. Then she said, I ask one small petition of thee; deny me not. And the king said unto her, Ask on, my mother: for I will not deny thee.	20. It then appears that celestial truth, outwardly affected by self-love, desires its conjunction with celestial good; and thus celestial good seems compliant, because it is concordant with its own truth;
21. And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.	21. And further that it is according to celestial truth, in that state, that self-love could be conjoined to the celestial church.
23. And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.	22. But by influx and consequent perception from celestial good in the church, it is now manifested that no such conjunction can exist: since self-love would then have dominion, this being prior, as to human experience; and, moreover, the result would be, that not only would self-love rule internally, but also corrupted celestial good, and falsified truth, inducing spiritual bondage, would govern externally.
23. Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.	23. Wherefore confirmation is given by Divine Good and Divine Truth that, in this case, the celestial church would be destroyed, and therefore that self-love must be entirely put away.
24. Now therefore as the LORD liveth, who hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, surely Adonijah shall be put to death this day.	24. Hence therefore,—since all life is from the Lord, who alone is life, in the celestial church, which, according to order succeeds the spiritual church, and is established in celestial good,—self-love must needs be removed to eternity.

25. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him, that he died.	25. And this is effected front Divine Good, by means of Divine Truth operating in the natural mind.
26. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father; and because thou wast afflicted in all wherein my father was afflicted.	26. After which follows the rejection of the evil of external worship separated from internal, which appertains to imperfect spiritual states, and does not agree with the celestial state; yet it is not to be destroyed, because it is a means leading to good, and contributes to the support of the spiritual church in states of temptation.
27. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.	27. But the celestial church entirely rejects such evil, in accordance with Divine Truth, which condemns profane external worship, this being contrary to the state of peace procured in His kingdom by the Lord.
28. And the tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the Tent of the LORD, and caught hold on the horns of the altar.	28. Then the unregenerate natural reason is affected: for this favours self-love when opposed to the celestial church, although, in its true state, it does not favour the falsity which is opposed to the spiritual church; and now in the new state of the internal, it is seen to seek the aid of Divine Good and Divine Truth by merely external worship.
29. And it was told king Solomon, Joab is fled unto the Tent of the LORD, and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.	29. Consequently there is perception in the celestial degree of the mind, that through the operation of Divine Truth it must be separated.
30. And Benaiah came to the Tent of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.	30. Wherefore, in that state, there is an influx into the natural mind, of Divine Truth, which discloses its contrariety and, at the same time, the fixed state into which it has brought itself. And hence the celestial principle, from Divine Truth, is made sensible of the real nature of the merely natural mind as to the understanding and will.
31. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the blood, which Joab shed without cause, from me and from my father's house.	31. On which account it is perceived that such natural state must die, and be entirely rejected, in order that the disagreement between the internal and external, as to celestial good may be removed, and also as to spiritual good:

32. And the LORD shall return his blood upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, and my father David knew it not, <i>to wit</i> , Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.	32. For it is a law of Divine Order that evil punishes itself, since it destroys truth and goodness, which are superior to merely natural love, by false doctrine altogether contrary to Divine Truth; although such truth ought to be a light in the understanding for its guidance, and such good ought to be permanent in the will of the natural man.
33. So shall their blood return upon the head of Joab, and upon the head of his seed for ever: but unto David, and unto his seed, and unto his house, and unto his throne, shall there be peace for ever from the LORD.	33. Therefore evil and falsity are conjoined in the unregenerate natural man perpetually; but, on the contrary, Divine Truth, and its derivations— namely, good and truth in the regenerated Natural, shall be eternally conjoined with celestial good derived from Divine Good.
34. Then Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.	34. Hence by means of Divine Truth, grounded in knowledges, and derived from celestial good, merely natural love is separated; and all who are in such love find their final abode in the obscurity of infernal love.
35. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.	35. But Divine Truth, grounded in knowledges, from Divine Good, rules in the regenerated natural understanding, and Divine Good grounded in charity rules in the regenerated natural will.
36. And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.	36. Afterwards there is an influx of Divine Good and Truth into the natural love of approbation, giving perception, that this love should be in harmony with the church, and should abide there.
37. For on the day thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall be upon thine own head.	37. Because, if it be separated; and pass the boundary, which is the ultimate genuine truth of the Word, it becomes infernal, and is utterly falsified, by its own self-love.
38. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.	38. But this love, in its orderly state, perceives the truth, and is submissive and obedient to the good and truth of the church; and <i>thus</i> it is ever in harmony with the church.
39. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.	39. Yet with those, at the end of the church, who make good and truth subordinate to this love, thus causing them to be separated, and associated with Faith Alone, which oppresses, a perversion of state is manifested.

40. And Shimei arose and saddled his ass, and went to Gath to Achish, to seek his servants; and Shimei went, and brought his servants from Gath.	40. So that the love of approbation, misled by the reasoning of the natural man, comes into a state of faith without charity, and makes the good and truth of the church subordinate to self-love.
41. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.	41. Divine Truth from Divine Good, however, perceives the state of him, who through this perverted love, forsakes the church for a dead faith, which he makes constituent of the church.
42. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? And thou saidst unto me, The saying that I have heard is good.	42. Wherefore there is again an influx of Divine Good and Truth into the man of the church, giving perception, that it is confirmed by Divine Truth, and made clear to the understanding, that (the) natural love (of approbation) ought not to be separated from the church, or conjoined with self-love, since, in that case, spiritual death will follow; and further that the natural understanding acknowledges this truth.
43. Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?	43. Therefore there is no excuse for him who through a perverted love, wilfully ceases to regard Divine Truth and to obey its precepts.
44. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.	44. Moreover the natural man, thus unregenerate, is conscious of its own evil love, and that it has averted itself from Divine Truth, on which account it is wholly self-condemned.
45. But king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.	45. While the man of the celestial church, and the man of the spiritual church shall be in conjunction with the Lord, by the reception of good, and the dominion of truth to eternity.
46. So the king commanded Benaiah the son of Jehoiada; and he went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.	46. And therefore Divine Truth operating in the natural man, destroys, in the man of the celestial state and church, the perverted love of approbation, so that good has entire dominion, exercising its power by the truth thence derived.

Proof References and Notes

1. "Now the days of David drew nigh that he should die," denotes "when the state of man in which he is led by truth to good is about to pass away," 1888, 1502, 487, 3326, 9274, 2937. "He charged Solomon his son, saying," signifies the manifestation of celestial good, with perception, 9274; Bruce, *Three Kings*, p. 430; 1791, 1815, 1822.

The whole of this chapter, in the spiritual sense, treats of the first effects of the celestial state, or of the state of good succeeding a state of truth leading to good, and thus of the entire removal of evils in the process of judgment.

2. "I go the way of all the earth," signifies that such a change is according to Divine Order, 3123, 3335, 3685, 3326; and, "Be thou strong and show thyself a man," denotes increase of power as to the will and understanding, 6343, 3134, 4015.

3. To "keep the charge of the Lord thy God as it is written in the law of Moses," denotes to be obedient to the Divine Word, 6752; and that such obedience is to be from more interior motives, is evident, because this charge is given to Solomon, who represents what is more excellent in state than David, and also a state which gives a clearer insight into the character of the Word, 2718. And that ways, statutes, commandments, judgments, and testimonies, denote various kinds of truth implying a celestial, spiritual, and natural sense in the Word, appears from 8972, 9503. Moreover that the Word is from the Lord, who is its inmost, appears from the charge in this verse being called the "charge of the Lord thy God," 2921; and that by the words "that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself," is signified that the Word is the source of all spiritual life and intelligence in every state, is clear from the connection of these words with what immediately precedes, and from the facts that *doing* has relation to life and intelligence, and *turning* oneself to changes of state, 1776, 1771, 4258; H.H. 475; 10,189.

4. The Lord establishing His word concerning David, namely, that there should not fail him a man on the throne of Israel, denotes that it is eternally the dictate of Divine Truth from Divine Love, concerning the spiritual church or state, that it should be succeeded by the celestial church or state, 1888, 1502, 2842, 9987, 4292, 10,048; chap. i. 13. To take heed to their way, denotes to be obedient from a sense of holy fear, 2234, 9306; Ps. cxix. 9. And to walk before the Lord with all the heart and soul, denotes to be obedient from the affection of truth with all the power of the will and understanding conjointly, 519, 614, 1993, 2930.

5. "Moreover thou knowest," denotes that it is now perceived, 5280, 8426. Joab the son of Zeruiah denotes the natural man as to the falsification of truth, 9014, 9828. Abner the son of Ner denotes the truth which ought to enlighten, because Abner means *the father of light*, and light corresponds to truth, 3195. Amasa the son of Jether denotes good which ought to be permanent, because Amasa means *merciful*, and J ether means *that which excels* or *remains*, and hence also, by correspondence, good, 2423, 3063, 9286. To slay Abner and Amasa, denotes to falsify truth and pervert good, 4503, 6767; and to shed the blood of war in peace, etc., to the end of the verse, denotes, to prevent conjunction either internally or externally, 9014, 9828, 6844.

6. "Do therefore according to thy wisdom," signifies to act according to celestial truth, 5070, 5287, 3240, 3241; and "let not his hoar head go down to the grave in peace," denotes that such confirmed evil states must be entirely put off, 2348, 4564.

7. Barzillai the Gileadite, denotes natural good with its truths capable of conjunction with the Lord, because Barzillai means *made of iron*, and iron corresponds to natural truth, 425, 426, and because Gilead means *a heap*, or *testimony*, and correspondentially heap has relation to good, and testimony to truth. But see also, 4117, 4747, 4748. Barzillai showing kindness to David, therefore, signifies that natural good from the Lord is capable of conjunction with celestial good, 4988, 4992. Barzillai eating at Solomon's table, denotes the appropriation of celestial good by natural

good and truth, 3832, 9812, 9912. And Barzillai aiding David, denotes natural good and truth aiding man in temptations, 10,272, 8611-8614. Besides this, it may be observed that the *sons* of Barzillai the Gileadite, denote natural truths, 489.

8. Shimei the son of Gera, a Benjamite of Bahurim, denotes the merely natural love of approbation, which is uncertain and contentious, having a perception of truths, and valiant, as appears from the meaning and correspondence of the names. Shimei means *my reputation, my fame*, and thus the love of approbation; Gera means *pilgrimage, combat, or dispute*, and thus what is uncertain and contentious; Benjamin means *the son of the right hand*, and thus denotes the power of truth from good in the natural man, or the medium of the conjunction of the spiritual with the natural, 4592, 5411; and Bahurim, means *choice, warlike, valiant*, and all these are the qualities of the merely natural love of approbation. Shimei cursing David when he was in trouble, and favouring him when he was prosperous, denotes that the merely natural love of approbation opposes good when evil seems to prosper, while yet it appears to favour good in externals, 379, 1423, 4236, 4237, 1585, 901. And David swearing to preserve Shimei, and not to slay him with the sword, denotes that, on account of its use, the natural love of approbation is preserved for a time from the punishment of falsity, 2720, 2723, 2799.

9. Solomon enjoined not to hold Shimei guiltless, denotes that the natural love of approbation cannot be conjoined with the celestial life, chap. i. 13; 3400. "Thou art a wise man, and wilt know what thou oughtest to do unto him," denotes that celestial good acts from genuine wisdom, and is disposed to separate the merely natural love of approbation, 9817, 2718, 6369, 6370. And, to "bring his hoar head down to the grave with blood," denotes the rejection of the confirmed evil love of approbation, because it is contaminated with falsity, 2348, 4564, 4735, 4770.

The preceding verses which contain the dying charge of David to Solomon, are naturally divided into two parts, the first of which urges upon the new king the absolute necessity of keeping the Divine Commandments, if he desired to prosper in all things, and the second advises him, in strong terms, to destroy his father's enemies. Now how inconsistent does this appear, when viewed only from the standpoint of the literal sense ! But when it is seen, that by the enemies of David are represented the spiritual enemies, the foes of his own household, which are the deeply-rooted evils of the unregenerate nature of the man who is passing through the process of regeneration, this inconsistency vanishes. For as man advances in the new life by obedience to the Lord, and especially when he passes from a state of truth to a state of good, or from a state of faith to a state of charity, he discovers the real nature of his evils, and perceives that they must be *entirely* put away, while at the same time his genuine natural powers, received from the Lord, and denoted, in this history, by Barzillai the Gileadite and his sons, are to remain and be preserved. The second part of this charge, therefore, of David to Solomon, shows us in its spiritual sense, not, only in a general way, that evils must be entirely overcome, but also, specifically, that, in the process of judgment, through which the regenerate man passes, when good has gained the dominion with him, and when his real heavenly character is manifested, evils from which he could not wholly rid himself previously, will now be completely rejected. And thus from being only a *spiritual* man, struggling with evil perpetually, he will become in his degree, a *celestial* man, filled with love to the Lord, and endowed with the wise and understanding heart, which flows from that love. And we shall see as we carefully proceed with this chapter, by what means, in the order of Divine Providence, this searching judgment is fully accomplished.

10. "David slept with his fathers," denotes the accomplishment of the states of the spiritual man, or church, 9216, 3255. "And was buried in the city of David," denotes that these states are renewed and confirmed in the doctrine of Divine Truth to eternity with the spiritual, 1854, 2916, 6516, 402, 9548. It is said "to eternity with the spiritual," because the character of man to eternity is *determined* by his life in the world, H.H. 470, 477.

But here it may be asked, what is meant by states being renewed and confirmed *in* the doctrine of Divine Truth? The answer is that doctrines, with every man, are the *receptacles* of truths and good affections and the latter dwell in the former as a man dwells in his house, 3066, 4478; and in fact, to be buried in a city, denotes, as we shall often see in the course of these expositions, to be raised to new life in an external form, and with external surroundings, exactly corresponding to the internal, as happens to everyone in the other life, when he has passed through the period of his judgment.

11. "The days that David reigned over Israel were forty years," denotes that the states of the spiritual man are celestial-spiritual states acquired in a full period of spiritual conflict, 487, 730. The reason why the states of the spiritual man are called *celestial-spiritual*, is because celestial relates to love, and spiritual to faith, 2088, 2269. "Seven years reigned he in Hebron," denotes "founded on holy experiences of good," 395, 433, 2909. And "thirty and three years reigned he in Jerusalem," denotes "confirmed by complete experience as to Divine Truths," 4010, 737, 6024, 2909.

12. Solomon sitting" on the throne of David his father, and his kingdom being established greatly, signifies that the celestial state of man or the celestial church succeeds the spiritual state or church, and is permanent, chap. i. 13; 9422.

13. Adonijah the son of Haggith coming to Bath-sheba, the mother of Solomon, and her saying, "Comest thou peaceably?" And his reply, "Peaceably," denotes that self-love still exalts itself, and is perceived to be active by truth celestial with which it appears to be in harmony, chap. i. 5, 11; 6782, 6783, 4393, 4394.

In this verse we have described the first movement in the Divine operation for the total rejection of self-love by the perfected man.

14. "He said moreover, I have somewhat to say unto thee. And she said, Say on," denotes the desire of self-love to communicate its aspirations, which it is permitted to do, 3060, 5743.

15. "And he said," denotes perception, 1791, 1815, 1822. "Thou knowest that the kingdom was mine," denotes that self-love from its nature claims dominion, 1749, 10,814, 1304, 1505, 5309, 8426, 10,155. All Israel setting their faces on Adonijah, denotes that self-love had corrupted the spiritual church, 4292, 9306, 1321, 1175, 9348. The kingdom turned about and become Solomon's, denotes that the church exalts celestial good, 911, 3454. And It was his from the Lord," denotes that it is according to Divine Order, 5703, 5704, 1728.

16. "And now I ask one petition of thee, deny me not," denotes the persistence of self-love, because to ask, in the internal sense, is to desire eagerly what is good, Luke xi. 9, and, in the opposite sense, what is evil, 3285, 3291; and also "deny me not," or according to the Hebrew "turn not away my face," denotes that self-love is interiorly disposed to corrupt and pervert the church, 6226, 358.

17. "And he said, Speak, I pray thee, unto Solomon the king, for he will not say thee nay," denotes that it is seen that self-love outwardly acknowledges the celestial principle, with which celestial truth is concordant, chap. i. 5, 13; 1791, 8309, 2011, 358. And "that he give me Abishag the Shunammite to wife," denotes that self-love desires to corrupt the celestial church, chap. i. 3, 2; 2362, 3081, 409, 1304, 10,455.

18. Bath-sheba saying, "Well, I will speak for thee to the king," denotes that celestial truth is apparently compliant, and favours the encroachment of self-love, chap i. 11; 5743; and that speaking, or interceding, for another, is the quality of good, and of truth from good is evident from 8573, 8705.

19. Bath-sheba going unto king Solomon to speak for Adonijah, signifies the communication of celestial truth with celestial love, as if on behalf of self-love, 2250, 2258. The king rising, bowing himself to Bath-sheba, and sitting on his throne, signifies that good acknowledges truth, by which it exercises its dominion, 3171, 8873, 5313, 4977. And "She sat on his right hand," denotes that good has all power by means of truth, 4592.

In reviewing the last few verses, it will be observed that, in verse 13, the complete establishment of the state of good, or of the celestial church, is described; and on reflection, it will be seen that until this state is reached, the man of the church is not actually prepared for judgment. This, therefore, shows us why the punishment of David's enemies was deferred to the commencement of the reign of Solomon. The Lord comes in the fulness of time. And the first manifestation of His Coining is the appearance of Divine Truth, which brings new light, and exposes evil and error. And, in fact, the essential principle of evil—namely, self-love—is the first thing to be dealt with. We must regard the activity of Adonijah in coming to Bath-sheba, then, as the effect of the Divine Truth in the judgment, upon self-love and its votaries. It assumes, outwardly, an apparent zeal for what is good and beautiful. Hence the conference of Adonijah with Bath-sheba; and the compliance of Bath-sheba with the wishes of Adonijah, even to the extent of intercession with the king on his behalf, sets before us in a very striking manner, the character of Divine Truth from Divine Good, which desires the salvation of all, and the condemnation of none. Not that this celestial truth in itself and from its own good, as we shall see, can allow the conjunction of self-love with the good of the church, but that the selfish man, even in his extremity, flatters himself that it does. In the end of the old church, and at the beginning of the new, men fancy that salvation is of the Divine Mercy, irrespective of their actual states. This is the prevailing delusion: "Speak, I pray thee, unto Solomon the king, for he will not say thee nay." But the conjunction of Divine Good with Divine Truth is too close, in the judgment, to admit of any delusion. Divine Good can only act according to the truth, and bows before it, and Divine Truth has all power from Divine Good. The very desire, therefore, of self-love to be conjoined with the good of the celestial church, is its own condemnation. A man who loves himself supremely cannot also love God supremely. No man can serve two masters; and the men of whom Adonijah is the representative stand self-condemned, because their desire for conjunction with the good of the church is only external, arising either from fear on the one hand, or the lust of dominion on the other.

20. Bath-sheba saying, denotes that it then appears, 1822, 2515. To ask a petition, denotes to desire conjunction, ver. 16. And that celestial truth, only outwardly, by self-love, seems to desire for itself conjunction with the good of the church, is evident from what follows. It is said that celestial truth is outwardly affected by self-love, and the meaning is, that the man who is in self-

love, perceiving the compliant character of truth from good, which earnestly desires the salvation of *every one*, so interprets that desire, as to fancy that such truth is really in harmony with his aspirations. In this sense, therefore, the words of Bath-sheba spiritually understood, express an apparent truth, as well as the genuine truth that a medium is provided for the salvation of all. But the king saying "Ask on, my mother; for I will not deny thee," signifies that celestial good seems compliant, because it is concordant with its own truth. This appears from what has been already said, but see also 2429, 3540, 5365.

21. Bath-sheba desiring that Abishag the Shunammite should be given to Adonijah, Solomon's brother; denotes that it is according to celestial truth, in that state, that self-love could be conjoined to the celestial church, chap. i. 11, 3; Bruce, *Three Kings*, p. 404. Adonijah as Solomon's brother; denotes the external church, 1222. Thus, in a good sense, Abishag given to Solomon's *brother* denotes that it is according to celestial truth that the external man, as well as the internal, in the new state, should be celestial. But it is said "in that state"—that is, in the state of the judgment of self-love, and its consequent separation; and hence Solomon's brother here denotes the external man corrupted and perverted, and this cannot be conjoined to the celestial church.

22. King Solomon answering and saying to his mother, denotes influx and consequent perception from celestial good, 7381; Bruce, *Three Kings*, p. 404; 289. "Why dost thou ask Abishag the Shunammite for Adonijah?" denotes that no such conjunction can exist. This appears from the affection involved in the question, and from the representation of Solomon, Abishag, and Adonijah, so often referred to. "Ask for him the kingdom also, for he is mine elder brother," denotes that self-love would then have dominion, this being prior, as to human experience, 10,814, 4691, 367, 3819. And "for him and for Abiathar the priest, and for Joab the son of Zeruiah," denotes that, not only would self-love rule internally, but also that corrupted celestial good and falsified truth would rule externally, inducing spiritual bondage, chap. i. 1, 5, 7.

23. King Solomon swearing by the Lord, saying, denotes confirmation by Divine Good and Divine Truth, 2842, 3375, 1728; chap. i. 13. "God do so to me and more also," denotes that, in this case, the celestial church would be destroyed. This appears from the signification of Solomon, who speaks, as denoting the celestial church; from the signification of God as denoting the power of truth separate from good, 4402; and from the affection contained in the words. And Adonijah speaking against his own life, denotes that self-love must be entirely put away, 680, 1326, 2818.

24. "As the Lord liveth who hath established me," denotes since all life is from the Lord, who alone is life in the celestial church, 4523, 1954, 1957, 984, 4747, 6574. Solomon sitting on the throne of David his father, denotes the celestial church succeeding the spiritual church, chap. i. 13. To make Solomon a house, denotes to establish the church in good, 1488, 2048. And Adonijah being put to death this day, denotes that self-love must needs be removed to eternity, 7021, 2838.

25. Adonijah dying by the hand of Benaiah the son of Jehoiada, denotes the removal of self-love by Divine Truth from Divine Good, operating in the natural mind, chap. i. 8, 36; 3494, 3539, 8206, 8595, 2051. Observe here that there is an exact parallel between Benaiah destroying Adonijah, and Joshua destroying the idolatrous nations of Canaan,

26. The king saying to Abiathar the priest, "Get thee to Anathoth, unto thine own fields," denotes the rejection of external worship separated from internal, chap. i. 7; 3670, 10,397. Anathoth means *answer, song, or affliction, poverty*, and thus, in a good sense, denotes external states

corresponding with internal, and, in a bad sense, imperfect states arising from the separation of externals from internals, 2919, 2941, 8261, 1937, 9209. A field, as applied to Abiathar, denotes a corrupted external worship, 4440, 7407. "Worthy of death," denotes not agreeing with the celestial state, 7494; and, therefore, the whole of these expressions, taken together, denote what appertains to imperfect spiritual states, and does not agree with the celestial state. "I will not at this time put thee to death," signifies that external worship is not to be destroyed. This is evident from the signification of Abiathar, and of death, already shown. Abiathar bearing the ark before David, Solomon's father, denotes that external worship is a means of leading to good, 9485-9487, 9500, 9737, 9900, 9457. And to be afflicted in all things wherein David was afflicted, denotes to contribute to the support of the spiritual church in states of temptation, 1846, 1618, 10,570.

27. Solomon thrusting out Abiathar from being priest of the Lord that he might fulfil the word of the Lord, signifies that the celestial church entirely rejects separated external worship, as appears from the signification of Solomon and of Abiathar, 4492, 4493. To speak against the house of Eli in Shiloh, denotes to condemn external worship separated from internal, from a state of peace, 6373; 1 Sam. ii. 30-36. Abiathar was the tenth high priest, and the fourth in descent from Eli. For the difference between internal and external worship, see ver. 35, 36 of the chapter just referred to.

28. The tidings coming to Joab, denotes that the unregenerate natural reason is affected, chap. 1. 7; ii. 5. Joab turning after Adonijah although he had not turned after Absalom, denotes that the unregenerate natural reason favours self-love when opposed to the celestial church, although in its true state, it does not favour the falsity which is opposed to the spiritual church. This appears from the signification of Joab, of Adonijah, and of Absalom, From Bruce's *Three Kings* it may be seen that Absalom represents opposition and hostility to the government of Divine Truth, while Adonijah represents opposition and hostility to the government of Divine Good; and on p. 422 it is shown, that Joab, in a good sense, denotes "Divine Truth in the literal sense of the Word, and in the rational mind of man, which is natural truth rationally apprehended," and in the opposite sense therefore he denotes the unregenerate natural man as to its perverted Rational. Hence, therefore, Joab in subordination to David, destroying Absalom, denotes natural reason in harmony with Divine Truth destroying the falsity which opposes the spiritual church; while Joab in subordination to Adonijah contending against Solomon, denotes natural reason under the influence of self-love opposing the celestial church. Joab fleeing to the Tent of the Lord, and catching hold of the horns of the altar, denotes that, in the new state of the internal, the unregenerate natural man, as to the Rational, is seen to seek the aid of Divine Good and Truth by merely external worship, 414, 3312, 4541, 2832, 10,027, 10,028. It is said "in the new state of the internal," and "it is seen," by which is meant that, in the state of confirmed good represented by the accession of Solomon, the real character of the perverted natural man, as to the Rational, is perceived in the process of judgment.

29. King Solomon being told that Joab was fled to the Tent, and was by the altar, signifies that there is perception in the celestial degree of the mind concerning the state of the perverted Rational, chap. i. 13; ii. 28; 3209; and Solomon sending" Benaiah to fall upon Joab, denotes that, through the operation of Divine Truth, the perverted Rational must be separated, chap. i. 8; 3203, 10,490, 10,492.

30. Benaiah coming to the Tent of the Lord, denotes that there is an influx into the natural mind, in that state, of Divine Truth, chap. i. 8, 32; 3513, 414, 3312. Saying, "Thus saith the king, come forth," denotes the disclosure of the contrariety of the perverted Rational, 1791, 2015, 5249. Joab saying-, "Nay, but I will die here," denotes the fixed state into which it has brought itself, 5407. And Benaiah bringing the king word, denotes the disclosure to Divine Truth of the real nature of the merely natural mind as to the understanding and will, 4714; ver. 28; 683. Understand here by "disclosure to Divine Truth," the perception of the celestial man through the rational mind, denoted by the "king." Now according to the appearance, this perception comes from the natural mind denoted by Benaiah, but in reality the *perception* in the rational mind is interior while the *thought* in the natural mind is exterior; and influx is from the interior to the exterior, and it cannot be the contrary because such influx is not possible, 1919, 1954.

31. The king saying unto him, denotes "on which account it is perceived," 1898. To do as he hath said and fall upon him, denotes that such natural state must die, 2799, 8902; and to be buried denotes to be entirely rejected, 4564, 6246. To take away from Solomon the blood which Joab shed without cause, denotes to remove the disagreement between the internal and the external as to celestial and spiritual good, because "blood, when it is unlawfully shed, denotes Truth Divine destroyed by falsities grounded in evil," 9127; and that falsities grounded in evil destroy the agreement between the internal and the external, is evident from 4818; consequently, the removal of such falsities is the removal of the disagreement between the internal and the external man; also that it is as to celestial and spiritual good, appears from the representation of Solomon and David, and from the consideration that celestial and spiritual good cannot be fully established in the external man, until, in the process of judgment, the falsities which hinder are taken away.

32. The Lord returning Joab's blood upon his own head, signifies that it is according to Divine Order that evil punishes itself, 8223. To fall upon two men more righteous and better than he, signifies to destroy truth and goodness, which are superior to merely natural love, ver. 5, 28. To slay with the sword, signifies to destroy by falsities, 2799; and that these falsities are altogether contrary to Divine Truth, is signified by David not knowing, 4638, 6806. Abner the son of Ner, denotes truth which ought to be a light in the understanding for its guidance, ver. 5. Amasa the son of Jether, denotes good which ought to be permanent, ver. 5. And it is said in the understanding and will of the natural man, because these captains, like Joab and Benaiah, represent the natural man, chap. i. 32, 36.

33. Blood returning upon the head of Joab, and upon the head of his seed for ever, signifies the conjunction of evil and falsity in the unregenerate natural man perpetually, 5145, 254; ver. 9. Peace for ever from the Lord to David, his seed, his house, and his throne, signifies the conjunction of Divine Truth and its derivations with celestial good derived from Divine Good in the regenerated Natural, as appears from the signification of David, 1888; of his seed, 10,249; of his house, 2233; and of his throne, 5313. David and his seed denote internal good and truth; and his house and his throne, denote external good and truth. And the same appears also from the signification of peace, in which the conjunction of good and truth is effected by the Lord, 8517.

34. Benaiah the son of Jehoiada going up, denotes "by means of Divine Truths grounded in knowledges and derived from celestial good," chap. i. 8. To fall upon Joab and slay him, denotes the separation of merely natural love, 10,490, 8294. And to be buried in his own house in the

wilderness, denotes that those who are merely Natural, find their final abode in the obscurity of infernal love, 4564, 2916, 4744; Matt. xii. 43-45; 2708.

35. The king putting Benaiah the son of Jehoiada over the host, signifies Divine Truth grounded in knowledges, and derived from Divine Good, ruling in the regenerated natural understanding, ver. 34; 6725, 8712, 7988, 8019. Zadok the priest in the room of Abiathar, denotes charity ruling in the regenerated natural will, chap. i. 8. And the reason why it is said, "in the natural understanding and will," is because these officers were in subordination to Solomon, who represents, as king, Divine Truth in a higher degree.

36. The king sending for Shimei, signifies influx into the natural love of approbation, ver. 8; 5957, 6870, 6047, 6840. Saying unto him, signifies giving perception, 1791, 1822. And building a house in Jerusalem, dwelling there, and not going any whither, denote to be in harmony with the church, and to abide there, 1488, 402, 3652, 1293, 3030.

37. "On the day thou goest out and passes! over the brook Kidron," signifies that if natural love be separated and pass the boundary which is the ultimate genuine truth of the Word, 3030; Bruce, *Three Kings*, pp, 427, 428. And Shimei surely dying, his blood being upon his own head, signifies to become infernal and falsified by its own self-love, 5407, 8223, 4735, 5145, 257.

38. Shimei saying unto the king, denotes that the love of approbation perceives, 1791, 1815, 1822. The saying being good, and Shimei's obedience, denote that this love, in that state, sees the truth and does it, as is evident from the ordinary sense of the words. And Shimei dwelling in Jerusalem many days, denotes that *thus* the love of approbation is ever in harmony with the church, ver. 36.

39. The end of three years, denotes the state of those in the merely natural love of approbation at the end of the church, 1825. Two of Shimei's servants running away to Gath, denotes good and truth made subordinate, separated, and associated with Faith Alone, 3030, 402, 3652, 8093, And Shimei being told that his servants were in Gath, denotes a perversion of state, in which there is oppression from faith without charity, as appears from the signification of Gath, as one of the cities of the Philistines, and from the meaning of the word, which is *a press*. To tread the wine-press, in a good sense, denotes to conquer in temptations, Isaiah lxiii. 3; 2576, and, therefore, in the opposite sense, to oppress with falsities, 6639. But Shimei being told, denotes that the perverted natural love is made conscious of evil and error, 3209.

40. Shimei arising, saddling his ass, and going to Gath to seek his servants, signifies that the love of approbation, misled by the reasoning of the merely natural man, comes into a state of faith without charity, 7435, 10,413, 2781; ver. 39. Shimei bringing his servants from Gath, signifies that the good and truth of the church are made subordinate to self-love, which appears from the signification of Shimei, as denoting the merely natural love of approbation, which is grounded in self-love; of the servants as denoting good and truth; and of Jerusalem, to which place they were brought back, as denoting the church, in this case, the church under the influence of self-love, because it is said of Shimei, who was in a condition of disobedience to Solomon, the representative of the true church.

41. Solomon being told that Shimei had gone from Jerusalem to Gath, and was come again, denotes that Divine Truth from Divine Good perceives the state of him, who, through the perverted love of approbation, forsakes the church for a dead faith, which he makes constituent of the church, chap. i. 13; 3209; ver. 40; 2288, 4217.

42. The king sending and calling for Shimei, and saying unto him, signifies that there is again an influx of Divine Good and Truth into the man of the church giving perception, ver. 36. Solomon making Shimei swear by the Lord, and protesting unto him, signifies that it is confirmed by Divine Truth and made clear to the understanding, 2842, 8836. Shimei leaving Jerusalem, and walking about any whither, signifies the separation of the love of approbation from the church, and its conjunction with self-love, vers. 36, 37. Shimei surely dying, signifies spiritual death, ver. 37, And his acknowledging that the saying was good, signifies that the natural understanding of the man in the love of approbation, acknowledges the truth, ver. 38.

43. Shimei being questioned as to his not keeping the oath and the commandment, denotes that there is no excuse for him who, through a perverted love, wilfully ceases to regard Divine Truth and obey its precepts, 226, 1931, 2308, 2335.

44. The king saying to Shimei, "Thou knowest all the wickedness that thine heart is privy to," signifies that the natural man, thus unregenerate is conscious of its own evil love, H.H. 507, 508. What Shimei did to David, signifies that the unregenerate natural man is averted from Divine Truth, ver. 8. And the Lord returning Shimei's wickedness upon his own head, signifies that the unregenerate natural man is self-condemned, 8223, 257, 2219.

45. King Solomon being blessed, and the throne of David being established for ever, denotes that the man of the celestial church, and the man of the spiritual church shall be in conjunction with the Lord by the reception of good and by the dominion of truth to eternity, chap. i. 1, 13; 8625, 4747, 6574.'

46. Benaiah the son of Jehoiada acting from the king's command, denotes Divine Truth operating in the natural man, chap. i. 32. His falling upon Shimei that he died, denotes that Divine Truth destroys in the man of the celestial church, the perverted love of approbation, ver. 34. And the kingdom being established in the hand of Solomon, denotes that good has entire dominion, exercising its power by truth thence derived, chap. i, 13; 3009, 3091.

To sum up the contents, in the internal sense, of this chapter, is to give a convincing proof of the Divine origin and authority of the historical books of the Old Testament. For what merely human being could so fully and consistently describe in the language of pure correspondences, the process of man's judgment? Do we imagine that the writer of the Books of the Kings, whoever he was, could actually plan such books so that they might contain the spiritual and celestial senses which they do contain? Such a supposition is incredible, because it is untenable. Only the Lord Himself by means of a perfectly passive human instrument could accomplish this. And further, only the Lord Himself who is the author of the Word can disclose to man its interior contents; and that He has done so through the instrumentality of his servant Emanuel Swedenborg is abundantly evident from the Writings of that accomplished philosopher and theologian, especially in the work entitled *Arcana Coelestia*, to which the principal references are given in this exposition of the spiritual teaching of the Books of Kings.

The order of Judgment in this chapter is as follows: —

1. The spiritual state must pass away, and the celestial state must be established; and man's character for good or evil, must be determined before he can be judged.

2. In the good man, self-love, on account of its direful nature, must first be fully exposed, condemned, and separated.
3. All merely external worship must be abandoned and rejected.
4. The perverted rational faculty of the natural man must also be condemned and rejected, because otherwise falsities would still cause disturbance.
5. In the next place, all merely natural motives, such, for example, as the purely natural love of approbation, must be put away.
6. And, lastly, the delight of good, which is the pure love of the Lord and the neighbour, must wholly prevail.

1 KINGS III

1. And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.	1. Celestial good when established as the governing principle in the mind flows freely into the natural man, and is there conjoined to the affection of sciences, through which the doctrine of Divine Truth is cultivated, with a view to the establishment of the spiritual, celestial, and natural degrees of the mind, the latter being the receptacle and defence of superior things.
2. Only the people sacrificed in the high places, because there was no house built for the name of the LORD until those days.	2. But in the mean time, worship from celestial good is comparatively imperfect, because, as yet, Divine Truths are not arranged into such order, as to be fully receptive of Divine Good.
3. And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.	3. For although the celestial man, like the Lord in His earthly life, acts from Divine Good, and Divine Truth, his worship, nevertheless, is qualified as to good, and as to truth, by comparatively imperfect states.
4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.	4. Consequently a change of state is experienced into the celestial love of truth, which is the inmost love of truth; and into a full worship of the Lord in that state.
5. In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.	5. Then also, there is revelation from the Divine Love, although somewhat obscure, and with the absence of conscious delight from good, but still by means of Divine Truth. And thence comes an earnest desire for further enlightenment,
6. And Solomon said, Thou hast shewed unto thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.	6. Accompanied by the perception that Divine Love operates by Divine Truth, when expressed in the actions, in the understanding, and in the heart, resulting in a new state, from the Divine mercy, wherein truth from good governs the mind, and not truth leading to good. This state of good is permanent,
7. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.	7. And is certainly the effect of Divine Love united with Divine Truth. This state also, is a state of innocence, which acknowledges that it has not the life of truth and good from itself.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.	8. Besides this, it is the central principle from which proceeds all truths, which are Divine, which have power, and whose quality, internally and externally, is infinite and eternal.
9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?	9. An earnest desire therefore is enkindled in him who is in this celestial state of good, for a clear knowledge of Divine Truth, which shall rule in the church, and enable the member of it accurately to discern good and evil, which can only be done by perception from the Lord.
10. And the speech pleased the Lord, that Solomon had asked this thing.	10. And it is in perfect agreement with Divine Love, that the celestial man should desire truth according to his good.
11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;	11. Hence therefore comes the perception from Divine Truth, that because celestial good desires truth rather than the perpetual enjoyment of life, the glory of knowledge, or mere dominion over evil from self-love, even the understanding of truth for the sake of good,
12. Behold, I have done according to thy word: to, I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee.	12. Therefore it is according to Divine Order that the celestial man should be in good and truth thence derived; for celestial good is superior to all other preparatory states, and also to all succeeding and subordinate states of truth;
13. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee, all thy days.	13. Being endowed, from the Lord, with what it does not selfishly desire—namely, abundance of knowledges, and external dignity, and being superior to all truths perpetually.
14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.	14. But still the celestial man is free; and only on condition of obedience, and of true external and internal worship, even as is the case with the spiritual man, can this state of good be permanently preserved.
15. And Solomon awoke, and behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.	15. The celestial man, therefore, is aroused by the obscure perception which is granted to him, the consequence of which is, a closer conjunction of goodness with truth, or of the celestial with the spiritual, involving a recognition of inmost good, and the consecration to the Lord of all affections both internal and external in a free state, and thus the full appropriation of good in the natural man.

16. Then came there two women, that were harlots, unto the king, and stood before him.	16. But the church of the Lord throughout the world, and the affections which constitute the church in each individual, are under the inspection of Divine Truth from Divine Good, and are perceived to be corrupted by the evil and the false.
17. And the one woman said, Oh my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.	17. Yet those who are in good, contaminated with the false, are, nevertheless, disposed to perceive, that the universal church is one by virtue of good, or charity, and also that faith in the Lord is derived from that charity; while those who are in evil and have corrupted the Word, are in a dead faith which at first has the appearance of life.
18. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.	18. For at the end of the church in which Divine Truth has been manifested, a corrupted faith also is produced; and then, evil and falsity prevail together, and genuine charity is absent;
19. And this woman's child died in the night: because she overlaid it.	19. So that, in the general darkness that ensues, through the accumulation of evil, corrupted faith becomes a dead faith.
20. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.	20. Until at last, when judgment is about to take place, the perverted church is elevated as if it were the true church, and declares that a dead faith is living, while the true faith is regarded as dead, those who are in charity, without the knowledge of the truth, being in a state of natural good merely.
21. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning", behold it was not my son, which I did bear.	21. But at the coming of the Lord, when those who are in good are enlightened and elevated, while spiritual nourishment is given, it is perceived, in the dawning, that the faith which prevails is not a true faith.
22. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son and the living is my son. Thus they spake before the king.	22. Nevertheless this is denied by the perverted church, and reaffirmed by those in good; this state of the church in general and of individuals in particular being clearly manifested in the light of Divine Truth or of revelation.
23. Then said the king, The one saith. This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living.	23. From which it is plainly perceived, that the fallen church claims the possession of a living faith, ascribing a dead faith to others; but that, on the contrary, those in good can see the real truth—namely, that faith without charity is dead, while faith from charity is living.

24. And the king said, Fetch me a sword. And they brought a sword before the king.	24. And thus it appears, as if the dispute would be settled by argumentation; and this actually follows, with those who are in external perception only.
25. And the king said, Divide the living child in two, and give half to the one, and half to the other.	25. The result being that each party claims a share of living faith, by which faith itself is destroyed.
26. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, Oh my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it.	26. But those who are in charity, and in living faith from charity, are perceived to be in the sincere love of the truth, and in the desire to preserve it, and impart it to others; while those who are not, are willing to share with others in a dead faith.
27. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.	27. Therefore it is according to Divine Good and Divine Truth, that true faith is of charity, which alone can preserve faith, and which, with faith, constitutes the true church.
28. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement.	28. In consequence of this judgment of Divine Truth from Divine Good, the whole church in general, and each individual in particular, is reduced to order and obedience; and it is then perceived that wisdom is derived from love, and is the manifestation of love in the man of the church.

Proof References and Notes

1. Solomon making affinity with Pharaoh king of Egypt, denotes that celestial good, being established as the governing, principle of the mind, (flows freely into the natural man, 9274; Bruce, *Three Kings*, p. 430; and Solomon taking Pharaoh's daughter, denotes that celestial love is conjoined with the affection of sciences in the natural mind, 5406, 1162, 1895, 2362. Moreover concerning affinity, see 2508. 4450. To bring Pharaoh's daughter into the city of David, denotes that the doctrine of Divine Truth is cultivated through the affection of sciences, 402, 4763. Solomon building his own house, the house of the Lord, and the wall of Jerusalem, denotes the establishment of the spiritual, celestial, and natural degrees of the mind, Bruce, *Three Kings*, p. 459; 5023. And the wall *round about*, denotes that the natural degree is the receptacle and defence of superior things, 5531, 6299.

2. Only the people sacrificed in the high places, signifies that, in the meantime, worship from celestial good is comparatively imperfect, 922, 2722; and "no house built for the name of the Lord until those days," signifies that, as yet, Divine Truths are not arranged into such order, as to be fully receptive of Divine Good, 4390, 1488.

3. Solomon loving- the Lord, and walking in the statutes of David his father, denotes that the celestial man acts from Divine Good and Divine Truth in worship, ver. 1; 8420; and "only he

sacrificed and burnt incense in the high places," denotes that, nevertheless, this worship is qualified by comparatively imperfect states, ver. 2.

In the foregoing verses are described the states of the celestial man, which immediately follow the completion of the work of judgment treated of in the last chapter. We have seen, that by that work man is fully delivered by the separation of all inferior motives. It now therefore appears that there is free course for the influx of celestial love into the natural mind, and for the co-operation of that mind with the higher degrees; and this is represented by Solomon making affinity with Pharaoh king of Egypt. But the first verse not only states this specific operation; it also states a general law—namely, that all creation and all regeneration are effected *from* primates *by* ultimates, or through influx and correspondence. And then again, the second and third verses reveal the comparatively imperfect states of even regenerated men, or of the angels of the three heavens, especially in the beginning of their heavenly experiences, as well as describing, generally, the imperfect states of men in the commencement of a new church or dispensation on earth. Thus the Word, in its internal sense, contains degrees of Divine Truth, and is adapted not only to the angels of the three heavens, but also to men in the world.

4. Solomon going to Gibeon to sacrifice there, signifies a change of state into the celestial love of truth, 3356, 4431; for Gibeon, which means a *hill* or *cup* hence denotes the love of truth, and as being predicated of Solomon, the love of celestial truth, 795, 5120. That place being the great high place, signifies that celestial truth is inmost truth, 2227, 2722. And Solomon offering a thousand burnt offerings on that altar, signifies the full worship of the Lord in that state, 2375, 2805.

5. The Lord appearing to Solomon in Gibeon in a dream by night, denotes revelation from Divine Love, although somewhat obscure, and with the absence of conscious delight from good, 6000; and that this revelation *was* obscure and with the absence of conscious delight from good, is evident from the signification of *night* and a *dream* as denoting obscurity both as to truth and good, and also from the fact that Solomon was conscious of imperfection. God saying, denotes revelation by Divine Truth, 2001. And, "Ask what I shall give thee," denotes an earnest desire for further enlightenment, Luke xi. 9, 10; 5597, 10,548.

6. Solomon saying, denotes perception, 1791. "Thou hast shewed unto thy servant David my father," denotes Divine Love operating by Divine Truth, as appears from the signification of the Lord, and of David, 2001, 4763. David walking before the Lord in truth, in righteousness, and in uprightness of heart, denotes Divine Truth expressed in the actions, in the understanding, and in the heart, 8420, 9866. And the Lord shewing great kindness by giving to David a son to sit on his throne as it was that day, denotes a new state from the Divine Mercy, in which truth from good governs the mind, which state is permanent, 9274, 2838.

7. The Lord God making Solomon king instead of David, signifies that the state of good is certainly the effect of Divine Love united to Divine Truth, 2001, And, "I am but a little child, I know not how to go out or to come in," signifies that this new state is a state of innocence, which acknowledges that it has not the life of truth and good from itself, 430, 3994-

8. Solomon being in the midst of the people whom the Lord hath chosen, denotes that this innocence is the central principle, from which proceeds all truths which are Divine, 2940, 1259, 3900. And "a great people that cannot be numbered nor counted for multitude," signifies truths

which have power, and whose quality internally and externally is infinite and eternal, 2227, 10,217, 683, 8314.

9. Solomon asking the Lord for an understanding, or hearing, heart to judge the people, denotes an earnest desire for a clear knowledge of Divine Truth, with a view to obedience, which shall rule in the church, ver. 5; 2542, 8685. "That I may discern between good and evil," denotes that the member of the church may distinguish between good and evil, 7206, and as he does this, reject the evil and choose the good. And "who is able to judge this thy so great, or so weighty, people?" denotes that this can only be done by perception from the Lord, 8685, 5658. Of course, the question itself implies that only the Lord can enable man, by the light of Divine Truths, to distinguish between good and evil.

10. The speech pleasing the Lord that Solomon had asked this thing, denotes that it is in perfect agreement with Divine Love that the celestial man should desire truth according to his good, 1799, 5704, 5709. In this verse the original expression for "The speech pleased the Lord," may be more literally rendered, "The word was good in the eyes of the Lord," the term for *Lord* being *Adonai* (and not Jehovah) as denoting "the Divine power of good," 2921; and its equivalent Jehovah Sabaoth, or Jehovah of Hosts, is representative of the Divine Omnipotence, and implies here that the celestial man has power to govern himself *from* Divine Good *by* Divine Truth, 8361, 10,569.

11. *God* saying unto him, "Because thou hast asked this thing," denotes perception from Divine Truth, 1822, 2001. Solomon not asking long life, denotes that the celestial man desires truth rather than the perpetual enjoyment of life, as appears from the signification of "the thing" that Solomon asked, ver. 9, and from the signification of "*many days*," which is a more literal translation of the Hebrew words rendered long life, 4780, 6798, and also from the fact that, in these words, the natural enjoyment of life is contrasted with the spiritual enjoyment thereof. Solomon not asking riches for himself, denotes that the celestial man does not desire the glory of knowledge only, 1694. Solomon not asking the life of his enemies, denotes that the celestial man does not desire mere dominion over evil from self-love, 6365, 8282. And Solomon asking understanding to discern judgment, denotes that the celestial man desires the understanding of truth for the sake of good, 5733.

12. "Behold I have done according to thy words," signifies that it is according to Divine Order, 2618, 5264, which passages explain what is meant by the Lord *doing* anything; and that what he does is according to Divine Order is clear because he is Order Itself, 1919. "A wise and understanding heart," signifies that the celestial man is in good, and in truth thence derived, 9050, 5070. "There hath been none like thee before thee" signifies that celestial good is superior to all preparatory states, 775. And No kings like Solomon after him, signifies that the celestial state of life is superior to all succeeding and subordinate states, 880, 1096, 1672.

13. The Lord giving to Solomon what he had not asked- -namely, both riches and honour- denotes that the celestial man is endowed, from the Lord, with what he does not selfishly desire—that is, abundance of knowledges, and external dignity, Matt. v. 33; 6933-6938. And not any among the kings being like unto Solomon, denotes that good is superior to truth perpetually, 3704, 7133.

14. "If thou wilt walk in My ways to keep My statutes and My commandments," denotes that the celestial man is free externally and internally. This appears from the use of the word "if," and also

from 125, 126, 892, 1937; and it is said "externally and internally," because statutes relate to what is external, and commandments to what is internal, 3382. Solomon walking in the ways of the Lord as David did, denotes that the spiritual man also is free. This is plain from the fact that the life of David represents the spiritual state, and the life of Solomon the celestial state, chap. i. 13. And the days of Solomon being lengthened, denotes the perpetual preservation of the celestial state of good, 8898.

15. Solomon awaking and finding it a dream, denotes that the celestial man is aroused by an obscure perception which is granted to him, 3715, 3514. Solomon coming to Jerusalem, and standing before the ark of the Lord, signifies that there is, in consequence, a closer conjunction of goodness and truth, involving a recognition of inmost good, 8938, 3065, 9485, 665, 666. Solomon offering burnt offerings and peace offerings, and making a feast to all his servants, signifies the consecration of all affections both internal and external to the Lord, in a free state, and thus the full appropriation of good in the natural man, 923, 10,097, 3596, 2541.

At this point it will be well to review the series of truths set forth in the internal sense, from vers. 4 to 15 inclusive. In the first place, the celestial man, or the man of the church generally in his celestial state, when good has gained the dominion, and when, by the process of Judgment, evils and falsities internal and external are entirely rejected, comes naturally into a state in which he is capable of receiving further revelation. Good earnestly desires truth.

But while it is true that the perceptions of truth enjoyed by the regenerated man infinitely exceed those of him who is only in the course of regeneration, yet the novitiate angel has but obscure perception compared with what he will have in more advanced states. And this is the reason why the Lord appeared to Solomon in a dream. for a dream signifies obscure perception, as we have seen.

Another important point is, that whereas in his previous state, the man of the church had desired truth in order that thereby he might be led to good, now he desires it for the sake of doing good. He desires a wise and understanding heart in order that he may rightly judge, and thence rightly act. And that this desire for truth is the result of his new state of good, is shewn from the fact that it was on the occasion of Solomon's great sacrifice at Gibeon, that this desire for knowledge was manifested. We may be sure, too, that no sincere desire for good will be unanswered, although, at times, the contrary may appear to be the case. The Lord reveals Himself to the pure in heart, and *everyone* that asks shall receive.

And lastly we may observe, in this series, how good is made perfect by truths. Solomon worshipping at Gibeon, and then at Jerusalem describes two states of worship from good, the latter clear and the former obscure. Proceeding then with the explanation we shall next see the superiority of the judgment of truth from good.

16. Two women that were harlots coming to the king and standing before him, signify that the church of the Lord throughout the world, or the affections which constitute the church in each individual, are under the inspection of Divine Truth from Divine Good, and are perceived to be corrupted by evil and falsity, 252, 253, 4865, 5941, 5934, 5638.

The reason why the universal church is here represented by *two* women, who were harlots, is because the one represents the Jewish church, and the other the Gentile church, each of which is

corrupted by falsities and evils; or, speaking more generally, the one represents the internals of the church corrupted, and the other its externals. But see Bruce, *Three Kings*, p. 438.

17. The one woman saying, "Oh my lord," denotes those who are in good yet contaminated with falsity, ver. 16; 9167. Observe that only one of these women uses the expression "My lord." "I and this woman dwell in one house," signifies that those who are in good are disposed to perceive that the universal church is one by virtue of good or charity, 2708, 3720, 457, 2853. It is said that they who are in good are *disposed* to perceive, and not that they *do* perceive, that the universal church is one by virtue of good, because, from their obscurity as to truths, the good among the Gentiles, or in the external church, cannot always see even this grand general truth; and yet they are more disposed to perceive it than are those who have corrupted the church by interior falsities. The woman being delivered of a child in the house, signifies that faith in the Lord is derived from that charity, 3860, 2020, 32, 654, 724, 489. And the other woman being delivered of a child in the house, signifies that those who are in evil, and have corrupted the Word, are in a dead faith, which, at first, has the appearance of life, 724, 916.

18. It coming to pass on the third day, denotes that it happens at the end of the church, 2788. "After that I was delivered," denotes after Divine Truth had been manifested, 489. "This woman was delivered also," denotes that a corrupted faith also is produced, ver. 17. The two women being together in the house, denotes evil and falsity prevailing, as appears from the signification of the two women as denoting together the universal church corrupted by evils and falsities, ver. 16; 747. And "no stranger being present in the house," denotes that genuine charity is absent, 2049. In this passage strangers denote those who are out of the church and who are in charity, thus the Gentiles, but by the words "no stranger present," are meant that no *genuine* charity exists either in the external or internal of the church, when they are both corrupted.

19. The woman's child dying in the night, signifies that, in the general darkness at the end of the church, corrupted faith becomes a dead faith, 2908, 2323; and that the woman overlaying the child, signifies that a corrupted faith becomes dead by the accumulation of evils, is evident from the signification of this woman, ver. 17; and from the consideration that the child died from suffocation, this corresponding to the destruction of truth by evils and the falsities hence derived, 3310, 10,248.

20. Midnight denotes the period or state when judgment is about to take place, 2353, 7776. The woman arising and exchanging the children while the other slept, denotes that the perverted church is elevated as if it were the true church, 2401; T.C.R. 754, 759; 1838, 4638.

21. The woman arising in the morning denotes the coming of the Lord, when those who are in good are enlightened and elevated, 3158, 2405. To give the child suck, denotes to impart spiritual nourishment, (1740. And the woman discovering, in the morning, that the dead child was not hers, denotes that it is perceived, in the dawning, that although a dead faith prevails, it is not the true faith, H.H. 1, T.C.R. 764.

22. The other woman saying, "Nay; but the living is my son, and the dead is thy son," signifies that the real truth is denied by the perverted church, ver. 17; 7688; and the former saying, "No; but the dead is thy son, and the living is my son," signifies that the real truth is reaffirmed by those in good, ver. 17; 7178, 8349; and their speaking thus before the king, signifies that the state of the church is clearly manifested in the light of Divine Truth or of revelation, 10,290, 2015.

23. The king repeating what the two women had said, signifies that it is plainly perceived that the fallen church claims the possession of a living faith, ascribing a dead faith to others; but that, on the contrary, those in good can see the real truth—namely, that faith without charity is dead, while faith from charity is living. This appears from the signification of the two women, vers. 16, 17; and of the king, ver. 22, see also 2454, 5351.

24. The king saying, "Fetch me a sword," and a sword being brought, denotes that it appears as if the truth should be settled by argumentation, and that this actually follows with those who are in external perception only, 8653, 6764, 6765, 9278. It is evident that the more external man is, the more he imagines, or the more it appears to him, that the truth is to be discerned by mere argumentation; while, on the contrary, the more internal he becomes the more he sees truth in its own light without argumentation.

25. The king saying, "Divide the living child in two, and give half to one. and half to the other," signifies that each party claims a share of living faith, by which faith itself is destroyed, This is evident from the willingness of the one woman to have the child divided, ver. 26, and also from 4424.

26. The woman whose the living child was speaking unto the king, denotes the perception of those who are in charity, and in faith from charity, ver. 17; 1822. Her bowels yearning upon her son, and her saying, "Oh my lord, give her the living child, and in no wise slay it," denotes that those who are in charity are in the sincere love of the truth, and in the desire to preserve it and impart it to others, 1803, 2921, 4956, And the other woman saying, "It shall be neither mine nor thine, divide it," denotes that those who are not in charity are willing to share with others in a dead faith, 916, 3870.

27. The king answering and saying, signifies that it is according to Divine Good and Divine Truth. This appears from the signification of Solomon, chap. i. 13, and from the signification of a king, 1672; also from the signification of answering and saying, 6943. And "Give her the living child, and in no wise slay it: she is the mother thereof," signifies that true faith is of charity, which alone can preserve faith, and which, with faith, constitutes the true church. All this is manifest from the signification of this woman, ver. 17; of the living child, ver. 17; and of not slaying the child as denoting to preserve the true faith, 4727, 3310.

28. All Israel hearing of the judgment that the king had judged, denotes that the whole church in general, or each individual in particular, is reduced to order and obedience, 3654, 9311; and fearing the king and seeing that the wisdom of God was upon him to do judgment, denotes that wisdom is derived from love, and is the manifestation of love in the man of the church, 2826, III.; chap. i. 13; 5070. 5068.

1 KINGS IV

1. And king Solomon was king over all Israel.	1. Thus celestial love rules in the universal church.
2. And these were the princes which he had; Azariah the son of Zadok, the priest;	2. And the primary truths, which govern the internal man, or the internal of the church, are the following—inmost Divine Truth, proceeding from and ministering unto Divine Good;
3. Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahi-lud, the recorder;	3. Interior intellectual truth and its good, derived from Divine Truth, the whole three in mostly confirming good; intermediate Divine Truth, from Divine Good, the faculty of judging from inmost perception, and of recording from the Rational, thus the interior memory;
4. And Benaiah the son of Jehoiada was over the host; and Zadok and Abiathar were priests;	4. And Divine Truth Rational derived from knowledges, regulating subordinate truths, which resist evil and protect good; accompanied by its good internal and external.
5. And Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was priest, and the king's friend;	5. Also the intermediate between the rational and the natural, derived from Divine Truth which teaches, the interior good of the Natural from the same source, having conjunction with Divine Truth;
6. And Ahishat was over the household; and Adoniram the son of Abda was over the levy.	6. The exterior good of the Natural ministering, and the exterior truth thereof serving, and providing external means, thus the exterior memory.
7. And Solomon had twelve officers over ail Israel, which provided victuals for the king and his household: each man had to make provision for a month in the year.	7. But the universal external mediums for the support of the celestial and spiritual man according to the state of his faith, are the truths of the Word received into the memory and understanding.
8. And these are their names: Ben-hur, in the hill country of Ephraim:	8. And the quality of these is as follows:—Inmost truth of the celestial degree proceeding from Divine Love;
9. Ben-deker, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:	9. Celestial internal truths thence derived, of the second order, according to the state of good as being external, exterior, interior, and internal respectively;
10. Ben-hesedin Arubboth; to him pertained Socoh, and all the land of Hephher:	10. Celestial interior truths of the third order internal and external;

11. Ben-abinadab, in all the height of Dor; he had Taphath the daughter of Solomon to wife:	11. Celestial external truths of the fourth order, or ultimate celestial life, wherein is the heavenly marriage of good and truth celestial;
12. Baana the son of Ahilud, in Taanach and Megiddo, and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean to Abel-me-holah, as far as beyond Jokmeam.	12. Spiritual truths of the first order, derived from charity, teaching and leading to good, which is the good of truth, peculiar to the spiritual church, and involving states of conflict and states of rest, even to the confirmation of truth by the spiritual man;
13. Ben-geber, in Ramoth-gilead; to him <i>pertained</i> the towns of Jair the son of Manasseh, which are in Gilead; <i>even</i> to him <i>pertained</i> the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:	13. Spiritual truths of the second order, grounded in interior spiritual good, or truths from the interior good of the spiritual church, and controlling the more remote good of the natural man, even the doctrine of natural truth and good combating therein, and defending interior things.
14. Ahinadab the son of Iddo, in Mahanaim:	14. Spiritual truths of the third order, the power of celestial good and spiritual truth in resisting evil;
15. Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon to wife:	15. Spiritual truths of the fourth order, or ultimate spiritual truths struggling against evil, resulting in the heavenly marriage of truth and good spiritual;
16. Baanatheson of Hushai, in Asher and Bealoth:	16. Natural truths of the first order, controlling eager natural affection involving natural delights and intelligence;
17. Jehoshaphat the son of Paruah, in Issachar:	17. Natural truths of the second order, judging and flourishing in the hope of recompense;
18. Shimei the son of Ela, in Benjamin:	18. Natural truths of the third order, the natural love of fame, and scientific truth, for the cultivation of spiritual truth; and
19. Geber the son of Uri, in the land of Gilead, the country of Sihon king of the Amprites and of Og king of Bashan; and <i>he was</i> the only officer which was in the land.	19. Ultimate natural truths derived from interior truths and united with ultimate delight, possessing dominion over the evils and falsities of the natural man, and exercising dominion from the Lord alone.
20. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry.	20. Thus the celestial and spiritual kingdoms of the Lord are universally and particularly governed, appropriating good and truth internally, and enjoying all natural delight.

21. And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt; they brought presents, and served Solomon all the days of his life.	21. And the extension of the kingdom of the Lord Jesus Christ (who, in the supreme sense, is Solomon) in His glorified Human, is the government of Divine Love in ultimates, as to celestial and spiritual and natural things, causing the acknowledgment that all good is from Him, and that His kingdom is eternal.
22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal;	22. Also the Lord supplies the inhabitants of His kingdom with internal and external celestial good in fulness, according to the particular need of each.
23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and gazelles, and roebucks, and fatted fowl.	23. With renewed natural affections internal and external, and with charity in all fulness; besides pleasures in their threefold orders, and intellectual things filled with delights.
24. For he had dominion over all <i>the region</i> - on this side the River, from Tiphseh even to Gaza, over all the kings on this side the River: and he had peace on all sides round about him.	24. For the government of Divine Love, in the perfected man of the celestial church or state, embraces the whole region of the mind including all things of love and all things of faith; and he is in a state of perpetual peace.
25. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.	25. And consequently the celestial and spiritual powers are in eternal security, and every man of the celestial and spiritual heavens enjoys his own peculiar life, both as to spiritual and natural-spiritual things, whether he belong to the ultimate heaven, which is in the affirmation and acknowledgment of Divine Truths, or to the inmost heaven which is established in inmost truths.
26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.	26. Moreover, celestial love is endowed with intellectual powers, for the perception of truth in doctrines, in all their fulness, as the result of victories in temptation; and also with complete fulness of voluntary powers directing these.
27. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they let nothing be lacking.	27. And thus the external powers draw from the Word support for celestial life, and its subordinates, according to the states of each, nor is there any deficiency.
28. Barley also and straw for the horses and swift steeds brought they unto the place where <i>the officers</i> were, every man according to his charge.	28. For the intellectual powers have appropriate truths, internal and external, and these are supplied to everyone according to his state and function.

29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.	29. So that the celestial man has from the Divine all wisdom and all understanding with universal charity in indefinite abundance.
30. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.	30. And this wisdom is superior to all the wisdom of those who are in the good of faith, and of those who are in natural science,
31. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol. and Darda, the sons of Mahol: and his fame was in all the nations round about.	31. Being in its origin. Divine, and thus superior to all human wisdom, even though it be the wisdom of natural affection, or of natural intelligence, arising from the agreement of feeling, thought, and action, spontaneously, and the sphere of celestial and Divine Love extends itself in every direction.
32. And he spake three thousand proverbs: and his songs were a thousand and five.	32. For from this wisdom proceeds all Divine Truths, and also all human affections in harmony with Divine Truths,
33. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.	33. Because it enjoys celestial perception, or the power of discerning truth without reasoning, including a perception of inmost celestial and spiritual truths, as well as those which are most external; and it discerns also the quality of all affections, whether of good and truth internal or of good and truth external.
34. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.	34. And all truths have relation to this wisdom, and acknowledge it, even though they be truths of the external church, which teach and require simple obedience.

Proof References and Notes

1. King Solomon being king over all Israel, denotes that Celestial love rules in the universal church. This is evident from the signification of king Solomon, chap. i. 13; and of all Israel as including the whole of the twelve tribes, 3654, 575, 577.

2. The princes that Solomon had, denote primary truths which govern the internal man, or the internal of the church, 5044; and that these primary truths govern the internal of man or of the church is clear from their being called primary, as well as from the explanation in the whole of the number referred to, but see Bruce, *Three Kings*, p. 442. Azariah, the son of Zadok the priest, signifies inmost Divine Truth proceeding from, and ministering unto Divine Good, as appears first from the meaning of the name, as being *the help of the Lord* or *one who hears the Lord*, 8652, 3507; secondly, from his being the *son* of Zadok, chap. i. 8; 2066; and thirdly, because he stands in the first place after Solomon himself, or in the second place, if we consider Solomon, who represents celestial good, to be first. At any rate, by so doing, we have exactly *twelve* primary

principles from the Lord governing the internal man, as we have, further on, *twelve* officers governing the external man; and because this first primary ministers immediately to Divine Good in regard to the Lord, or to celestial good in regard to man, and is their expression, therefore Azariah is called priest also, 2015, 1728.

3. "Elihoreph and Ahijah, the sons of Shisha, scribes," denote Interior intellectual truth and its good, derived from Divine Truth, the whole three inmostly confirming good. This may be seen, first, from the meaning of the names; for Elihoreph means *the God of youth*, and Ahijah, *the brother of the lord*, whence, by correspondence, the former signifies truth, 2921, and the latter good, 3815: secondly, that these two represent *intellectual* truth and its good derived from Divine Truth, appears from the series, for the two follow in order after Solomon and Azariah, the whole four completing the inmost degree of the mind, or its internal good and truth and its external truth and good; and that intellectual truth and good are next in order to Divine Truth and Good, or, with respect to man, celestial truth and good, may be seen from 1475, 1495, 1496; and thirdly, that all three that is, celestial truth, intellectual truth, and its good, confirm Divine Good—appears from the facts that celestial truth is the expression of celestial good, and that Elihoreph and Ahijah were scribes, 9386. "Jehoshaphat, the son of Ahilud the recorder," denotes intermediate Divine Truth from Divine Good, the faculty of judging from inmost perception, and of recording from the Rational, and thus the interior memory. This is proved from the meaning of the word Jehoshaphat, which is *the judgment of the Lord*, and of Ahilud, which is, *a brother born*, since it is truth which judges, and good from which truth is derived, 2372, 2258, 2360; and that this truth also has the power of recording from the Rational is evident from Jehoshaphat being the recorder, and thus representing the interior memory, see article "Recorder" in Kitto's Encyclopedia, and also 1900, 2470, 2471, 8620. The reason why it is said *intermediate* Divine Truth, is because this prince commences the middle degree of the mind, 6435. In fact, he denotes the interior rational faculty, its Benaiah does the exterior, the two priests representing respectively, the good appertaining to each. But in order to see the exact position of the two memories, consult also 4038, only observing that there the mind is differently divided, the term "Rational" evidently covering the whole interior man, including the degrees called spiritual and celestial of this chapter.

4. Benaiah the son of Jehoiada being over the host, signifies Divine Truth rational derived from knowledges, regulating subordinate truths, which resist evil and protect good, chap. i. 8, 32. We have before seen that Benaiah represents, in one case, Divine Truth from Divine Good, and in another, the natural degree of the mind, and here we see him combining both representations; for according to the series, he here denotes the exterior Rational, as Jehoshaphat does the interior, while, at the same time, as captain of the army, he stands as rational truth controlling subordinate truths in the Natural, which subordinate truths are a defence against evil and a protection to good. But with regard to variations in the meaning of the same term under different circumstances, see 3939, 2324. Zadok and Abiathar being priests, signifies the good internal and external of the entire Rational, chap. i. 7, 8; ii. 26. From chap. i. 38, we learn that Zadok the priest represents celestial good; but here, according to the series, he denotes good in an inferior degree; and thus Jehoshaphat and Zadok represent the interior rational truth and good, and Benaiah and Abiathar the exterior rational truth and good of the spiritual degree of the mind.

5. Azariah the son of Nathan being over the officers, denotes the intermediate between the Rational and the Natural, derived from Divine Truth which teaches. This appears from the

position in the series occupied by this prince, and from his being set over the officers afterwards spoken of. It is to be observed that the interior truth of the rational or spiritual degree, is the intermediate between the inmost or celestial degree and the spiritual; and that the interior truth of the Natural is the intermediate between the Spiritual and the Natural. Hence this Azariah is the son of Naihan, who, as a prophet, denotes Divine Truth teaching, 2534. Concerning intermediates, see 4585, 5411, 5922, 6435. Zabud the son of Naihan being priest and the king's friend, denotes the interior good of the Natural derived from Divine Truth, and having conjunction therewith. This appears from the meaning of the name Zabud, which is *bestowed*, for this natural good is the gift of the Lord, by means of Divine Truth; and also from Zabud being a priest and the king's friend, priest denoting good, 1728; and, since friendship is conjunction by love, and a king denotes truth, therefore the conjunction of this good with truth is signified by this friendship. Observe that the term *priest* occurs in connection with each degree of the mind in this series, because the whole of it has particular relation to the will, as the following series has to the understanding.

6. Ahishar being over the household, denotes the exterior good of the Natural ministering. This is evident from the meaning of the name, which is *the brother of the prince*, brother corresponding to good, and house or household also corresponding to good, 2233. That it is the exterior good of the Natural, is evident from the series; and that this good ministers to higher good, may be seen, 3293, 3167; A.R. 128. Adoniram the son of Abda being over the levy, denotes the exterior truth of the Natural, serving and providing external means, and thus the exterior memory. This is proved from the meaning of the words Adoniram and Abda, the former being *lord of the height*, and the latter *a servant*, and also from the series, these two princes being the last, 2921, 2541. And that Adoniram also represents the exterior memory, appears from the position he occupies in the series, and from his being over the levy, 6394, 4038, 1900, 2471, 4588.

7. Solomon having twelve officers over all Israel, which provided victuals for the king and his household, denotes the universal external mediums for the support of the celestial and spiritual man, 2089, 10,792, 680, 3114. And each man making provision for a month in the year, denotes according to the state of his faith, 3814, 2441.

8. "These are their names," denotes the qualities of the intellectual powers, 144, 145; and that by Ben-hur in the hill country of Ephraim is denoted inmost truth of the celestial degree proceeding from Divine Love, appears first from his being the head of the series; secondly from the meaning of the name Ben-bur, which is the son of liberty, or whiteness, son corresponding to truth, 489, and whiteness also corresponding to truth, 3993; John viii. 36; and thirdly from the signification of Mount Ephraim, 1574, 3923, and of mountain or hill country and Ephraim separately, 795, 6222, 6296. But it is to be observed that the reason why Ephraim commences the series, although *celestial* truths are first spoken of, is because the whole of it relates to the understanding or intellect as the former did to the will, Ephraim specifically representing intellectual truth as the numbers referred to show. It is to be remembered that, in any series involving the signification of the tribes of Israel, that tribe which commences rules throughout, A.R. 349.

9. Ben-deker in Makaz and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan, denote celestial internal truths hence derived, of the second order, according to the state of good, as being external, exterior, interior, and internal. This is inferred from the fact that the territory assigned to Ben-deker was "the western part of the hill country of Judah," Kitto, article "Deker"; 3654. It is

also concluded from the meaning and correspondence of the names, Makaz meaning *end*; Shaalbim, *the city of foxes*; Beth-shemesh, *the house of the sun*; and Elon-beth-hanan, *the oak of the house of kindness*, thus correspondentially what is external, exterior, interior, and internal, 2973, 5077, 45, 46; Matt. xiii. 20; 2559, 2441, 1442, 1616, 10,577. Besides which, it may here be added that the name Deker means *one who pierces or thrusts through with the sword*, and thus, in the best sense, denotes truth which penetrates and destroys falsities, as in the opposite sense it denotes internal truth destroyed by falsities, 4503.

10. Ben-hesed being in Arubboth, Socoh, and the land of Hephher, signifies celestial interior truths of the third order, internal and external, the reason why Ben-hesed represents celestial truths is because his territory was in Judah, 3654, and because *hesed* means *mercy* and *kindness*, and it is said internal and external because Socoh means *tents*, and Hephher means one who investigates, the former therefore corresponding to what is of the will, and the latter to what is of the understanding, 414, 6125. It may be added also that Arubboth means *plots*—that is, divisions or parcels of land; and as place corresponds to state, 2837, 3686, therefore by all the places named in this series states are signified, and each particular place denotes some particular state. But what the state or its quality is, cannot be known in all cases; yet, as states differ, being more or less interior or exterior, this may be noted, without presuming on exact knowledge such as can belong only to the angels, who perceive the internal sense apart from the obscurity of the literal sense. Generally, however, it may be clearly seen that celestial, spiritual, and natural truths, in their order, are represented by the twelve officers, and that the territories assigned to each, denote the varying states as to love and faith, in the first place of the perfect celestial man in heaven, and in the second, of the man of the church, each of which states has provided for it appropriate nourishment. And thus we see how we are taught from the Holy Word itself, that the angels pass through such variations of state, and, of course, are made more and more perfect by such experiences.

11. Ben-abinadab in all the height or region of Dor denotes, celestial external truths of the fourth order, or ultimate celestial life. Ben-abinadab means *the son of my father the prince*, and therefore, by correspondence, truth from good as a primary principle, 2803, 2089; and Dor means *generation* or *habitation*, and thus again, by correspondence, good, 5160, 2268. But the quality of this good is further indicated, because Dor was in the territory allotted to *Asher*, and assigned to *Manasseh*, and therefore it is properly described as celestial external, 3938, 6275; A.R. 353, 35;. But Ben-abinadab having Taphath the daughter of Solomon to wife, denotes the heavenly marriage of good and truth celestial, 2728, 2729, 3952. From the last reference it is evident that since Ben-abinadab represents celestial truth of the fourth order, Taphath the daughter of Solomon represents the affection of *spiritual good* or *charity*; and thus we see, too, that the second clause of this verse describes the conjunction of the celestial and spiritual heavens; and the reason why spiritual good, or charity is represented by *Taphath* the daughter of *Solomon*, is because *Taphath* means *little girl*, littleness corresponding to humility, 3994, and charity is derived from love to the Lord, 2227, while Solomon denotes celestial good, chap. i. 13, and daughter denotes affection, 489-491.

12. Banna the son of Ahilud in Taanach, denotes spiritual truths of the first order, derived from charity, teaching and leading to good which is the good of truth peculiar to the spiritual church. This is shown first from the meaning and correspondence of the names. Baana means *in the answer, in the affliction*, indicating spiritually the perception of truth, 5472, and the anxiety or

temptation that follows it, 1846, 1937, 3864; Ahilud means *a brother born*, and therefore, by correspondence, charity, 367; and thus Baana the son of Ahilud, denotes faith from charity. And Taanach means *one who humbles thee*, or *one who answers thee*, or *one who afflicts thee*, thus correspondentially involving the same things as Baana. Secondly, the signification of Baana is shown from the territory allotted to him, for this was in the tribe of Manasseh on the western side of Jordan, 6238, thus in that portion of the country, which represented the spiritual church as distinguished from the celestial church represented by Judah, see also A.R. 355. "In Megiddo and all Beth-shean," signifies involving states of conflict and states of rest. This appears from the meaning of Megiddo, which is *that declares*, or *his precious fruit*, or *that spoils*, and of Beth-shean which is *the house of rest*, 2682, 3608, 7690, 6920, and see also A.R. 707; 8370, 4572. And "which is beside Zarethan beneath Jezreel from Beth-shean to Abel-meholah as far as beyond Jokmeam," denotes even to the confirmation of truth by the spiritual man. Beth-shean being beside Zarethan beneath Jezreel describes, spiritually, the quality of the state of rest—namely, that it is both external and internal, because the former place was near the river Jordan, 1585, 4255, and the latter signifies what is of the spiritual church, 3580; 1 Kings xxii.; and the words "from Beth-shean to Abel-meholah, as far as beyond Jokmeam," denote the extension of spiritual states, which is from the acquisition of knowledges, through states of temptation to the confirmation of spiritual truths. This is shewn from the position of Beth-shean, Abel-meholah, and Jokmeam (or rather Jokneam, Kitto, article "Jokneam") as describing the whole extent of the territory of Baana, and from the meaning of the names, Abel-meholah meaning *the mounting of sickness*, thus, spiritually, a state of temptations, and Jokmeam, *possessed of the people*, thus, spiritually, a state of the confirmation of truth, 6539, 4453, 1259, 6574.

13. Ben-geber being in Ramoth-gilead, and controlling the towns of Jair the son of Manasseh which are in Gilead, signifies spiritual truths of the second order grounded in interior spiritual good, or truths from the interior good of the spiritual church. The reason why it is said truths grounded in interior spiritual good, is because Geber means *man*, *husband*, *hero*, and correspondentially truths, 915; Jair means *one who is enlightened*, and thus also truths, 3195; and Manasseh denotes good as has been already shown; and that here it is interior spiritual good, follows from the series, and also from the position of this district with regard to that of Baana, it being on the eastern side of the Jordan. Gilead denotes exterior good, 4747, 4748; and this good represented by the district of Ben-geber is exterior to the good represented by the district of Baana, but it is called interior with regard to the goods which follow. "To him pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars," signifies the controlling of the more remote good of the natural man, even the doctrine of natural truth and good combating therein, and defending interior things. Argob means *a turf of earth*, or *a fat land*, or *the curse of the well*, and thus spiritually, natural good, or that good perverted and corrupted, which falsifies the truth of the Word, 913, 245, 2702, 1688. Bashan means *in the tooth*, *in the ivory*, *in the change*, *in the steep*, and all these things, correspondentially, have reference to the natural mind, 4424, 6188, 4136, 147, 150, and with regard to Bashan see 3923; and further that threescore cities with walls and brazen bars, denote the doctrine of good and truth combating, appears from the signification of the number sixty as denoting combat, 3306, 8494, 2268; and also that these truths or doctrines defend interior things, is plain from the signification of walls and bars, 6419, and of brass, 425.

14. Abinadab the son of Iddo being in Mahanaim, denotes spiritual truths of the third order, the power of celestial good and spiritual truth resisting evil. Abinadab means the *father of*

willingness, or my father is a prince, and thus spiritually what has relation to charity derived from primary truths, or otherwise the will of good in truth, 5581, 1482, 2089, 863; Iddo means *his hand, his praise, his witness, or his ornament*, and thus, by correspondence, the power, the delight, the evidence, and the beauty of truth, 878; A.R. 809; 4197, 10,536; and Mahanaim means *two camps*, and thus truth resisting evil, 8130, 8131, 4237. It is said spiritual truths of the third order according to the series, and also according to the position of the place named. Mahanaim was between Ramoth-gilead and Bashan, and therefore represented a spiritual state nearer to the natural degree, in fact the exterior good of the spiritual degree, which receives illustration from the higher degrees, 4236.

15. Ahimaaz being in Naphtali, denotes spiritual truths of the fourth order, or ultimate spiritual truths struggling against evil. Ahimaaz means *the brother of the counsellor*, and thus goodness and truth, 2360, 1555; and Naphtali was named from struggling, thus representing conflicts against evil, 3927; and the situation of the tribe of Naphtali was farther north than the districts hitherto named, but on the western side of the river Jordan. Hence it denotes the ultimate of the spiritual degree and also one of the mediums or means of regeneration, and thus of the conjunction of the spiritual with the natural man, 3928, 6413. Ahimaaz taking Basemath the daughter of Solomon to wife, denotes the heavenly marriage of spiritual truth and good, 2728, 2729, 3952. From the last reference it is evident that since Ahimaaz represents spiritual truth of the fourth order, Basemath the daughter of Solomon represents *natural good*, and thus we also see that the second clause of this verse describes the conjunction of the spiritual and natural or ultimate heavens; and the reason why natural good is represented by *Rasemath* the daughter of *Solomon*, is because Basemath means *perfumed*, and perfumes correspond to perception, and a delightful and sweet perfume to grateful perception—that is, in this case, of spiritual truth by natural good, 9474; and natural good as well as charity is derived from love to the Lord, or the celestial love which Solomon represents, 9812. It may be observed here also, that both the officers who married daughters of Solomon were set over territory which represents the means or mediums of conjunction between what is internal and what is external, for the district of the first was in Asher (though assigned to Manasseh), 3939, and that of the second was in Naphtali, 3928. Such is the exactitude with which the Word in the letter is the receptacle of the spiritual sense.

16. Baana the son of Hushai being in Asher and Bealoth, signifies natural truths of the first order, controlling eager natural affection and intelligence. Baana, here as before, ver. 12, denotes the perception of truth and the temptation that follows, but of the natural degree, and consequently more obscure, and hence he is called the son of Hushai, which means *their haste*, their *sensuality*, their *silence*, and therefore, spiritually, the imperfection of natural compared with spiritual affection, 5766, 7695, 10,236; A.R. 389. In the case of the natural man, however, silence corresponds to his inability to perceive and utter truths, because, as speaking denotes perception, 1791, and the tongue corresponds to the affection of thinking and producing what is thought, 4795, therefore silence corresponds to the inability to do this, 6988. Asher denotes affection, see 3939, from which passage may also be seen the appropriateness of Baana holding the district of Asher; and that Aloth denotes intelligence, is concluded from the series, and also because the Hebrew word appears to be derived from a root signifying what is high or elevated, showing that the natural understanding can be elevated above the will so as to perceive truths.

17. Jehoshaphat the son of Paruah being in Issachar, denotes natural truths of the second order judging and flourishing in the hope of recompense. This appears from the meaning of the name Jehoshaphat, which is *the judgment of the Lord*; of Paruah which means *flourishing*; and from the representation of Issachar, 6388. As this verse describes the nourishment of the natural man regenerated, understand, however, the hope of recompense in the best sense, 3816.

18. Shimei the son of Elai being in Benjamin, denotes natural truths of the third order, the natural love of fame and scientific truth, for the cultivation of spiritual truth. The reason is, first, because Shimei means *my reputation, my fame*, also *one who hears and obeys*, consequently the natural love of fame combined with obedience to truth, and Elai means *oak*, an *oath*, a *curse*, an *imprecation*, and thus scientific truth, 7818-7821, 1443, 2843. And secondly, that spiritual truth is represented by Benjamin, 4592, 5600; A.R. 361, As Benjamin represents a medium, so here he denotes specifically the truth of doctrine which conjoins the internal of the natural degree with the external thereof; and thus he denotes spiritual truth as it appears in the natural mind, 9215, 9216.

19. Geber the son of Uri being "in the land of Gilead, signifies ultimate natural truths derived from interior truths. This appears from the meaning and correspondence of the names Geber and Uri, the former meaning *man, husband, hero*, and therefore denoting truths, 915, and the latter *my light, my fire*, and therefore denoting truths more interior, 9383; and also from the signification of Gilead, 4117. "The country of Sihon king of the Amorites and of Og the king of Bashan," denotes the possession of dominion over the evils and falsities of the merely natural man. Sihon means *rooting out*, or *a conclusion*, thus spiritually denoting the destruction of truths by falsities, and the confirmation of evil, 5207, 4729; an Amorite means *a rebel*, and thus evil, 1857; Og means *a cake*, and therefore spiritually, in a good sense, charity, and in the opposite sense, the love of the world, because this love is opposed to charity, as selfishness is to love to the Lord, 7978, 9993; and Bashan means *in the tooth in the ivory, in the change, in the sleep*, and is explained in verse 13; from all which it is plain that Geber having the country of Sihon and Og signifies that ultimate truth, possesses dominion over evils and falsities in the natural man. Moreover, that evil and falsity have their origin in the natural man is plain from D.L.W. 270. And "He was the only officer in the land," signifies that dominion over evil is from the Lord alone. This is said of the fully regenerated natural man, who perceives that it is true, while at the same time he acts altogether *as from himself*, 139, 551, 1285.

20. Judah and Israel being many as the sand which is by the sea in multitude, signifies that thus the celestial and spiritual kingdoms of the Lord are. universally and particularly governed, 3634, 6654, 3849, 2850. It is said universally and particularly *governed*, because this verse is a conclusion from what precedes. It must not be supposed, however, from the account of the princes and officers of Solomon, that the Lord governs the heavens in the same way as an ordinary king, by subordinate officials, because His government is universal and particular at the same time; and He Himself is present and governs in the life of an individual angel, just as fully as He is present and governs in the life of the whole heaven, 5288, 5290, 6482. And that eating, and drinking, and making merry signify the appropriation of good and truth internally and externally and the enjoyment of all natural delight is proved from the correspondence of the terms, 3168, 3513; A.E. 379.

21. Solomon ruling over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt, denotes the extension of the kingdom of the Lord Jesus Christ (who in the supreme sense is Solomon) in His glorified Human nature, by the government of Divine Love in ultimates as to celestial, spiritual, and natural things, 9341, 9340; chap. i. 13. It is said, as to celestial, spiritual, and natural things, because these are included in the expression "all kingdoms." Their bringing presents to Solomon, denotes the acknowledgment that all good is from the Lord, 5619, 9293. And their serving Solomon all the days of his life, denotes that the Lord's kingdom is eternal, as appears from the representation of Solomon, and from what is said in 5070.

22. Solomon's provision for one day being thirty measures of fine flour, and threescore measures of meal, signifies internal and external celestial good in fulness, according to the particular need of each, 2177; see also the distinctive meaning of the two Hebrew words translated fine flour and meal; and for the meaning of the numbers thirty and sixty, 9082, 5335. And the reason why it is said "according to the particular need of each," is because the provision was given or made day by day, 7133, 2493.

23. "Ten fat oxen, and twenty oxen out of the pastures," denote renewed natural affections internal and external, 2179, 10,029, 1988, 2905, 6078. Hence *fat oxen*, and *oxen out of the pastures* denote, respectively, what is internal and external. "A hundred sheep," denotes charity in all fulness, 4169, 1988. "Harts, gazelles, and roebucks," denote pleasures in their threefold order, 6413, 2165. In the last reference we have, instead of harts, gazelles, and roebucks, the terms *stag*, *she-goat*, and *deer*, in the translation of the Rev. John Clowes, answering to the Latin words "cervum, et capream, et damam," and considering the investigations of learned writers on the precise meaning of the corresponding Hebrew words, it is by no means certain as to what particular species of deer each word indicated; and when we turn to the Latin, we find that *cervus* means a *hart* or *stag*; *caprea*, a *roe* or *deer* or *gazelle*; and *damna*, a *follow deer*, a *buck* or *doe*, and also a *wild goat*, lint although it may be interesting, it is not, in this case, necessary to know the exact species of the animals mentioned. It is sufficient to know that they were all a kind of deer, and that they here evidently represent natural affections of a more external kind than those denoted by oxen. Hence we say "pleasures;" and that they are in threefold order, may be legitimately inferred from the fact that, at any rate, they were *different* species of deer. But by fatted fowls are denoted, intellectual things filled with delights, 8431, 10,029.

24. Solomon having dominion over all the region on this side of the River from Tiphshah even to Gaza, over all the kings on this side the River, and peace on all sides round about him, signifies that the government of Divine Love in the perfect man of the celestial church, or state, embraces the whole region of the mind, including all things of love, and all things of faith, and perpetual peace. This is evident from the representation of Solomon, chap. i. 13; from the representation of the land of Canaan over which Solomon reigned, 3705; from the signification of the *region* and the *kings* as denoting respectively love and faith, 683, 4691; from the signification of the River, or the Euphrates, and thence of Tiphshah on its western bank, 1585, 4116; of Gaza, 1207, 1210, 1211; and lastly from the signification of peace, 92, 93, 5662.

25. Judah and Israel dwelling safely, as described, signifies that the celestial and spiritual powers are in eternal security, every man in the celestial and spiritual heavens enjoying his own peculiar life both as to spiritual and spiritual-natural things, whether he belong either to the ultimate

heaven which is in the affirmation of truth, or to the inmost heaven which is established in inmost truths. This appears from the signification of Judah and Israel, 3654; of the vine and the fig tree, 217; of dwelling safely, 10,160; of Dan, 3923; of Beer-sheba, 2723; and of "all the days of Solomon," as denoting what is eternal, because by Solomon, in the supreme sense, is meant the Lord.

26. Solomon having forty thousand stalls of horses for his chariots and twelve thousand horsemen, denotes that celestial love is endowed with intellectual powers for the perception of truth in doctrines, in all fulness, as the result of victories in temptation; and also with complete fulness of voluntary powers directing these. This is proved from the signification of Solomon just referred to; of horses, 6125; of chariots, 5321; of a thousand, 2575; of forty, 730; of twelve, 7973; and of horsemen, 2761. It is said intellectual powers for the *perception* of truth to distinguish the state of the celestial man, who sees truth from good, from that of the spiritual man, who by means of truth enters into good. This verse teaches that the regenerated man perceives a thousand particulars of truth, where the man who is only in the process of regeneration can see but a few general principles.

27. The officers providing victuals for King Solomon, and all that came unto King Solomon's table, every man in his month, and nothing being lacking, denotes that the external powers draw from the Word, support for celestial life and its subordinates, according to the state of each, so that there is no deficiency. See the explanation of verse 7, according to the references there given. And that the officers let nothing be lacking plainly indicates that there is no deficiency, 5276.

28. Barley and straw being brought for the horses and swift steeds, unto the place where the officers were, every man according to his charge, signifies that the intellectual powers have support internal and external appropriate; and that this is supplied to everyone according to his state and function. This is demonstrated from the signification of horses and swift steeds, 6125, 5741; of barley, 7602; of straw, 3114; of place, 2625; and of the officers, ver. 7.

29. God giving Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea shore, denotes that the celestial man, from the Divine, has all wisdom and all understanding', with universal charity in indefinite abundance, 2921, 1555, 1843, 5345.

30. Solomon's wisdom excelling all the wisdom of the sons of the east, and all the wisdom of Egypt, denotes that the wisdom of the celestial is superior to that of those who are in the good of faith, 3249, and of those who are in natural knowledge, 5223.

31. Solomon being wiser than all men, denotes that the wisdom of the celestial man is Divine in its origin, and thus superior to all merely human wisdom. This appears from the words themselves, and from the consideration that no man is truly wise from himself but from the Lord, 109, 112, 9943. Solomon being wiser than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol, denotes that the celestial man has wisdom superior to that of every merely natural affection, or of natural intelligence derived from the agreement of feeling thought and action arising spontaneously. This appears from the meaning and correspondence of Ethan the Ezrahite. Ethan means *strong irresistible*, and thus, spiritually, the power of good by truth, or of affection by intelligence, 6343; and an Ezrahite means a son or descendant of Zerah or Zarali, whose name means *the cast*, and therefore, spiritually, good or affection, 1250; and that it is here

natural affection appears from the series, for it is said above that the wisdom of Solomon exceeded the wisdom of all men, or all mankind, the original Hebrew being *eidam*, 478-480, 4287, as meaning the *good* of man apart from the Lord. But concerning Zarah sec 4928-4930. Thus Ethan the Ezrahite signifies the wisdom of natural affection. Secondly the truth above stated is evident from the meaning and correspondence of the names Heman, Calcol, Darda, and Mahol. Heman means *what is abundant*, and also *tumult*, and hence, spiritually, the strength and impetuosity of external natural affection, 7975; Calcol means *what nourishes, consumes, and sustains*, and therefore, spiritually, truth which sustains good, or falsity which consumes it, 5915, 1695; Darda means *generation*, or *house of the shepherd or companion*, or *generation of wickedness*, and therefore spiritually, the ultimate which embodies or contains good or evil—namely, the outward action, 5023, 9150, 4884, 10,331; and Mahol means *dancing*, and thus spiritually, the agreement of feeling, thought, and action, spontaneously, 8339, 10,416. And Solomon's fame being in all nations round about, denotes that the sphere of celestial love, from Divine Love, extends itself in every direction, 10,188,

32. Solomon speaking three thousand proverbs, denotes that from celestial love and its wisdom proceed all Divine Truths, as appears from the signification of a proverb or enunciation as denoting the Word delivered to the Ancient Church, 2897, and of three thousand as denoting all, 10,492; and his songs being one thousand and five, denotes that thence also come all human affections in harmony with those Divine Truths, as appears from the signification of music and singing, 418, and of one thousand and five as likewise denoting all, 2575, with a modification expressive of the relative value of external affections, 649.

33. Solomon speaking of trees, from the cedar-tree that is in Lebanon unto the hyssop that springeth out of the wall, denotes that celestial love enjoys perception, or the power of discerning truth without reasoning", including a perception of inmost celestial and spiritual truths, as well as of those which are most external, 102-104, 7918; and Solomon speaking of beasts and of fowl, of creeping things and fishes, denotes that celestial love perceives the quality of all affections whether of good or truth internal or external, 774, 5194, 991.

34. All people, from all kings of the earth coming to hear the wisdom of Solomon, signifies that all truths have relation to celestial wisdom, and acknowledge it, even though they be truths of the external church which teach simple obedience. This is evident from the signification of people as denoting truths, 1259, of kings as also denoting truths, 3365, and of the earth as denoting the external church, 3355; and that the truths of the external church teach simple obedience is evident from their nature and also from the signification of bearing, 2542.

1 KINGS V

1. And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.	1. The interior knowledges of truth, with the affection thereof, are submissive to celestial love, for these knowledges teach, that the celestial church or state should succeed the spiritual church or state, by the conjunction of truth with good, the love of interior knowledges being harmonious with spiritual truth.
2. And Solomon sent to Hiram, saying,	2. And consequently celestial good flows into the love of interior knowledges, giving the perception,
3. Thou knowest how that David my father could not build an house for the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.	3. That it is not possible for man to be fully established in good, so as to have the quality of good from the Lord, during the spiritual state, on account of spiritual conflicts or temptations continually prevailing, for evils must thus be entirely subdued.
4. But now the LORD my God hath given me rest on every side; there is neither adversary, nor evil occurrent.	4. But the celestial state is a state of rest for every faculty, since neither falsity nor evil any longer oppose themselves;
5. And, behold, I purpose to build an house for the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name.	5. And it is the function of celestial good, by means of truth from good, to form to itself a habitation, as indeed is perceived even by truth leading to good, which dictates, that truth from good shall finally rule, and form a dwelling for good according to Divine Truth.
6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians.	6. Wherefore there is influx from celestial good into the love of knowledges, stimulating that love to acquire internal spiritual truths meritoriously, as if from self; for internal and external truths are, in this, united by correspondence, and the lower love enjoys its legitimate satisfaction; and interior knowledges teach that celestial and spiritual good cannot perform the functions which belong properly to those in the love of exterior knowledges.
7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people.	7. The effect of which influx from celestial good is, to produce joy in the interiors of the mind, conjunction with the Lord, and the acknowledgment that a state of spiritual life is succeeded by a state of celestial life governing the church by filling all truths with good,

8. And Hiram sent to Solomon, saying, I have heard <i>the message</i> which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of fir.	8. While there is reciprocation on the part of interior knowledges, attended with reflection, and a determination to cooperate with celestial love in providing celestial-spiritual, and celestial-natural things for the habitation of celestial love.
9. My servants shall bring them down from Lebanon unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.	9. In this way, exterior knowledges become the vessels of interior things, and are also dependent on things external, while they are adapted to particular states, as love determines, since love governs their disposal; and the affection of interior knowledges is satisfied with the provision which love makes for the adequate support of its functions.
10. So Hiram gave Solomon timber of cedar and timber of fir according to all his desire.	10. Thus the love of interior knowledges contributes, to the support of celestial love, celestial-spiritual and celestial-natural things, exactly in proportion to the requirements of celestial love.
11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.	11. While celestial love flows into the interior love of knowledges with an abundant supply of goods external and internal, and this supply is constant according to" every particular state.
12. And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.	12. Because the celestial man is conscious that wisdom comes from the Lord according to Divine Order; that there is harmony between the regenerated love of interior knowledges and celestial good; and also that there is reciprocal love by which conjunction is effected.
13. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.	13. The celestial principle also conjoins to itself all spiritual-natural truths,
14. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.	14. Which are the vessels of spiritual truths, in full abundance, according to the state of faith reciprocally; and thus there is a state of intellectual thought and of voluntary thought alternately, the former being (as it were) a state of truth separate from the will, and the latter being a state of truth conjoined with the will; and it is the office of the exterior understanding to minister to celestial and spiritual changes of state.

15. And Solomon had three score and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains;	15. Besides which, even the ultimate powers of the natural man are in a holy state of subjection to celestial good, and this both as to the understanding which is delighted in acquiring truths, and as to the will which meritoriously cultivates natural good,
16. Besides Solomon's chief officers that were over the work, three thousand and three hundred, which bare rule over the people that wrought in the work.	16. These powers being also in subordination to interior spiritual truths, of which there is a full supply, these being the intermediate between celestial good and natural good for the making perfect of the character.
17. And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house with wrought stone.	17. And it is of Divine Order that the superstructure of the church and of the fully regenerated man should be established on the ultimate general truths of the Word in their threefold order—namely, celestial, spiritual, and natural;
18. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.	18. While the same threefold powers of the mind should be devoted to the application of those truths to the formation of the will and the understanding of the perfect man.

Proof References and Notes

1. Hiram king of Tyre sending his servants unto Solomon, denotes that the interior knowledges of truth, with the affection thereof, are submissive to celestial love, 1201; chap. i. 13: 5161. Hiram hearing that Solomon had been anointed king in the room of his father, denotes that interior knowledges teach that the celestial church, or state, should succeed the. spiritual church or state, 3869; chap. i. 13. Anointing Solomon king, denotes the conjunction of truth with good, 995+. And Hiram being ever a lover of David, denotes that the love of interior knowledges is harmonious with spiritual truth. This is evident from the signification of Hiram as king of Tyre; of David, 1888, 3296; and from the nature of love, T.C.R. 37.

2. Solomon sending to Hiram, saying, signifies that celestial good flows into the love of knowledges giving perception. This appears from the signification of Solomon and Hiram; of sending, 2397; and of saying, 1791.

3. "Thou knowest that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet," signifies that it is not possible for man to be fully established in good, so as to have the quality of good from the Lord, during the spiritual state, on account of spiritual conflicts, or temptations continually prevailing; for evils must be entirely subdued. To build a house denotes to edify the external man, 1488; houses also denote goods, 2233; the name of the Lord denotes the quality of love and faith, thus the quality of good from Him, 2724; David denotes the spiritual state, chap, i, 13; wars on every side, denote temptations prevailing, 1664; and to put under the soles of the feet, denotes to subdue evils, 259, 2162.

4. The meaning of this verse is evident from the signification of Solomon frequently spoken of; of rest or tranquillity, 92, 3696; and of adversary and evil, 9314.

5. Solomon purposing to build a house to the Lord his God, denotes that it is the function of celestial good, by means of truth from good to form to itself a habitation, 4390, 2921. "As the Lord spake unto David my father, saying," denotes as indeed is perceived by truth leading to good, 2619; chap. i. 13. And "Thy son, whom I will set upon thy throne in thy room, he shall build a house to my name," denotes that truth from good shall finally rule and form a dwelling for good according to Divine Truth. This is evident because son denotes truth, 489; to set, denotes to arrange in order, 5288; to sit on a throne, denotes to rule by Divine Truth, 5313; to build a house, denotes to form a dwelling for good in truth, 1488, 2451; and to do this for the name of the Lord, denotes to do it according to Divine Truth, 3005, 3006.

6. Solomon requesting that Hiram should command his servants to hew cedars from Lebanon, signifies that there is influx from celestial good into the love of knowledges stimulating that love to acquire internal spiritual truths; for Solomon speaking to Hiram, denotes the influx of celestial good into the love of knowledges, 6152; Hiram commanding his servants also denotes influx, 5486, and thus a stimulant from the internal to the external; and to hew cedars from Lebanon, denotes to acquire internal spiritual truths, 7918. To hew timber for hire, denotes to act meritoriously as if from self, 2784, 3816. "According to all that thou shall say," signifies that internal and external truths are united by correspondence, since Hiram was required to make a charge for the work of his servants, and such charge denotes a medium of conjunction, 3816. And "Thou knowest that there is not any amongst us that can skill to hew timber like unto the Zidonians," signifies that the lower love enjoys its legitimate satisfaction. For the Zidonians who were evidently servants of Hiram, denote exterior knowledges, or those who are in the love of such knowledges, 1201, and therefore the skill of the Zidonians in hewing timber, denotes the natural delight of acquiring truths, which is the legitimate satisfaction of such persons or of such external affections. This whole verse shows how necessary it is that external delights and powers should minister to and serve the higher powers, while yet they enjoy their own life, which is purified and elevated by such ministry and service. And moreover, it is evident from the last clause of the verse that "celestial and spiritual good cannot perform the functions which belong properly to those in the love of exterior knowledges." Internal men have their appropriate work to do, and so also have external men; and both together contribute to the general good.

7. Hiram rejoicing greatly when he heard the words of Solomon signifies that the effect of influx from celestial good is to produce joy in the interior of the mind, because Hiram hearing Solomon, denotes influx and thence perception, 3507; and natural joy, such as Hiram felt, represents the spiritual joy that arises through the reception of love from the Lord, 5511. Hiram saying "Blessed be the Lord this day," signifies conjunction with the Lord, 10,495. And "which hath given unto David this day a wise son over this great people," signifies the acknowledgment that a state of spiritual life is succeeded by a state of celestial life governing the church by filling all truths with good, as is proved from the signification of David and Solomon, chap. i. 13, and from the fact that Solomon being set over a great people represents the dominion of celestial love in the church, and thus the filling of all truths with good, chap. i. 48.

8. Hiram sending to Solomon, saying, signifies reciprocation on the part of interior knowledges, 5244, 10,602, 5119. His hearing the message sent unto him, signifies reflection, and a

determination to co-operate with celestial love, 93 11. And his saying he would do all Solomon's desire concerning timber of cedar and timber of fir, signifies the providing of celestial-spiritual, and celestial-natural thing's, for the habitation of celestial love, 2162; and that the *provision* of these things was for a habitation to celestial love is plain from the series, sec verse 5.

9, Hiram's servants bringing down the timber, from Lebanon to the sea, signifies that exterior knowledges become the vessels of interior things, as appears from the signification of servants as denoting exterior knowledges, 4266; of cedar and fir as denoting celestial-spiritual and celestial-natural things, ver. 8; and of Lebanon and the sea as denoting respectively what is interior and what is exterior, 10,199; A.R. 238. "I will make them into rafts to go by sea," signifies that exterior knowledges are dependent on things external. The words "dependent on," here mean resting on, or reposing on, as rafts rest on the sea; for the cedar and fir in the hands of Hiram's *servants* denote simply the *knowledges* of interior things; and Hiram making them into rafts denotes the operation of the interior love of truths in arranging those knowledges, 6384, 6385. "Unto the place which thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them," signifies that knowledges or truths are adapted to particular states as celestial love determines, since love governs their disposal. This is manifest from place, as denoting state, 2836, 3356; from Solomon as denoting celestial love; and from the breaking up of the rafts, as denoting another disposal of truths, than that of the love of interior knowledges, 9163, Every change of state as to affection or love, necessarily produces a different arrangement of truths. Hence when a man passes from the love of truth to the love of good, or from the spiritual to the celestial state, the former arrangement of his truths is broken up, and a new arrangement takes place, which is here signified by the words, "thou shalt receive them," or as it is in the margin of the *Revised Version*, "thou shall carry them away," 842, 3057, 31 to, "And thou shalt accomplish my desire in giving food for my household," signifies that the affection of interior knowledges is satisfied with the provision which love makes for the adequate support of its functions. This appears from the signification of Hiram and Solomon, and from the state of dependence and contentment which the words express. The regenerated rational and natural man is so much in the love of uses from celestial and spiritual good, that he can fully trust in the Lord for a sufficient supply of all external blessings, but see also, 680, 681, 4981.

10. Hiram giving Solomon timber of cedar and timber of fir according to all his desire, signifies that the love of interior knowledges contributes to the support of celestial love, celestial-spiritual and celestial-natural things exactly in proportion to the requirements of celestial love, as is demonstrated from what has been already explained.

11. This verse, taken in connection with that preceding", shows the operation of the internal man on the external when the latter reciprocates: and its meaning is proved from the signification of Solomon and Hiram; of wheat, 7605; of oil, 886; of twenty, 2905, of one thousand, 2575; of year by year, 487, 488, 8070; and of giving, 8899.

12. This is demonstrated from the signification of giving, 8899; of the wisdom of Solomon, 2718; of peace, 91-93; and of a league or covenant, 3375, 8778.

13. This appears from the signification of *king* Solomon, as denoting the operation of truth from celestial good, 2069; of all Israel as denoting the spiritual church, 3654; of the levy as denoting spiritual-natural truths, chap. iv. 6; and of thirty thousand as denoting" all, 9082, 2575.

14. By Solomon sending the levy, is represented the arrangement of inferior things by influx, 5957; by Lebanon are denoted spiritual truths, ver. 6; by the levy, spiritual-natural truths, chap. iv. 6; by ten thousand what is full, 3107, 2575; by a. month, a state of faith, 3814, 1053; and by courses, changes of state, 2796, A.R. 935. It is said "reciprocally," because man's state as to faith, is according to his state as to charity; and his state as to charity according to his state as to faith or truth. The levy being "a month in Lebanon and two months at home, denotes that there is a state of intellectual thought and of voluntary thought alternately, the former being, as it were, a state of truth separate from the will, because by a month is signified a state of truth or faith, as is manifest particularly in A.R. 933; and since by Lebanon spiritual truths are signified, therefore by the levy being in Lebanon is signified a state of intellectual thought; and it is said that this on is a state, *as it were*, separate from the will, because when a man studies truth for the sake of good his will is in the study, but yet this does not so much appear while he is engaged specifically in the study of truths, But by the levy being *two* months at home, is signified a state of thought conjoined with the will—that is, a state of the *conjunction* of truth with good or of faith with charity, 5194; and hence the words "a month they were in Lebanon and *two* months they were at home," signify, universally speaking, man's state of truth leading to good, and his state of good acting by truth, but specifically a state of intellectual and voluntary thought, or the state in which a man is when he *teems* the truth, and the state in which he is when he *practises* it, 5194, 7848, 4982. And by Adoniram being over the levy, is signified that it is the office of the exterior understanding to minister to celestial and spiritual changes of state, as appears from chap. iv. 6.

15. This is true because burdens denote meritorious works, and also the ultimate powers of man which are engaged in such works, 6390; hewers also denote the same, 2784, 8941; threescore and ten thousand, or seventy thousand, denotes completeness and also holiness, 3306, 10,492, 9404; and eighty denotes the same, 7284, while mountains denote good according to the on, 2460; and besides this the double statement as to carriers and hewers has reference respectively to the understanding and the will, 683.

16. As to the officers, see chap. iv. 7; as to three thousand three hundred, see 10,492; and that these officers represent intermediate spiritual truths is evident from the series; for they denote what is subordinate to celestial good signified by Solomon, and also what is superior to the natural good denoted by the workers.

17. The king commanding, denotes that it is of Divine Order, 2069, 2634; hewing- great stones, costly stones, and these stones being wrought for the foundation of the house, denotes that the superstructure of the church, and of the fully regenerated man, should be established on the ultimate general truths of the Word in their threefold order—namely, celestial, spiritual, and natural, 3720, 2227, 3166, 8941. In the last number here referred to, it is shown that the temple of Solomon was *built* of whole or unhewn stone, while in this verse it is said that *the foundation was laid* with hewn or wrought stone, which distinction is evidently important in the spiritual sense, the hewers of stone denoting the natural man acting *as from himself*, and the stones themselves the truths acquired as the *basis* of the heavenly character; and this is not inconsistent with the other truth, that man's perfect heavenly character is formed of the pure truths of the Word uncontaminated by self-derived intelligence, which, of course, are denoted by whole or unhewn stones. It is said "in their threefold order—namely, celestial, spiritual, and natural," because the term "great" has reference to good, "costly "or "precious "to truth, and "hewn" to good and truth in ultimates,

18. The meaning of this verse is evident from the signification of Solomon and Hiram so frequently spoken of; also of the Gebalites as denoting ultimate powers, the word Gebul meaning *bound* or *limit*, and therefore spiritually natural powers; of to fashion as denoting to form truths, 8941, 6690; of prepared as denoting introduction into heaven according to the good of life and of faith, 9305, 8422; and of timber and stones as having reference respectively to good and truth, and thus to the will and understanding of the perfected man which is the house, 7328, 1488, 2233.

1 KINGS VI

1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel in the month Ziv, which is the second month, that he began to build the house of the Lord.

1. When man has passed through a full course of temptations, succeeded by a new state of spiritual life, after having been in the bondage of selfishness and worldiness; when there is with him a conjunction of truth with goodness in the celestial state; and when, consequently, in him, faith and charity are conjoined; then his permanent character, according to the quality of his good from the Lord, begins to be fully formed.

2. And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

2. And it is constituted of the acknowledgment that all life is from the Lord; of a full state of good acquired by victories in temptation; of truths in agreement and conjunction with that good; and of that good in perfect holiness, or in perfect harmony as to inmost, interior, and external sanctity, corresponding to the three heavens.

3. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; *and* ten cubits was the breadth thereof before the house.

3. Also the natural degree, the ultimate of the spiritual and celestial degrees, has its quality of good according to acquired truths in good, and its quality of truth, according to the remains of good and truth; and it is the full expression of the interiors.

4. And for the house he made windows of fixed latticework.

4. But the intellect is according to the state of truth from good,

5. And against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of the oracle: and he made side-chambers round about:

5. The affections of truth therein being of three degrees—namely, intellectual, rational, and scientific; having relation to both spiritual and celestial things; and being confirmed and defended by the literal sense of the Word.

6. The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for on the outside he made rebatelements *in the wall* of the house round about, that *the beams* should not have hold in the walls of the house.

6. And the quality of the affection of truth in the ultimate degree is respectively obscure; that in the middle degree according to conscience formed from truths acquired in temptations; and that in the highest degree according to perception from love and charity; while yet that affection profanes no truth of the Word, by claiming it as self-derived.

7. And the house, when it was in building, was built of stone made ready at the quarry: and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.	7. Moreover the perfect character, while being formed, is constituted entirely from the truths of the Word by man's co-operation, so that neither the understanding, nor the will, nor any activity of the merely natural man is concerned therein.
8. The door for the middle side-chambers was in the right side of the house: and they went up by winding stairs into the middle <i>chambers</i> , and out of the middle into the third.	8. And the entrance to a higher degree of life is by faith conjoined with charity, the ascent from the lower degree to the middle and from the middle to the highest being made by means of the truths of the Word expressed in the actions of the life and united with love.
9. So he built the house, and finished it; and he covered the house with beams and planks of cedar.	9. Thus heaven, the church, or the character are formed and completed in man; and it is distinguished and supported by celestial and spiritual good and truth appearing as if they were man's own, or as the proprium.
10. And he built the stories against all the house, each five cubits high: and they rested on the house with timber of cedar.	10. And in each degree the intellect and the will are united, their quality being perfection, or fulness of good and truth; but the character is fixed and determined by the new will, or proprium.
11. And the word of the LORD came to Solomon, saying,	11. Nevertheless the perfect celestial and spiritual man acts according to Divine Truth from the perception,
12. Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgements, and keep all my commandments to walk in them; then will I establish my word with thee, which I spake unto David thy father:	12. That his angelic character is from the LORD, while yet he is free to live according to the Word of the Lord as to externals, as to exteriors, and as to internals, and that thus the Word is more and more established in him, according to Divine Order in the process of his regeneration.
13. And I will dwell among the children of Israel, and will not forsake my people Israel.	13. So that the Lord is continually with him in the holy principle of love, nor is there with him any desire to be separated from the Lord even as to exterior things.
14. So Solomon built the house, and finished it.	14. Thus, according to celestial love, the heavenly character is formed and completed.
15. And he built the walls of the house within with boards of cedar; from the floor of the house unto the walls of the deling, he covered them on the inside with wood: and he covered the floor of the house with boards of fir.	15. But the truths of the Word by which the character is defended are, within, conjoined with spiritual and celestial good, and good prevails over truth from ultimates to inmost principles, because good is everywhere interior; yet the ultimate good is celestial-natural.

16. And he built twenty cubits on the hinder part of the house with boards of cedar from the floor unto the walls: he even built <i>them</i> for it within, for an oracle, even for the most holy place.	16. Hence the full conjunction of good with truth is in the inmost, celestial and spiritual good prevailing there in its ultimates and in its interiors, as well as internally, where is inmost Divine Truth and inmost Divine Good from the Lord;
17. And the house, that is, the temple before <i>the oracle</i> , was forty cubits <i>long</i> .	17. While the interior or spiritual degree of the character {corresponding to the Spiritual Kingdom of heaven and the church} has a quality of good acquired by conflict against evil.
18. And there was cedar on the house within, carved with knops and open flowers: all was cedar; there was no stone seen.	18. And all interior good produces beauty externally in the form of loving actions and elegant discourse, so that life is wholly from good, hard or external truth not appearing.
19. And he prepared an oracle in the midst of the house within, to set there the ark of the covenant of the LORD.	19. But Divine Truth is revealed from the inmost degree, where is celestial love in its fulness, corresponding to the inmost heaven.
20. And within the oracle was <i>a space of</i> twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold: and he cove-red the altar with cedar.	20. And the quality of the inmost degree is the conjunction and fulness of goodness and truth and their degrees in equality; the expression of celestial love; and of worship from celestial and spiritual love combined.
21. So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it with gold.	21. And thus the interior of man's perfect life is pure love, and the coherence of all things of his life is maintained by pure love.
22. And the whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold.	22. Also pure love enters into all the process of the formation of the heavenly character, and all worship in the heavenly state is from pure love.
23. And in the oracle he made two cherubim of olive wood, each ten cubits high.	23. And it is of the Divine Providence that this should be so, for Divine Providence is nothing but Divine celestial love in operation; and it operates through remains in man, distinguishing celestial and spiritual love.
24. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.	24. But it operates by Divine spiritual truth fully, thus from love by wisdom, and in this way through the remains in man; moreover, the Divine Providence extends to all the things of man's life.

25. And the other cherub was ten cubits: both the cherubim were of one measure and one form.	25. And its operation by spiritual love is also through remains, spiritual love being celestial love in an image, both loves alike being of the Divine Human quality and form.
26. The height of the one cherub was ten cubits, and so was it of the other cherub.	26. Thus Divine Providence acts through remains from inmost principles both in the celestial and spiritual heavens.
27. And he set the cherubim within the inner house: and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.	27. Nor is its operation known, being in the inmost, but still it operates in the truths of faith, and its operation is to ultimates in every direction, all things in heaven being consociated according to it, from inmost things.
28. And he overlaid the cherubim with gold.	28. But all the Divine Providence is from pure love.
29. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without.	29. And hence all the external truths of the Word are expressions of the operations of the Divine Providence, of wisdom, and of intelligence, both as to internal quality and external form.
30. And the floor of the house he overlaid with gold, within and without.	30. While the ultimate of the perfect character (formed from these truths) is pure love internally and externally.
31. And for the entering of the oracle he made doors of olive wood; the lintel <i>and</i> door posts were a fifth part <i>of the wall</i> .	31. Also the entrance from the spiritual to the celestial state is by the good of truth with its conjoining and supporting truths from the Word in sufficiency.
32. So <i>he made</i> two doors of olive wood; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold: and he spread the gold upon the cherubim, and upon the palm trees.	32. For this good is from the understanding and at the same time from the will; it shows the Divine Providence in operation; and expresses wisdom and intelligence; all, however, the result of pure love, which is manifested also in the actions and in the discourse.
33. So also made he for the entering of the temple door posts of olive wood, out of a fourth part <i>of the wall</i> ;	33. And the entrance from the natural degree into the spiritual is also by the good of truth acquired in temptations:
34. And two doors of fir wood; the two leaves of the one door were folding, and the two leaves of the other door were folding.	34. Combined with the natural affection of good and truth, which derives something from the will and the understanding together.

35. And he carved <i>thereon</i> cherubim and palm trees and open flowers: and he overlaid them with gold fitted upon the graven work.	35. And in which are represented or expressed reliance upon Divine Providence, interior wisdom, and intelligence, these being altogether the manifestation of pure love.
36. And he built the inner court with three rows of hewn stone, and a row of cedar beams.	36. But the celestial of the natural degree is in threefold order (being the ultimate of the higher degrees); is the expression of good and truth, as if meritorious; and is the outward embodiment of celestial and spiritual life.
37. In the fourth year was the foundation of the house of the LORD laid, in the month Ziv.	37. Thus the perfect human character as to its fundamental principles, begins its formation when truth is conjoined with good in the celestial state, and when faith therefore is conjoined with charity.
38. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.	38. But it is completed when the conjunction of good and truth is full as to all the degrees of life, and a new state commences from celestial love, wherein the character is fixed; but the states are varied in general, and in particular, and according to the ruling love. And the entire work embraces the whole course of regeneration.

Proof References and Notes

1. The interpretation of this verse is shown to be correct from the following considerations:—By "it came to pass," is signified something new, 5578; by four hundred, duration and state of temptation, 1847; by eighty a new state of spiritual life as the result of temptations, 9227, 7284; by Egyptian bondage, the bondage of selfishness and worldliness, 8049, 7090; by four and by two are signified conjunction, 1686, 8877, 5194; by a month is signified a state of faith, A.R. 935; by Solomon, the celestial state, chap. i. 13; by building the house, the formation of the permanent character in fulness, 4390, 2048; and by the house of the Lord, the formation of the life of good celestial, 2921.

3. This appears from the signification of length, breadth, and height, as denoting the state of man in goodness, in truth, and in their degrees, H.H. 197-199; of sixty cubits as denoting temptations and victories, 3306; of two as denoting the conjunction of truth with good, 5194, and thus of twenty as denoting the same, 3306, 737; of height as denoting degrees of good and truth; of thirty as denoting fulness, 5335; and of the house being built for the *Lord* as implying the acknowledgment that all good and truth—that is, all life—is from Him. The house of the Lord signifies the worship of the Lord, and the first essential thereof is humility, or, the acknowledgment that man has no life from himself but all from the Lord, 2327.

3. The length of the porch before the temple of the house being twenty cubits according to the breadth of the house, denotes that the natural degree, the ultimate of the spiritual and celestial degrees, has its quality of good according to acquired truths in good. The reasons are, because the

porch represented the natural degree, as appears from 9741, where this particular verse and also verse 36 of this chapter are named, showing that the courts of the temple, and with them the porch, represented the ultimate heaven; because the length of the porch denotes the quality of the natural degree as to good, 9487; and because the breadth of the house denotes quality as to truth conjoined with good, since house denotes good, 4482, 2233. Ten cubits being the breadth of the porch before the house, denotes that the quality of the truth of the natural degree is according to the remains of good and truth, and is the full expression of the interiors, because the porch denotes the natural degree as just shewn; because ten denotes remains of good and truth, 575, 576; and because the porch being *before* the house, or on the faces of the house, denotes that the interiors are fully expressed in the exteriors, 19, 358. But how the natural degree has its quality of good, according to acquired truths in good, as this verse states, may in some measure be seen, from 3167, 3293, 3470; and how the quality of the truth of the natural degree is according to remains, from, 5342, 5280, 7984.

4. Windows being made for the house of fixed lattice work; or as the margin of the *Revised Version* states, broad within and narrow without, or again, as the original Hebrew words respectively indicate, open within and closed without, denotes that the intellect or intelligence of the regenerated man is according to his state of truth from good. This appears from the signification of windows as denoting intellectual sight, 655, 658, 3391; of being open as denoting to have illustration and revelation, 2701, 8694, 8868; and of being closed as denoting the state of the external which is opposed to the perception of truth, 653, 784, 7442. But as these open and closed states are here predicated of the intellectual faculty of the fully regenerated man, it is to be understood that that faculty is open within from the Lord, and comparatively closed without according to the activity or non-activity of the proprium, which still remains with man, although regenerated, 633, 987, 1042-1044. Moreover, this state of the windows, or of the intellectual faculty, may be further illustrated by observing that inwardly a man may perceive certain truths very clearly indeed, but when he attempts to express them outwardly, he finds himself unable to do so, or able to do so with great difficulty.

5. Stories being built round about, denote the affections of truth in the intellectual faculty, as appears from 655, where also it is stated that there were three degrees of these affections—namely, intellectual, rational, and scientific; and it is said, "affections of truth," because these have relation to the understanding, and are specifically denoted by the side-chambers, 5694, 7353. It being said three times that the stories and side-chambers were built *round about*, denotes that intellectual things are exterior in their three degrees, 2973; and it also being said that they were round about the temple and the oracle, denotes that these things have relation to what is spiritual and celestial, as appears from the signification of the parts of the temple separated by the veil before the Most Holy place, as representing the celestial and spiritual heavens respectively, 9680. And the stories being built against the wall of the house, and against the walls of the temple and oracle, denotes that the affections of spiritual and celestial truth, and those truths themselves, are confirmed and defended by the literal sense of the Word, 6419; A.R. 898, 902. It may be observed also that the wall being named first in the singular and afterwards in the plural, denotes, first, the unity of the Word, and of the will and understanding of the perfect man, and, secondly, that the whole Word has relation to GOOD and TRUTH; and that man's perfect character as formed from the Word, is also constituted of affection and intelligence in harmony.

6. The nethermost story being five cubits broad, signifies that the quality of the affections of truth in the ultimate degree, is respectively obscure, as is evident from the signification of nethermost as denoting the ultimate, 9489; of five as denoting little, 649; and of broad as having relation to truth, 4482, The middle story being six cubits broad, denotes that the quality of the affection of truth in the middle degree is according to conscience formed from truths acquired in temptations, as appears from the signification of six as denoting combat, 8494. It is said, according to conscience formed from truths, because the spiritual man is distinguished by conscience, 765, 863, 875. The third story being seven cubits broad, denotes that in the highest degree the quality of the affection of truth, is according to perception from love and charity, as may be known from the signification of the number seven which denotes the celestial state, and therefore perception, 85, 88, 104. And rebatements being made in the walls of the house that the beams should not have hold in them, denotes that the affection of truth profanes no truth of the Word by claiming it as self-derived. The reasons are, because the wall denotes the Word, as already shewn, and rebatements denote the adaptation of the Word in its literal sense, to various states of man, T.C.R. 215, 229; and that not to have hold, denotes not to profane the truth of the Word by claiming it as self-derived may be seen 878. But see also the original Hebrew word here translated *rebatelements* and in the *A.V. narrowed rests*, and then it will appear clearly that *doctrine* formed from the appearances of truth in the Word is denoted by them, because this, like those rebatements, is *outside* the Word, although it is formed *from* the Word.

7. The house being built of stones made ready at the quarry, denotes that the perfect character is constituted entirely from the truths of the Word by man's co-operation, 8941, 3138. And no hammer nor axe nor any tool of iron being heard in the house, while it was in building, denotes that neither the understanding nor the will, nor any activity of the merely natural man is concerned therein, 10,406.

8. The door for the middle chamber being in the right side of the house, signifies that the entrance to a higher degree of life is by faith conjoined with charity, as is proved from the signification of the door, 2356; of the middle side-chamber, ver. 5; and of the right side, 10,061. And going up by winding stairs into the middle chamber, and out of the middle into the third, signifies that the ascent from the lower degree to the middle and from the middle to the highest is made by means of the truths of the Word expressed in the actions of the life and united with love. This is evident from the signification of steps or stairs as denoting degrees of ascent, 5114, 3759, 3869; and from the consideration that *winding* stairs correspond to and represent progress according to discrete degrees particularly, because they involve motion in three directions at one and the same time, and thus also breadth, length, and height and their correspondence. But breadth alone is motion in a *straight line*, and corresponds to progress in truth; breadth and length are included in *circular motion*, and correspond to progress in truth and goodness on the same plane; and breadth, length, and height are included in *spiral motion*, and as these together correspond to progress in truth and goodness, and in their distinct degrees, H.H. 197, therefore we see how these winding stairs, and ascent by their means, truly correspond to man's elevation, by regeneration, from the natural degree to the spiritual, and also from the spiritual to the celestial. For man, in order to be regenerated, must not only learn the truth, and express it in the actions of the life from merely natural motives, he must also unite with his knowledge and obedience a spiritual motive of love to God and man, and thus elevate himself, or rather, permit himself to be elevated by the Lord, out of the natural into the spiritual degree, and out of the spiritual into the celestial; and thus the spiral ascent, spiritually speaking, is made by means of the truths of the

Word expressed in the actions of the life and united with love. So much for the full meaning of these winding stairs. But I cannot help adding also that, since these *side*-chambers have especial reference also to the intellect of man, considered as distinct from his will, therefore the winding stairs also denote the capacity of man to ascend intellectually into the contemplation of higher things, whether his will be elevated or not. And this is a merciful provision of the Lord for the regeneration of the spiritual man, and of the natural man. Without, however, enlarging upon this secondary aspect of the question before us, I will proceed with the next verse, only referring the reader for further light thereon to D.L.W. 256-259.

9. Building the house and finishing it, denote the formation and completion of the character, ver. 1; and covering it with beams and planks of cedar, denotes that it is distinguished and supported by celestial and spiritual good and truth, appearing as if they were man's own, or as the proprium, 9632, 2162, 9634, 2784.

10. The stories being built against all the house, each five cubits high, signifies that in each degree the intellect and the will are united, their quality being perfection or fulness of good and truth, as is proved from the signification of the stories and of the house, ver. 5; of the number five as denoting fulness, 5708; and of height as denoting good and truth according to degrees, H.H. 197. And the house being *fastened* with timber of cedar, signifies that the character is fixed and determined by the new will or proprium; and this appears very clearly from the signification of the house, ver. 1; of being fastened or held together, ver. 6; 878; and of timber and cedar, ver. 9; but sec 3812 concerning the new will or proprium.

11. The word of the Lord coming to Solomon, saying, signifies that the perfect celestial and spiritual man acts according to Divine Truth from perception, as is plain from the representation of Solomon, chap. i. 13; of the word of the Lord as being Divine Truth from Divine Good, 2813; of Jehovah as meaning Divine Good, 2921; and of saying as denoting perception, 1791, 3438.

12. "Concerning this house which thou art building," denotes that the angelic character is from the Lord. This is evident, because the house is called the house of the Lord, ver. 1. "If thou wilt walk in my statutes, and execute my judgements, and keep my commandments to walk in them," signifies that man is free to live according to the Word of the Lord, as to externals, as to exteriors, and as to internals, because freedom is here implied by the use of the word "if"; and that this is in regard to externals, exteriors, and internals, appears from the respective significations of statutes, judgments, and commandments, 8972, as well as from the signification of walking, 519, "I will establish my word with thee which I spake unto David thy father," denotes that the Word is more and more established in the celestial man according to Divine Order. This is evident from the signification of "my word," as denoting Divine Truth; and because the experiences and obedience of David represented the process of regeneration according to Divine Order, chap. i. 13; 9274.

13. Since the Lord is called Jehovah as to Divine Good or Divine Love, 2921, therefore His dwelling among the children of Israel denotes His presence with man in love; for all Israel under Solomon represents the man of the celestial and spiritual church, or the church in general, as this verse shows; and the Lord saying, "I will not forsake my people Israel," denotes that there is no desire, on the part of the perfect man, or of the angels, to be separated from the Lord, because it is not the Lord who ever forsakes man, but man who forsakes the Lord; and it is said "even as to exterior things," because dwelling among the *children* of Israel denotes a more interior state than being with the *people* Israel, 5414, 5312.

14. Solomon building the house and finishing it, signifies that the heavenly character is formed and completed according to celestial love, vers. 1, 9; 83.
15. This is proved from the signification of the walls, ver. 5; of cedar, ver. 9; of "within "as denoting what is interior; of the floor as denoting ultimates, since the ceiling or roof denotes what is inmost, 10,184; of wood as denoting good, 9634; and of fir as denoting what is celestial-natural, 2162.
16. The reasons for this interpretation are, because the number twenty denotes the conjunction of good and truth, 5194, 8468; the hinder part of the house denotes the inmost, since this part of the building was for the oracle or most holy place, 3210; boards of cedar from the floor unto the walls, denote good celestial and spiritual prevailing there in its ultimates and in its interiors, 9634; ver. 15; 10,185; building them for it within, denotes as well as internally, 5041; and "for an oracle even to the most holy place," denotes where is inmost Divine Truth and inmost Divine flood from the Lord, 3210,
17. This appears from the signification of the habitation in the Tabernacle, and therefore of the holy place in the Temple, as denoting the second heaven, 9594; and of the number forty as denoting temptations, 730.
18. This interpretation is true because cedar denotes interior good, as has been shown, and knops and open flowers denote wisdom and intelligence, 8369, 9553, where it is evident that flowers denote intelligence, and hence knops denote wisdom, 683; but since these knops and flowers were carved as ornaments on the wood, therefore it is said, "all interior good produces beauty externally," and wisdom and intelligence are expressed by the terms, "loving actions and elegant discourse." But compare 9552-3. And all being of cedar and no stone seen, denotes that life is wholly from good, hard or external truth not appearing, 3720.
19. This is evident from the signification of the oracle or most holy place as representing "the very essential Divine Good and Truth in the Lord's Divine Human," 3210; of "the midst of the house within," as denoting the inmost degree, 1074; and of the Ark of the covenant of the Lord, as denoting the inmost heaven, and revelation thence from the Lord, 9485, 9519-9522, 10,606.
20. This is proved as follows: —measure denotes the quality of states as to good and truth, 9603; the oracle denotes the inmost degree, 9485; the number twenty denotes conjunction and fulness, 5194, 2905, 1856; gold denotes celestial good, 425; and cedar denotes celestial and spiritual love combined, 2162; while the altar denotes worship, 4541.
21. The truth of this may be seen from considering that the house denotes man's perfect character as to good, 2048; that gold also denotes good, 425; that *pure* gold denotes good purified from evil, 10,301; that chains of gold denote coherence, 9852; and that the chains being drawn across before the oracle, denotes that this coherence is maintained by celestial good, ver. 19, or by the inmost degree of man's life; and hence also the chains were of gold, and the oracle was overlaid with gold.
22. This is evident because it is said in the previous verse, that the house was overlaid with gold, and this is now repeated with the addition of the words "until the house was finished," clearly indicating a process; besides which the altar denotes worship, and gold pure love, 4541, 425; and

it is said, "the altar that belonged to the oracle," thus denoting worship in the heavenly state; for man's heavenly state is his inmost on.

23. That cherubim in the oracle denote the Divine Providence operating in the inmost of man's life, appears from 308, 9509, 3210. The cherubim being made of olive tree, denotes that it is according to Divine Providence, that man's life should be formed from celestial love, 9277. That Divine Providence is nothing but Divine Celestial Love in operation may be seen, 10,773; that it operates through remains in man may be known from the signification often, 575, 576, and also from 19; and that it distinguishes between celestial and spiritual love is evident from the fact that there were two cherubim, one of which represented celestial love and the other spiritual love, 95 n, 9523.

24. This is manifest from the signification of wings as denoting the truths of faith, 9514; of five as denoting what is full, "487; of ten as denoting remains, 575, 576, and from the facts that the Lord acts from love by wisdom, T.C.R. 37, and that the uttermost part of one wing to the uttermost part of the other denotes from inmost things to things most external, 9666, thus involving the operation of Divine Providence in all the things of man's life, 10,774.

25. This appears from the signification of the other cherub as denoting spiritual love, 9511, 9523; of ten as denoting remains, 575, 576; of one measure and one form as denoting similarity as to quality, 4482; and because both celestial and spiritual men are likenesses and images of the Lord, 51. And when it is said one measure and one form, measure has relation to good, and form to truth, 683.

26. The height of the one cherub being ten cubits and the height of the oilier the same, denotes that Divine Providence acts through remains from inmost principles both in the celestial and spiritual heavens, as may be seen from the *two* cherubs as denoting celestial and spiritual love, 9511, 9523; of ten as denoting remains, 575, 576; and of height as denoting the distinction of goodness and truth as to degrees, H.H. 197, and also what is inmost, 1735.

27. Setting the cherubim within the inner house, denotes that the operation of Divine Providence is not known, being in the inmost, because the cherubim denote Divine Providence, 308, 9509; the inner house, the inmost, 3210; and the Lord's operation in the inmost is unknown to man, 1940. The wings of the cherubim being stretched forth so that the wing of the one touched one wall, and the wing of the other, the other wall, signifies that still the Divine Providence operates in the truths of faith, and indeed to ultimates in every direction; for the wings of the cherubim denote the truths of faith, 9514, by which good exerts its power in man, which is represented by the wings being stretched forth; the walls denote ultimates in every direction, ver. 5, and touching denotes communication, translation, and reception, 10,023. Am' the wings of the cherubim touching one another in *the midst* of the house, denotes that all things in heaven are consociated according to Divine Providence, from inmost things, because the midst of the house denotes the inmost, 3210; and the Lord from the inmost arranges all inferior things, 2973,

28. The cherubim being overlaid with gold, denotes that all the Divine Providence is from pure love, as may be concluded from vers. 23, 21.

29. Here the walls of the house denote the literal sense of the Word, A.R. 898, 902; round about, denotes what is exterior, 2973; carving is the representation of truth and good, 10,333, 10,334; cherubim denote Divine Providence, ver. 23; palms and open flowers, signify wisdom and

intelligence, 8369; and within and without denote what is internal and external respectively, 9927.

30. This is evident from the signification of the floor as denoting the ultimate, ver. 15; of within and without as denoting what is internal and external respectively, as just shown; and of gold as denoting pure love, ver. 21.

31. As the oracle denotes the celestial state, and the holy place the spiritual state, 9594, therefore the entering; in from the latter to the former represents the entrance from the spiritual to the celestial state; the door also signifies entrance, 2356; olive wood denotes the good of truth, 7847; the lintel and door posts denote conjoining and supporting' goods and truths, 7847; and a fifth part denotes what is sufficient, the wall, as before shewn, denoting the Word, 5291.

32. Two doors of olive wood, denote the good of truth from the understanding and at the same time from the will, 747, 7847; carvings of cherubim, palm trees, and open flowers, denote the Divine Providence, wisdom, and intelligence, ver. 29; the doors overlaid with gold, denote all from pure love, ver. 21; and gold spread on the cherubim and palm trees, denotes pure love manifested in the actions and discourse, ver. 21; and the reason why it is said "in the actions and discourse," is because the cherubim and palm trees denote providence and wisdom, and their being carved on the doors and then covered with gold, evidently denote the good of truth operating from pure love externally, and thus in deeds and words, the deeds expressing trust in Providence, and the words wisdom.

33. Door posts of olive wood out of a fourth part of the wall made for the entering of the temple, signify that the entrance from the natural degree to the spiritual is also by the good of truth acquired in temptations, because door posts of olive wood denote natural truths supporting by the good of truth, 7847; the fourth part of the wall denotes truths acquired from the Word and confirmed by victories in temptation, 1856; and the entering of the temple, denotes the entrance from the natural degree to the spiritual, because the holy place in the temple denotes the spiritual degree, 9594, and the porch the natural degree, 9741.

34. This appears from the signification of the door, 2356; of fir wood, ver. 15; of *two* doors, ver. 32, and of the *two* folding leaves, as denoting the conjoint operation of the will and understanding, or of the internal and external, or of the spiritual and the natural together, 7847, 8989, the correspondence of the two side posts upon which the two leaves turned, being similar to that of the hands, 10,061.

35. This is plain from the signification of all the things named, the correspondence of which has been already explained.

36. Here the inner court denotes the natural degree as to the celestial, 9741; three rows, denotes what is threefold according to degrees, 9825; stone and wood denote truth and good respectively, 3720; what is hewn denotes what is meritorious, 3720; and cedar beams denote celestial and spiritual life, 2162.

37. For the explanation of this verse consult verse 1, and refer to 6299.

38. The house being finished in all the parts thereof in the eleventh year, denotes that the perfect human character is completed when the conjunction of good and truth is full as to all the degrees

of life, as appears from the signification of the number eleven which denotes all even to redundancy, 9616; of the house as denoting the character, ver. 1; and of the house being finished as denoting the completion of the work of regeneration, 83. The eighth month, denotes a new state commencing from celestial love, 9227, and when therefore faith which is denoted by a month, A.R. 935, is conjoined with love; and the house being finished throughout as to till the parts thereof, and according to all the fashion of it, denotes that the character is then fixed by the ruling love, all subordinate states of good and truth denoted by the parts thereof, 4038, and all changes of state denoted by all the fashion of it, 9668, depending on that love, and being-varied according to it, 6872, 10,153. And Solomon being seven years in building the house, denotes that the entire work of forming the perfect character embraces the whole course of regeneration, as is evident from the signification of building the house as denoting the full formation of the heavenly character, ver. 1; and of the number seven as denoting the whole course of regeneration, 2044, 3845.

In concluding this chapter it is to be carefully observed that the whole of it, in the supreme sense, relates to the Glorification or making Divine of the Lord's Human Nature; for the regeneration of man is an image of the Glorification of the Lord, 3296; and the account of the building of the Temple, therefore, is a description of all the particulars of that Glorification, T.C.R. 221; 2777.

1 KINGS VII

1. And Solomon was building his own house thirteen years, and he finished all his house.	1. Celestial love is also the origin of the rational faculty grounded in the love of truth and good, established upon holy remains of good and truth, and being complete in itself.
2. For he built the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.	2. For celestial love arranges in heavenly order the knowledges of celestial and spiritual things which constitute the rational mind, so that it is complete as to the perception of good, the discernment of truth and the realization of holiness, being founded on the union of good and truth in the natural mind.
3. And it was covered with cedar above over the forty and five beams, that were upon the pillars; fifteen in a row.	3. Moreover it is distinguished and protected by celestial-spiritual good corresponding to the good of the middle heaven; consists of three degrees; and is endowed with the capacity of conjoining itself with the natural mind, on which it rests, according to cooperation.
4. And there were prospects in three rows, and light was over against light in three ranks.	4. And each degree is receptive of spiritual light, because of the correspondence of the lower degrees with the higher,
5. And all the doors and posts were square in prospect: and light was over against light in three ranks.	5. Their introductory truths, and goods conjoining, being harmonious, and having the same correspondence as to their degrees.
6. And he made the porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits; and a porch before them; and pillars and thick beams before them.	6. The natural degree also is grounded in good and truth corresponding in all fulness respectively, this also having its exterior, and being protected by ultimate truth and goodness.
7. And he made the porch of the throne where he might judge, even the porch of judgement: and it was covered with cedar from floor to floor.	7. But the external of the rational mind, as to its faculty of judging, is distinguished from its external as to the faculty of perceiving, yet spiritual good is that from which all judgment is made.
8. And his house where he might dwell, the other court within the porch, was of the like work. He made also an house for Pharaoh's daughter, (whom Solomon had taken to wife,) like unto this porch.	8. And thus the rational will which is its inmost dwelling-place, and within the natural degree, is, in form, intellectual, and harmonious with the understanding. But the natural degree of the mind, as distinguished from the rational, is in correspondence with the rational, and therein is the full conjunction of the internal and external man, or of celestial good with the love of truth.

9. All these were of costly stones, even of hewn stone, according to measure, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside unto the great court.	9. And so the human character is formed from the precious truths of the Word; of truths adapted to each mind, and to each part thereof according to the quality of the good of each; of truths procured through spiritual conflict, and affecting every degree of the mind interior and exterior; and of truths extending from ultimates to first principles, the latter being in the former and adequately filling them with life.
10. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.	10. And particularly is this the case in the natural degree, which is the basis, where are the truths of the understanding and the will in their general forms, derived from remains, and established by conflict against evil, resulting in purification, and a new and eternal state of good.
11. And above were costly stones, even hewn stone, according to measure, and cedar wood.	11. And therein the interiors are constituted of precious truths, rightly adapted, according to the quality of good, especially interior spiritual good.
12. And the great court round about had three rows of hewn stone, and a row of cedar beams; like as the inner court of the house of the LORD, and the porch of the house.	12. And the whole of these, in ultimates in simultaneous order, appear of three degrees of truths rightly adapted, and grounded in spiritual good, corresponding to the ultimate or lowest heaven, as to its exteriors and as to its interiors.
13. And king Solomon sent and fetched Hiram out of Tyre.	13. There is an influx of celestial love into the love of interior knowledges, and thence an elevation of the latter.
14. He was the son of a widow woman of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to king Solomon, and wrought all his work.	14. For the love of interior knowledges is derived from the conjunction of the love of spiritual truth with the love of good, which love earnestly desires truth, and attains to conjunction with it by conflicts against evil and victories over it; but the love of truth itself is, at first, respectively external, grounded in natural good and natural intelligence, which delight in uses. And hence is the affection, on the natural plane, which agrees with celestial and spiritual love, and brings them into ultimates,
15. For he fashioned the J two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits compassed either of them about.	15. So that the Divine Natural of the Lord's glorified Human, and also the regenerated Natural of man are formed through this love, being established in natural good as to the will and as to the understanding; as to the will by temptations and victories, and as to the understanding by truths in fulness and united with good.

16. And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.	16. Moreover the inmost good of the regenerated Natural is pure love; and the quantity and quality of its good and truth are equal and in all fulness;
17. There were nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.	17. Whence the knowledges of good, and the scientifics of truth have all their life; are altogether coherent; and are holy and perfect in every particular.
18. So he made the pillars; and there were two rows round about upon the one network, to cover the chapters that were upon the top of the pillars: and so did he for the other chapter.	18. Thus the regenerated Natural is completed, and has conjunction as to its sensual degree with the interiors thereof; and this, too, as to the understanding as well as the will;
19. And the chapters that were upon the top of the pillars in the porch were of lily work, four cubits.	19. And hence the delightful sphere proceeding from it, is a sphere of the full conjunction of truth with good.
20. And there were chapters above also upon the two pillars, close by the belly which was beside the network: and the pomegranates were two hundred, in rows round about upon the other chapter.	20. But this inmost degree of the regenerated Natural is internal and external, connected by correspondence; and in the intellectual part thereof are the scientifics of good conjoined with truth in their order.
21. And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.	21. And the glorification of the Lord as well as the regeneration of man, takes place on the ultimate or natural plane, both as to the will and as to the understanding, the former thereby acquiring the quality of stability and the latter that of strength.
22. And upon the top of the pillars was lily work: so was the work of the pillars finished.	22. While, as the result of the whole process, the Divine Sphere is intensified, and the sphere of angelic life is delightful from inmost principles to ultimates. Such is the effect of the Divine operation combined with man's co-operation.
23. And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits: and a line of thirty cubits compassed it round about.	23. And, by means of the love of knowledge, Divine Truths grounded in good are provided in the natural man in all fulness from the affection for truth, and are thus full also as to good itself by conjunction with the interiors, and as to truth itself by conjunction with the exteriors.

24. And under the brim of it round about there were knops which did compass it, for ten cubits, compassing the sea round about: the knops were in two rows, cast when it was cast.	24. Also the natural man is endowed with the scientifics of good and truth according to the quality of his remains, these being ultimate forms of good and truth grounded in his natural capacity.
25. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward.	25. For man's power of receiving the knowledges of good and truth is based upon his natural affections of every quality—namely, of truth and good in obscurity and of truth and good in clearness; affections not conducive to his purification being quiescent, while affections truly natural are freely and fully manifested.
26. And it was an hand-breadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it held two thousand baths.	26. And in the Natural, regenerated, is the power of truths; for the scientific faculty therein is as a continent or containing vessel; hence also the sphere of good and truth is beautiful and fragrant; and therein the conjunction of good and truth is perfect.
27. And he made the ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.	27. And the sensual part of man is also made perfect in good; for therein is the conjunction of good and truth and the equality thereof, while it is perfect also in holiness.
28. And the work of the bases was on this manner: they had borders; and there were borders between the ledges:	28. And the quality of the regenerated sensual is this: therein is the termination or closure of the conjunction of good and truth, which closure exists where good ends and evil begins.
29. And on the borders that were between the ledges were lions, oxen, and cherubim; and upon the ledges there was a pedestal above: and beneath the lions and oxen were wreaths of hanging work.	29. Also the ultimate of the conjunction of good and truth, where good ends and evil begins, is the sphere of Divine protection, lest man, from the world should enter into heavenly things by natural truth, and natural good merely; and this is Divine Providence, ultimate truth and good supporting, and their scientifics being arranged in heavenly form and order, from interior things.
30. And every base had four brasen wheels, and axles of brass: and the four feet thereof had undersetters: beneath the laver were the undersetters molten, with wreaths at the side of each.	30. For thence man enjoys, even in the sensual degree, the faculty of growing wise by the activity of natural truth and natural good; for sensual life is grounded in sensual truths, which are below natural truths, but yet are conjoined with good and are adorned with scientifics.

31. And the mouth of it within the chapter and above was a cubit: and the mouth thereof was round after the work of a pedestal, a cubit and an half: and also upon the mouth of it were gravings, and their borders were foursquare, not round.	31. But the faculty of acquiring and communicating truths is within the interior Natural, and above sensual things distinctly; it also has respect to good to be expressed in ultimates and completeness: and by its means truths are thus confirmed and made definite in perfect forms as doctrine, apparently distinguished from what is of the affections.
32. And the four wheels were underneath the borders; and the axletrees of the wheels were in the base: and the height of a wheel was a cubit and half a cubit.	32. Nevertheless the power of growing wise whenever Divine Truths are received from within and above, depends on the conjunction of truth with good in ultimates; so that the sensual is the receptacle and support of human activity; and the life of man is complete as to its degrees embodied in good works;
33. And the work of the wheels was like the work of a chariot wheel: their axletrees, and their felloes, and their spokes, and their naves, were all molten.	33. And the character of action is according to the doctrine from which it proceeds, being, in fact, true as to the exterior will and understanding, and as to the interior understanding and will, when charity is the substance of which doctrine is the form.
34. And there were four undersetters at the four corners of each base: the undersetters thereof were of the base itself.	34. So that the power of truth conjoined with good in ultimates produces stability, since ultimate truths and goods constitute the sensual degree of the regenerated life of man.
35. And in the top of the base was there a round compass of half a cubit high: and on the top of the base the stays thereof and the borders thereof were of the same.	35. For in the inmost of the sensual degree there is some conjunction by good with the interiors, and therefore the power of truth and the ultimate sphere of good from above are operative also in the sensual degree,
36. And on the plates of the stays thereof, and on the borders thereof, he graved cherubim, lions, and palm trees, according to the space of each, with wreaths round about.	36. On account of which truth and good are confirmed on the lowest plane, the Divine Providence guarding them, and endowing man with intelligence, wisdom, and knowledge, according to his state.
37. After this manner he made the ten bases: all of them had one casting, one measure, and one form.	37. Thus is the sensual degree of man's life constituted; and it is consistent with universal good—interior, exterior, and external.
38. And he made ten layers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.	38. And this state is the result of the purification of man by truths grounded in good, and this by means of temptations effecting the conjunction of truth with good, and of externals with internals in particular as well as generally.

39. And he set the bases, five on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, toward the south.	39. And the purification of man is full and powerful as to the will and as to the understanding externally; also it precedes internal purification by truths conjoined with good and thence proceeding with enlightenment, and power;
40. And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he wrought for king Solomon in the house of the LORD:	40. So that the love of knowledge in the natural mind is instrumental in providing receptacles of interior truth, and receptacles of exterior good and truth for man's purification, in order that the work of regeneration, and-thus the formation of human character by the Lord may be completed.
41. The two pillars, and the two bowls of the chapiters that were on the top of the pillars; and the two networks to cover the two bowls of the chapiters that were on the top of the pillars;	41. For thereby is constituted the perfect natural degree of man, which itself is threefold, having its inmost affection, the intelligence which is the form of that affection, and the outward manifestation of both in uses,
42. And the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapiters that were upon the pillars;	42. With abundance of the scientifics of good conjoined with truth in orderly subordination and arrangement, being the ultimate of internal truth and good proceeding from inmost natural affection;
43. And the ten bases, and the ten lavers on the bases;	43. Also the regenerated sensual with its proper means of purification (continually),
44. And the one sea, and the twelve oxen under the sea;	44. As well as truths for internal cleansing to which all good natural affections are subservient,
45. And the pots, and the shovels, and the basons: even all these vessels, which Hiram made for king Solomon, in the house of the LORD, were of burnished brass.	45. And receptacles of interior truths, and exterior goods and truths;—in short, all receptacles; —are formed by means of the love of knowledge, and are grounded in pure natural good.
46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarethan.	46. For the operation of the Lord by Divine Truth is into the external man which receives instruction in natural affection, and thus in a state of fluctuation between good and evil, or between the good of truth and good merely natural;
47. And Solomon left all the vessels <i>unweighed</i> , because they were exceeding many: the weight of the brass could not be found out.	47. And hence it is not given to the natural man by the Lord (during regeneration), to discern fully his quality as to natural truth or natural good, because the varying states of man are innumerable as to the former and unfathomable as to the latter.

48. And Solomon made all the vessels that were in the house of the LORD: the golden altar, and the table whereupon the shewbread was, of gold;	48. For it is the Lord Himself who forms all states in man— namely, inmost worship of the Lord from pure love, and all states of celestial and spiritual good subordinate to this from pure love;
49. And the candlesticks, five on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold;	49. Also all states of spiritual truth, both as to the will and as to the understanding proceeding through the celestial heavens, from pure love; and thus interior states as to scientifics, as to truths and as to good, from pure love;
50. And the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, <i>to wit</i> , of the temple, of gold.	50. Also external states, as to truths and goods in particular, and as to truths and goods in general, and as to sensual affections, from pure love; and, finally, every state of the conjunction of good and truth celestial and of good and truth spiritual, by means of which admission is gained into the celestial or spiritual heavens, from pure love.
51. Thus all the work that king Solomon wrought in the house of the Lord was finished. And Solomon brought in the things which David his father had dedicated, <i>even</i> the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.	51. Thus is accomplished the regeneration of man from the Lord. And thereby the celestial state of man involves also all preceding spiritual states, which have been consecrated to the Lord—namely, states of truth, states of good, and external states. All these are preserved in man and become to him most securely from the Lord treasures in heaven.

Proof References and Notes

1. This is demonstrated from the signification of Solomon as being celestial love, chap. i. 13; of Solomon's own house as being the rational faculty, 3128, 2657, 3538; of thirteen as being holy remains of good and truth, 2109; and of the house being finished as being, in this verse, the completion of the rational degree of the mind, 83, 1904.

According to the Rev. W. Bruce, *Three Kings*, p. 463, and some other authorities, Solomon's own house was distinct from the house of the forest of Lebanon, and also distinct from the house of God or the Temple, and the *A. V.* supports this distinction, considering the first verse of the chapter to stand wholly by itself; but on the other hand we read: "Whereas every man has a spiritual, a rational, and a natural mind, therefore Solomon built three houses, the house of God or the Temple, for the spiritual mind, the house of the forest of Lebanon for the rational, and the house for the daughter of Pharaoh for the natural," *A.E.* 654, from which statement Mr Bruce draws the inference that Solomon's own house, mentioned in verse 1 of this chapter, must mean, in the mind of the writer of the above, the Temple, and yet that this could not be, as the Temple took only seven years in building and Solomon's house thirteen years. But it is not necessary to identify Solomon's own house with the Temple in order to make three houses, of which the Temple was the first. We may, with more reason, consider that the house of the forest of Lebanon was really Solomon's own house; and this is actually what is done in the *R.V.*, since it connects the

first verse of this chapter with the second by the conjunction "For." Now why have the translators in the *R.V.* done this? They must have decided, in the first place, that the word in the original, with which verse 2 commences, will admit this interpretation, and, in the second, that the context, and some other statements in the books of *Kings* and *Chronicles* justify it. For example, while we have no particular and separate description of the building of Solomon's own house, we have particulars of the building of the house of the forest of Lebanon, and amongst the rest of the building of the house where Solomon might dwell, the other court within the porch, ver. 8; and as the house of the forest of Lebanon was built at Jerusalem, see article "Forest" in Kitto's Encyclopedia, and Solomon had the porch of judgment there, and dwelt there, this surely must have been the house which, it is said, he was thirteen years in building, making twenty years in which he was building the *two* houses, chap. ix. 10, and 2 Chronicles viii. 1; and hence now it may be further seen how it is that Solomon's own house is included in the house of the forest of Lebanon; which denotes the rational faculty. But see 9011, 1443, 2831

2. Solomon's building the house of the forest of Lebanon denotes, that celestial love arranges in heavenly order the knowledges of celestial and spiritual things which constitute the rational mind, because the house of the forest of Lebanon denotes the rational faculty, ver. i; and to build denotes to increase good from truth, and to instruct in intelligence and wisdom, thus to arrange in order the knowledges of celestial and spiritual things, 4390. The length being a hundred cubits, the breadth fifty cubits, and the height thirty cubits, denotes the completeness of the rational faculty as to the perception of good, the discernment of truth, and the realization of holiness, as appears from the signification of length, breadth, and height which denote quality as to good, and truth, and their degrees, H.H. 197; of the number one hundred as denoting what is complete, 2074, since in the highest sense it signifies the union of the Lord's human essence with His Divine; of the number fifty as denoting the same, 2252; and of the number thirty as also denoting the same, 5335. "Upon four rows of cedar pillars, with cedar beams upon the pillars," denotes being founded on the union of goodness and truth in the natural mind, since pillars denote the natural degree, 8106; the number four denotes union, 1686; and cedar denotes the rational faculty, 119, as to good and truth, 776, 886.

3. Cedar denotes celestial-spiritual good, ver. 2; the covering", or roof, denotes a distinguishing and protecting state of good, 3652; forty-five, considered as produced from three multiplied by three and again by five, denotes fulness as to degrees, 9825, 2269; the side-chambers resting on the pillars denotes that the rational mind rests on the natural, 8106; ver. 2; and fifteen in a row, denotes that it has conjunction with the natural according to co-operation, 798, 9760, 9296, as fifteen denotes a little, or sufficient, or much, according to the state of the subject of which it is predicated; and that the conjunction of the lower degree with the higher, denoted also by the side-chambers being upon the pillars, is according to the co-operation of the lower degree, may be seen from the last number, above cited, especially where it is said, that the influx of good with man is so far operative as he desists from evils. And as, in the perfect rational mind, of which these verses speak, the conjunction of the rational with the natural is full in all respects, it is so because co-operation is full in all respects.

4. This is evident from the signification of "prospects" as denoting what is receptive of light from the Lord, chap. vi. 4; of three rows as denoting three degrees, ver. 3; 9866; of light over against light, as denoting correspondence, 1831; and of three ranks as denoting the correspondence of the lower degrees with the higher; for the Hebrew word here translated *ranks* is derived from a

root signifying moved or excited to action, and means *footsteps, feet, progress*, thus expressing the effect of influx from the higher degree, when the lower is in correspondence with it. But on the necessity of this correspondence see 3493.

5. This is shewn from the signification of doors and posts as denoting what is introductory and conjoining, 7847, 8989; of square in prospect as denoting what is just, or, in other words, harmonious as to good and truth, because they are acknowledged to be from the Lord, 9717; and of light being over against light in three ranks, as denoting correspondence as to degrees, ver. 4.

6. The porch of pillars signifies the natural degree, chap. vi. 3. The length thereof fifty cubits and the breadth thereof thirty cubits signifies good and truth corresponding in all fulness respectively, *H.H.* 197; 2252, 9082. A porch before them, signifies "this also having its exterior," chap. vi. 3; and pillars and thick beams before them, signifies "protected by ultimate truth and goodness"; 9757, 2367.

7. This is shewn from the signification of the porch, chap. vi. 3; from the consideration that there were two porches; also from the consideration that judgment is predicated of truth, 2235, and perception of good or love, 5228; and lastly from the fact that the rational as manifested in the natural degree, denoted by the porch, is both interior and exterior, 4570, 5150. For the signification of the throne in various ways consult 5313; and by connecting what is said in the foregoing verses about the influx of spiritual light, denoted by the "prospects," and about the correspondence of the lower degrees and the higher, with what is here said about the porch of judgment as distinguished from the other threefold porch~ver. 6, it may be further seen that the porch of judgment represents a more external state than the threefold porch, the latter, as being more internal, denoting the inmost of the natural as immediately receptive of the *perceptions* of truth and good flowing in from the interior of the rational mind. The porch of judgment being covered with cedar from floor to floor denotes that yet spiritual good is that from which all judgment is made, as appears from the signification of cedar wood as denoting spiritual good, 9472; and of "from floor to floor," as evidently denoting entirely. All judgment is *by* truth; but it is *from* good, 2258.

8. Solomon's house where he might dwell, the other court within the porch, being of like work, denotes that the rational will which is its inmost dwelling, and within the natural degree is, in form, intellectual and harmonious with the understanding. By the house is denoted the will, 710, as distinguished from the understanding; and as it was Solomon's house, it denotes the will of celestial good; and as both the court and the porch denote the natural degree, which has been shewn, therefore it is said that the rational will is within—that is, interior to, the natural degree, and indeed the inmost. But concerning this see 3509, 2106, 3161. By Solomon's house being of like work is denoted that the regenerated will is, in form, intellectual and harmonious with the understanding, because these buildings, so far, represent the rational mind as to the understanding, as is evident, and therefore Solomon's dwelling-place being of like work can signify nothing else but that the regenerated will is in form intellectual and harmonious with the understanding. It is to be remembered, that the building of the Temple and of Solomon's houses represent not only the Glorification of the Lord, and the perfect state of the celestial man, but also the perfect state of the spiritual man, 3720, and that that is why, we have, in this description, the truth here stated—namely that the new will of the perfect man is in form intellectual. But concerning this mystery consult 863, 875, 4493. A house being made for Pharaoh's daughter,

whom Solomon had taken to wife, like unto this porch, denotes that the natural degree of the mind, as distinguished from the rational, is in correspondence with the rational, and that therein is the full conjunction of the internal and external man, or of celestial good with the love of truth. This is evident from the signification of a house for Pharaoh's daughter, as denoting the natural mind, A.E. 654; of Pharaoh himself as denoting the natural man, 5160; of daughter as denoting affection, 54; and of marriage as denoting the conjunction of the Lord and the church, of goodness and truth, and of the internal and external man, 1432, 2508, 3971. That the natural degree of the mind is here spoken of as distinct from the rational is evident from the fact that the house for Pharaoh's daughter is not said to have been built, like Solomon's house, within the courts connected with the house of the forest of Lebanon; and yet that there is correspondence of the natural degree with the rational, is shewn from the fact that *Solomon* built the house for Pharaoh's daughter. And that the heavenly marriage is effected, or made complete in the natural degree is shown from the fact that Solomon married Pharaoh's daughter. But in reference to this point see 155, 3952, 5365, 8888. Moreover that the natural degree of the fully regenerated man is in correspondence with the rational understanding as well as the will, is shown from its being said, not only that *Solomon* built the house for Pharaoh's daughter, but that it was built "like unto this porch," the porch here, being the ultimate, representing the whole rational mind as to the understanding' and will together, D.L.W. 212-216. And if we reflect further, we shall see that the faculty of rightly judging in the natural man, represented by this porch, is not only from an enlightened understanding, but also from a renewed will denoted, respectively, by the two grand divisions of this palace of Solomon.

9. All the buildings being of costly stones, even of hewn stones, according to measure, denotes that the human character is formed from the precious truths of the Word, of truths adapted to each mind, and to each part thereof, according to the quality of the good of each. The reasons are, because costly stones denote the precious truths of" the Word, 9407; hewn and sawed stones, denote what is of self-intelligence, 8941, 683, but in this verse, being predicated of the perfect rational faculty, they denote truths adapted to man's state *as if* from self-intelligence; and measure denotes quality as to truth and good, 9603; and it is said procured through spiritual conflict, because every man's measure or quality after death is according to what he has procured in the world, 7984. "Within and without, even from the foundation unto the coping, and so on the outside unto the great court," denotes that this formation affects every degree of the mind interior and exterior, and extends from ultimates to first principles, the latter being in the former and adequately filling them with life, because within and without denote what is internal and external respectively, 2936, 2940; the foundation and the coping, or the floor and the roof, denote ultimates and first principles, 10,184, 10,185 and the great court denotes also the external or ultimate, 9741. And that inmost thing's are, in the case of the perfect man, in ultimate things adequately filling them with life is manifest from this whole verse,

10. All this is demonstrated from the signification of the foundation as denoting" the natural degree, 6299; of costly stones and great stones as denoting" truths of the understanding and the will, 9407, 2227, 683; of measure as denoting quality, 9603; of ten as denoting remains, 576; and of eight as denoting purification and a new state as the result of conflict against evil, 2044. And that by precious stones and great stones are signified general truths, in this verse, is evident from 3513.

11. Costly stones, and hewn stones, and cedar wood being above according to measure, denotes that the eternal state of good is one wherein the interiors also are: constituted of precious truths rightly adapted according to the quality of good, especially interior spiritual good, which plainly appears from the signification of costly stones, 9407; of hewn stones, in a good sense, 8941; and of cedar wood, 9472.

12. The great court having three rows of hewn stone, denotes the whole rational faculty in ultimates in simultaneous order appearing of three degrees of truths rightly adapted, 9741; D.L.W. 207; 8941; a row of cedar beams denotes spiritual good, 9472; the inner court and the porch of the temple denote the ultimate heaven, as to exteriors and as to interiors, 9741; and to be like unto evidently means to correspond. And hence it may be seen that the rational mind as a whole corresponds to heaven as a whole, according to the teaching of H.H. 51-53.

13. King Solomon sending and fetching Hiram out of Tyre, denotes that there is an influx of celestial love into the love of interior knowledges, and thence an elevation of the latter, because Solomon denotes celestial love, chap. i, 13; and the reason why here and in other places, we sometimes read of Solomon alone and at others of *king* Solomon, is because the term *king* has special reference to truth, 1672, and truth is the form which good particularly takes with those who are in the prevailing love of knowledge represented by Hiram a man of Tyre, 1201. Also that by Hiram being brought out of Tyre, is denoted the elevation of the love of knowledges through the influx of celestial love, is evident from the fact that celestial love is superior and the love of knowledge inferior. Unless there is such an elevation of the love of knowledge, there is no regeneration; for so long as a man loves knowledge only for his own sake, and not for the sake of uses, he is still merely natural and not spiritual. Besides which a change of place denotes a change of use, 3356, and therefore the journey of Hiram from Tyre to Jerusalem, and thus from a remote city in the land of Canaan to its capital, aptly represents advancement from a lower state to a higher. But let it be understood, that although Hiram could not be in Tyre and in Jerusalem at the same time, yet a man may be in the love of good and the love of knowledge at the same time, although not in the same *state* of the latter love.

14. Hiram being the son of a widow woman of the tribe of Naphtali, and his father a man of Tyre, a worker in brass, signifies that the love of interior knowledges is derived from the conjunction of the love of spiritual truth with the love of good. This appears first from the signification of a man of Tyre, a worker in brass, as denoting in this place, the love of spiritual truth. For Tyre denotes the love of *interior* knowledges which relate to *things Spiritual*, 1201, thus the love of spiritual truth; man (*ish*) denotes what is of the understanding, 158, 915, 1468; and a worker in brass, one who cultivates natural good, 425. A man of Tyre, a worker in brass, therefore, denotes spiritual truth by means of which natural good is cultivated. And secondly it appears from the signification of a widow woman of the tribe of Naphtali, as denoting the love of good. For a widow denotes good which desires truth, 9198; and Naphtali denotes temptation, victory and freedom thence, 3928. A widow woman of the tribe of Naphtali, therefore, denotes the genuine love of good; and only the genuine love of good will fight against evil and overcome. Hiram being tilled with wisdom and understanding and cunning to work all works in brass, denotes that the love of truth is, at first, respectively external, grounded in natural good and natural intelligence, which delight in Uses. This is seen from the considerations that wisdom has relation to good and understanding to intelligence, 5070; also that brass denotes natural and thus external good, 425; and that *working* in brass denotes the performance of uses, 10,331. And Hiram coming to Solomon and

working all his work, denotes that the love of interior knowledges on the natural plane, is that which agrees with celestial and spiritual love and brings them into ultimates. This is manifest from the signification of Hiram, ver. 13; of his *coming* to king Solomon, 5947; and of works, 3934'

15. Pillars denote good and truth in the natural degree which support the higher degrees, 8106, 9674; and as Hiram denotes the love of interior knowledges, therefore Hiram making the two pillars, denotes that this love is instrumental in forming the new natural man. That knowledges were the means by which the Lord's Glorification was effected may be; seen, 1461; and that this is also the case with man in his regeneration, is evident where it is written that "it is not possible for anyone as man to be conjoined to Jehovah or the Lord except by knowledges," 1616; and indeed this whole number is important, not only as shewing that knowledges are the means both of the Glorification of the Lord and the regeneration of man, but also as shewing the difference, in that respect, between the Lord and man. The reason why there were two pillars, is, because one refers to the will and the other to the understanding, 747, 749; and the reason why they were made of brass is because brass denotes natural good, 425. By the height of the one pillar being eighteen cubits is represented that the new will is formed by temptations and victories, 1709; and by a line of twelve cubits encompassing the other pillar is represented that the new understanding is formed by truths in fulness, 2089, and united with good, 8458, 2973. And hence now it may be seen why the description of the two pillars in this verse is peculiar, the height only of one pillar being mentioned and the circuit only of the other, the *Revised Version* being "eighteen cubits high *apiece*" and "a line of twelve cubits compassed *either* of them," while the true rendering of the Hebrew, here adopted, is given in the margin.

16. Two chapters of molten brass made and set upon the top of the pillars, denotes that the inmost good of the regenerated Natural is pure love. Since the pillars denote the natural degree, as shown in the preceding verse, the top or head of the pillars will denote the inmost of that degree, 3728. The chapters therefore will denote that inmost; and that it is pure love, is proved from the signification of brass, which is natural good, 425, and of what is molten as having reference more particularly to the will, 8869. It is said here "the inmost good of the Natural is pure love," in order to include in one expression the love or good of the will and of the understanding together; but specifically celestial love in the natural degree is the inmost of the will, and spiritual love is the inmost of the understanding; or in other words the love of good is the inmost love of the will, and the love of truth the inmost love of the understanding. And the height of the one chapter being five cubits, and the height of the other chapter five cubits, denotes that the quantity and quality of the good and truth of the new Natural are equal and in all fulness. Measure denotes quantity and quality, 4482; the two chapters denote what is of the will and the understanding respectively, ver. 15; and the number five in both cases denotes equality and fulness, 5708, 9716. But with regard to the truth itself here stated see also 2439, 7984.

17. By network is signified "the sensual principle which is the ultimate," 9726, and hence the knowledges of good and the scientifics of truth there; for the sensual part has reference both to the will and the understanding; and we say the *knowledges* of good and the *scientifics* of truth, because the latter term is distinguished from the former as being more external, 6386. By chain work is denoted what is coherent, 9852, 9879; by the number seven is denoted what is holy and perfect, 395, 2044; and since this number was applied to both the chapters, therefore it is said holy and perfect "in every particular." And lastly, that the knowledges of good and the scientifics

of truth have all life, coherence, and perfection from the inmost which is pure love, is denoted by the network, and chain work being *upon* the chapters, which were on the top of the pillars.

18. This is apparent from the signification of the two pillars, ver. 15; of the chapters on the tops of the pillars, ver. 16; of two rows of pomegranates, as denoting conjunction by sensual good, 5194, 9552; and of the two chapters as denoting the will and the understanding. In this verse, in the *Revised Version*, the word *pomegranates* does not appear; but it is evidently to be understood after the words *two rows*; and the Hebrew word for pomegranates occurs, where the revisers have translated "*pillars*." But see the note in the margin, and the translation in the *Authorised Version*.

19. The chapters that were upon the top of the pillars in the porch being of lily work- four cubits, denotes that the delightful sphere proceeding from the regenerated natural mind, is a sphere of the full conjunction of truth with good, as is evident from the signification of lily work, 1519; and of the number four, 9103.

20. Chapters being above also upon the two pillars close by the belly which is beside the network, denotes that this inmost degree of the regenerated Natural is internal and external connected by correspondence, as may be seen from the considerations that here the chapters are distinctly mentioned a second time; that they are said to be "above also," this denoting what is internal, 2148; that the belly, which was the; under part of the whole chapter, denotes what is external, 247; and that being close to or near to, denotes to be in conjunction, and thus to be connected by correspondence, 9378. And the pomegranates being two hundred in rows round about upon the other chapter, denotes that in the intellectual part thereof are the scientifics of good conjoined to truth in their order, as appears from the signification of the other chapter as denoting what is of the understanding; of pomegranates as denoting scientifics of good, 9552; of two hundred as denoting conjunction of good and truth, 5194, 4263; and of rows as denoting order, 9864, 9866.

21. This is true, because pillars denote the natural degree which supports the higher degrees, 8106, 9674, and the porch denotes the ultimate or* natural degree also, 9741. In this number, indeed, the *porch* is not mentioned; but it is included in the court as plainly appears from the reference there to 1 Kings vi. 3, 36, where the porch is mentioned in verse 3 and the inner court in verse 36. As before, the two pillars represent the will and the understanding. And since the name of a thing denotes its quality, 145, and the words Jachin and Boaz mean respectively *stability* and *strength*, therefore it is evident that man's life by regeneration acquires a state of stability or permanence as to the will, and a state of power as to the understanding, as well as that the Lord's Human Nature, by Clarification, became the Unchangeable Divine Good Itself, and Omnipotence Itself But see John viii. 58; Matt, xxviii. 18; and *D.L. W.* 221, as well as 9286, 1276, and T.C.R. 124, 125.

22. Lily work being upon the top of the pillars, and so the work of the pillars being finished, denotes that, as the result of the whole process of Glorification in respect to the Lord, or of regeneration in respect to man, the Divine Sphere is intensified, and the sphere of angelic life becomes delightful from inmost principles to ultimates. This is manifest from the signification of lily work, 1519, as denoting the delightful operation of the Divine Sphere, and of the sphere of angelic life; of the top of the pillars as denoting the inmost from which the Divine Sphere proceeds, 3728; and of the work of the pillars as denoting operation from inmost principles in

ultimates. As to this intensification of the Divine Sphere see Isaiah xxx. 26; 10,188; and remember that the Divine Operation called the Holy Spirit, or the Divine Proceeding, is, in reality, the intensified Divine Sphere which proceeds from the Lord in consequence of the Glorification of the Human Nature, 8127, 9199.

23. All this is evident from the signification of the "sea," as denoting the natural principle of man in which is purification by truths first received into the memory and called scientifics, 10,235; of what is molten as denoting being grounded in the will, thus in evil or in good as the case may be, 8869; of ten cubits from brim to brim as denoting what is full in all respects, 3107; of what is round as relating to affection, 8458; of the height as denoting what is of good and truth according to degrees, H.H. 197, and thus of the conjunction of the exteriors with the interiors; of five as denoting fulness in this respect, 9716; and of the circumference of thirty cubits as denoting a plenary complex, 9082, 10,235, and thus also fulness as to truth by the conjunction of the interiors with the exteriors. Hence we see that the conjunction of the exteriors with the interiors is effected by good operating interiorly, but the conjunction of the interiors with the exteriors by the operation of truth exteriorly.

24. By knops are signified scientifics, chap. vi. 18, and the number ten denotes remains, 576. The knops therefore, compassing the sea round about, denotes that the scientifics of the natural man are according to the quality of his remains. It will become evident, on reflection, that the scientifics with which anyone is endowed—that is, which he willingly receives and cherishes, and not such as he merely has in his memory from extraneous causes—are those which abide with him; and the reason is, because they are conjoined with the affection which constitutes his life, and is according to his remains, since remains are those things in man upon which the Lord operates in forming his new will and thence his new understanding, 19, 5342-5345. That these scientifics are ultimate forms of good and truth is signified by "compassing the sea round about," the circuit, or what is round about, denoting the ultimate, 2973; and that they are scientifics of good and truth, is denoted by there being two rows, 747; while, that they are grounded in man's natural capacity is denoted by its being said the knops were cast when it—that is, the large bowl or cup—was cast. Now the large bowl or cup represents the natural mind, 10,235, not the natural mind which man receives hereditarily, but the new natural mind, which he is capable of receiving, and does receive, by regeneration, from the Lord; and hence it may be still more clearly seen how and why these scientifics are according to the quality of man's remains.

25. The sea standing upon twelve oxen, three looking towards the north, three looking towards the west, three looking towards the south and three looking towards the east denotes that man's power of receiving the knowledges of good and truth is based upon his natural affections of every quality—namely, of truth and good in obscurity and of truth and good in clearness, as appears from 10,235. And the sea being set upon them above, all their hinder parts being inward, denotes that affections not conducive to man's purification are quiescent, while affections truly natural are freely and fully manifested, as is evident from the signification of the sea being above upon the oxen as denoting Truths in the Natural for man's purification, 10,235; of the hinder part or back, as denoting what is of the will and thus of affections, but, in this case of affections not conducive to man's purification, because they were sensual affections, which were directed backwards or downwards, 8194; of being inward as, in this case, denoting what is hidden or what is quiescent, because the Hebrew word here used is derived from a root meaning *to puss the night*, or from the word meaning *house*, and thus, *inward* means what is hidden or concealed, just

as the hinder parts of the oxen were, by their position, concealed from view, or as anything concealed within the house is not seen without. But that the affections here represented by the hinder parts of the oxen are, in the regenerated man, quiescent as well as hidden—which is signified by the hinder parts being inward—appears from 1581, 10,236; and lastly the truth here demonstrated may be seen from the signification of the oxen looking to all quarters, as denoting that affections truly natural are, in the regenerated man, freely and fully manifested, 10,235.

26. Here thickness or breadth corresponds to truth, 4482, and the hand denotes power, 878, the brim or border denotes the termination of the natural degree, and thus the scientific faculty, 9914; the cup denotes the continent, or "the scientific principle which is of the natural or sensual man," 10,235, 5120, the flower of a lily denotes the beautiful and fragrant sphere of good and truth, 1519; and two thousand baths signify the conjunction of goodness and truth, 10,235 at the end.

27. This is proved from the signification of the ten bases, 8215, 10,236; of the numbers four and three, 8877; and of height, as denoting holiness or perfection as to degrees, H.H. 197.

28. This is evident from the signification of borders, as denoting the extension of truth from good, 8063; goods and truths in ultimates, 9917, and Terminations from good to prevent their being opposed and hurt by evils, 10,187; and the reason why borders are twice mentioned is because there are terminations of good and terminations of truth, the latter being described as "between the ledges" because they represent truth conjoined to good. And since when good and truth are in ultimates they operate as a barrier to the evil and the false, therefore it is said also that therein is the closure as well as the termination of conjunction; but with regard to this in particular see 9534, 9539.

29. This appears from the signification of lions, oxen, and cherubim, the first denoting truths in their power, 6367; the second goods in their power, 2180; and the third the Divine Providence, 308, all these thus denoting the Divine Protection, 10,236, and a pedestal above upon the ledges, and beneath the lions and oxen wreaths of hanging work, denotes ultimate truth and good supporting, and scientifics arranged in heavenly form and order from interior things, as may be seen from the signification of a pedestal, which is the same as that of a base, 9643; of its being above upon the ledges as denoting truth conjoined to good, ver. 38, and of wreaths of hanging work as denoting scientifics, ver. 17. It is said "arranged in heavenly form and order" because these wreaths were ornaments; and "from interior things," because, in heaven, all beauty « is the result of interior perfection.

30. All this is shewn from the following considerations: "By the wheels is denoted the faculty of growing wise when all things enter from heaven," 10,236; by the wheels and axles specifically are denoted natural truth and natural good, 8764, 10,190; by brass is denoted natural good, 425; by the feet are denoted what is natural, 2162, and therefore by the undersetters, or shoulders under the laver the power of sensual truths conjoined with higher truths, 1085; the undersetters being molten denotes truth conjoined with good, 8869; and wreaths at the side of each denotes scientifics, ver. 17.

31. The mouth of it within the chapter and above being a cubit, denotes that the faculty of acquiring and communicating truths is within the interior Natural, and above sensual things distinctly. This is evident from the signification of the mouth which denotes the faculty of

acquiring and communicating truths, 4795, 8467, 9049 at the end; of the chapter, ver. 16; and of what is above as denoting what is interior, thus above sensual things, 2148. The mouth being round, after the work of a pedestal, a cubit and a half, denotes that it also has respect to good to be expressed in ultimates in completeness. This is shewn from the signification of what is round as denoting good, 8458; of a pedestal as denoting the ultimate, ver. 29; and of a cubit and a half as denoting what is complete, 9488. On the mouth of it gravings, their borders being foursquare and not round, denotes that, by its means truths are thus confirmed, and made definite in perfect forms as doctrine apparently distinguished from what is of the affections. This may be seen from the signification of gravings as denoting confirmation of truth, 9416; of borders as denoting the limits or extension of good and truth, and thus what is definite, 8063; of foursquare as denoting perfection, in this case of doctrine as distinguished from affection, A.R. 905; and of anything round as denoting what is of affection, 8458. By doctrine *apparently* distinguished from affection is meant, that although in the perfect man, truth and good are conjoined and agree together, yet truth as the *form* of good, is, on that account only, said to be distinct from good.

32. The four wheels being underneath the borders, denotes that the power of growing wise, whenever Divine Truths are received from within and above, depends on the conjunction of truth with good in ultimates. By the wheels is denoted the power of growing wise by truths, 10,236; by their being underneath the borders is denoted that truths are received from within and from above, while yet they appear underneath as a means of support and progression, 8215; and by the number four is signified conjunction, 1686. The axletrees of the wheels being in the base, denotes that the sensual is the receptacle and support of human activity; for the axletrees denote good, 10,190: and the base denotes the sensual, here as a receptacle, ver. 27; because the axletrees were fixed in the base, and as a support; because the base supported the axletrees, and the axletrees the wheels. The height of a wheel being a cubit and a half, denotes that the life of man is complete, as to its degrees, in good works, as is plain from the signification of height which denotes good and truth according to degrees, H.H. 197; of a cubit and a half, which denotes completeness, 9488; and of a wheel, which denotes the faculty of growing wise, 10,236, and thus the faculty of expressing good and truth in the life, which is to perform uses which are good works. And, in fact, as intelligence is the power of rightly understanding truths, so wisdom is the power of properly applying them to the life, 5070.

33. The work of the wheels being like that of a chariot wheel, denotes that the character of action is according to the doctrine from which it proceeds. This appears from the signification of the wheels, 10,236, and of a chariot, 5321; and also from 5130; T.C.R. 245. And the axletrees, felloes, spokes, and naves of the wheels all being molten, denotes that action is true, as to the exterior will and understanding, and as to the interior understanding and will, when charity is the substance of which doctrine is the form. This appears from the signification of the wheels of a chariot as denoting the faculty of proceeding by means of doctrine, 10,236, to proceed meaning to exhibit life by action; of the axletrees and naves as denoting the exterior and interior will, since the naves revolve upon and are supported by the axles, 10,190, and form the central part of the wheel itself; of the spokes and felloes as denoting the interior and exterior understanding, because they are external to the axles and the naves, and the felloes are external to the spokes; and of being molten as denoting what is of the will and thus what is of charity, 8869; and it is said "when charity is the substance of which doctrine is the form," because, the substance of the wheels, as being molten brass, denotes charity; the form of them, as being like the wheels of a

chariot, denotes doctrine, and their proceeding, motion, or action denotes life according to charity and doctrine.

34. Four undersetters at the four corners of each base, the undersetters thereof being of the base itself, denotes that the power of truth conjoined with good in ultimates produces stability, since ultimate truths and goods constitute the sensual degree of the regenerated life of man, because by the undersetters, or shoulders, is denoted power, ver. 30; by the number four, truth conjoined with good, 1686; by the corners firmness and strength and their stability, 9494; and by the base the sensual degree of the regenerate life of man, ver. 27.

35. A round compass of half a cubit high being on the top of the base, denotes that in the inmost of the sensual degree there is some conjunction by good with the interiors. This is evident, because the top or head denotes the inmost, 3728; a round compass denotes what has relation to good, 8458, 9717; half a cubit denotes some conjunction, 9530; and height denotes degrees, H.H. 197, and therefore conjunction with the interiors. And on the top of the base the stays, or hands, thereof, and the borders thereof being of the base itself, denotes that the power of truth and the ultimate sphere of good, from above, are operative also in the sensual degree. This is evident, because the top or head, as before, denotes the inmost, 3728; the stays or hands denote the power of truth, 3541; the borders or terminations denote the extension of the sphere of good, 5145; and the stays and borders being of the base itself denotes that truth and good are operative also in the sensual degree, ver. 27.

36. This appears from the signification of the plates of the hands and the borders as denoting truths and goods on the lowest plane, since they were parts of the base, ver. 35; of engraving as denoting confirmation, 9416; of cherubim as denoting the Divine Providence, 308; of lions as denoting truth in its power and thus intelligence, 6367; of palm trees as denoting wisdom, 8369; of wreaths as denoting scientifics and thus knowledge, ver. 17; and of space as denoting on, 2625.

37. This is proved from the signification of the ten bases, 8215, 10,236; of what is cast or molten, as denoting what is of the will, thus what is interior, 8869; of measure, as denoting quality as to truth, when the casting denotes quality as 10 good, and therefore as denoting what is exterior to good, 3104; and of form as also denoting quality as to truth, and thus as denoting what is external, when two prior things are respectively interior and exterior. But it is said that these bases all had *one* casting, *one* measure and *one* form to shew that the regenerated sensual is consistent with universal good, which is from the Lord and is the Lord, 551 and 9828.

38. By the lavers are denoted "the good of the natural principle of man in which is purification," 10,235, 10,236; for by the water in the lavers is signified the truths of faith, and by washing, purification; by brass is denoted natural good, 425; by forty is denoted temptations, 730; by four cubits is denoted the conjunction of truth with good, 9103 at the beginning; and by every base having one laver is denoted the conjunction of the external with the internal in particular as well as generally, 10,236.

39. The bases denote the external sensual degree of man's life which is to be purified, 8215; five denotes what is full, 9487; the side or shoulder denotes power, 1085; the right side denotes what is of the will, and the left what is of the understanding, 6267; the ten lavers and bases denote purification externally, 10,236; and the sea on the right side of the house eastward towards the south denotes purification internally, 10,235 at the end, and 9668, where the signification of the

east and the south is explained; and that purification externally precedes purification internally is shewn in 10,237; how this is to be understood appearing from 4803, and by comparing what is said in 10,237 with what is said in 10,143. Let it be here noted, however, that as "regeneration precedes and purification follows," 10,239, it is evident that man is regenerated internally, and as this takes place, is purified externally, purification becoming more and more interior as regeneration proceeds. Moreover, since "all spiritual purification is effected in the natural principle," 10,237, 10,239, 10,243, it is further evident that by the internal, which still continues to be purified even in heaven, is meant the internal of the natural degree.

40. This is proved from the signification of Hiram who represents the love of knowledge, 1201; of the lavers which denote the good of the natural principle of man in which is purification by truths, 10,235, 10,236; of the shovels or firepans which denote receptacles of good because fire denotes love or good, 3969; of basons which denote receptacles of truth, 10,243 ! and of the work of king Solomon by means of Hiram in building and furnishing the house of the Lord, which denotes the process of the formation of man's heavenly character, which is the process of regeneration, 3720.

41. "That the pillars represent the natural degree is shewn in ver. 15; that the chapters denote inmost affection is proved in ver. 16; that the bowls of the chapters denote the intelligence springing from inmost affection is demonstrated from the fact that they were the form of the chapters, 3049, and from the fact that the Hebrew word here means not only an architectural ornament, but also an *oil jar* or *vessel*, 3079; and that the network denotes the outward manifestation of affection and intelligences in uses, follows from the series, and from considering that it denotes "the sensual which is the ultimate," 9726, and thus, in regard to the intellect, scientifics, and, in regard to the will, good actions, ver. 17.

42. Here the pomegranates denote scientifics of good, 9552; four hundred denotes conjunction, 4341; two hundred denotes the same, 10,255; rows denote orderly subordination and arrangement, 9864, 9866; the network denotes the ultimate, 9726; the bowls denote intelligence, or the understanding of truth and good, ver. 41; and the chapters upon the top of the pillars denote inmost affection, ver. 16.

43. The ten bases and the ten lavers on the bases denote the regenerated sensual with its proper means of purification continually. This appears from verses 27, 38.

44. The one sea and the twelve oxen under the sea denote truths for internal cleansing, to which all good natural affections are subservient, as is evident from verses 23, 25.

45. The lavers and the shovels, and the basons, even all the vessels which Hiram made for king Solomon, being of burnished brass, signifies that receptacles of interior truths, and exterior goods and truths—in short, all receptacles are formed by means of the love of knowledge, and are grounded in pure natural good. This appears from verse 40.

46. This is demonstrated from the signification of king Solomon as denoting the Lord in reference to Divine Truth, ver. 13; of the plain of Jordan as denoting the external man, 1585; of what is cast or molten, as denoting affection, 8869; of the *king* casting the vessels, as denoting instruction in truth; of clay ground as denoting natural good, thus natural affection, 1300, 6669, 268; of Succoth, as denoting a state of the good of truth, 4389; of Zarethan as denoting a merely natural state,

because it was situated on the banks of the Jordan, chap. iv. 12; and of being between two places, as denoting a state of fluctuation, 1557.

47. This is evident, because Solomon represents the Lord, who knows the states of all men; and therefore by Solomon leaving the vessels unweighed is signified that it is not given to the natural man during regeneration, to know fully the quality of his slates; for weight denotes quality as to good, 3104. It is said, however, as to natural truth and natural good, because the vessels denote truths, 3068, and the brass denotes good, 425. And it is also said that the varying states of man are innumerable as to the former, and unfathomable as to the latter, because "exceeding many" is predicated of truths, 6172, and great weight of goods as just shewn.

48. This appears from the signification of vessels as denoting receptacles of good and truth, which all men are, because they receive life continually from the Lord, 3938; of the altar as denoting inmost worship, 4541; of the table whereon was the shewbread, as denoting celestial and spiritual good, 3478, 9545; and of gold as denoting pure love, 425, 1551, 1552.

49. This appears from the fact, that the candlesticks denote spiritual truth, 9548; that five denotes what is full, 9487; that the right side and the left side denote what is of the will and the understanding respectively, 6267; that the oracle denotes the inmost or celestial heaven, 9485; that pure gold denotes pure love, 9881; that flowers denote scientifics, 9553; that lamps denote truths, 4638; and that longs denote, in general, what is purificatory and evacuatory, 9572, but here, according to the series, goods, because the flowers and lamps denotes scientifics and truths; and because tongs are used in connection with fire which denotes good or love, 6314.

50. This is evident from the signification of cups, which denote truths, 5120; of snuffers, which denote, in general, what is evacuatory, 9572, but here, according to the series, and because snuffers also are used in connection with fire, goods, 6314; of firepans which denote affection or love, ver. 40; while, as before, all these things, and the rest, being made of pure gold, denotes that the spiritual realities which they represent are from pure love, 9881; and it appears also from the signification of the door which denotes that which introduces to truth, or to good, or to the Lord, 2356; of the door post which denotes the conjunction of truth with good, 8989, and hence of the hinges which denote the means of that conjunction; of the inner house or most holy place which denotes the celestial heavens and thus good and truth celestial, 9485; of house, or the temple which denotes the spiritual heavens and thus good and truth spiritual: and of gold which denotes pure love, 9881.

51. This is evident because Solomon represents the Lord as to celestial love, chap. i. 13; *king* Solomon represents the Lord as to truth from love, ver. 13; David represents the Lord as to the spiritual state, chap. i. 13; what is dedicated is consecrated to the Lord; silver denotes states as to truth, and gold states as to good, 425; vessels denote external states, 3079; and the treasures of the house denote spiritual things in a state of preservation, 6661.

1 KINGS VIII

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' <i>houses</i> of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.	1. The Lord, or celestial love from Him, arranges together into one the whole church, or the universal principles in the regenerate man—namely, principles of good, of truth; and of duty, in subordination to celestial love and the spiritual truth thence derived, in order that love may be the central principle in man, that by which he has conjunction with the Lord, and that from which is the whole doctrine of the spiritual and celestial churches.
2. And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.	2. And the man of the church, as to all his powers, reciprocally conjoins himself with the Lord by the appropriation of celestial good, when the state of faith is full, when truths are in abundance with him, and when he attains to the conjunction of good and truth.
3. And all the elders of Israel came, and the priests took up the ark.	3. And thus he is introduced, by the wisdom in which is innocence and by the love which elevates to itself all Divine Truths.
4. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.	4. And thus also celestial love, which constitutes the inmost heaven, becomes his governing life, to which are subordinated all spiritual truths, and all natural truths, which appertain to the celestial and spiritual states;
5. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.	5. Besides which, man then, from celestial love, to which all spiritual truths are united, worships the Lord, devoting to His service all spiritual affections, and all natural affections, the quality of which cannot be known, or adequately estimated.
6. And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.	6. So that from good, man acknowledges and rejoices that celestial love is his inmost life, whence is all wisdom, and all holiness, and therefore all activity, which is of the Divine Providence protecting him from evil, preserving him in good, and guarding him from profanation.
7. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.	7. For Divine Providence is active from inmost things by spiritual truths, protecting alike the inmost heaven, and thence the middle and ultimate heavens, by the power of Divine Truths proceeding from the Lord;

8. And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are, unto this day.	8. Which Divine Truths, in their power, are perceived in the middle heaven, or by the rational mind of the spiritual man, and are acknowledged to be from Divine Wisdom in the inmost heaven; but it is not given to those in the ultimate heaven to discern the truths of the spiritual and celestial heavens. Also the Divine Sphere of good and truth conjoined protects the heavens and the man of the church perpetually,
9. There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt	9. Because the Divine Truth or the Word alone is the life of the angels of the inmost heaven (being inscribed on their hearts), which Word, in ultimates, is the Divine Law also for all the heavens, giving conjunction with the Lord, when He delivers man from the life merely natural, from the fallacies of mere science, and thus from the slavery of self and the world.
10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,	10. But when man is in external or natural good, the Lord as the Word manifests Himself obscurely,
11. So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD filled the house of the LORD.	11. Nor can he worship the Lord from interior truths, because of the obscurity of the letter of the Word; nevertheless the presence of the Lord is felt even in that obscurity;
12. Then spake Solomon, The LORD hath said that he would dwell in the thick darkness.	12. For it is the dictate of Divine Truth from Divine Good, that the Lord is in dense obscurity with the natural man.
13. I have surely built thee an house of habitation, a place for thee to dwell in for ever.	13. Yet it is an eternal truth that man acquires, in the natural state, a fixed character for good, which will remain for ever;
14. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood.	14. Since the Lord accommodates the revelation of Himself to man, as to all his faculties, and maintains conjunction with him (both in heaven and during regeneration), while man acknowledges Him and venerates Him.
15. And he said, Blessed be the LORD, the God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,	15. And therefore man is assured that the Lord will conjoin Himself with him, as to both good and truth in the spiritual state, and has revealed Himself by His Word—to the spiritual man, who perceives,

16. Since the clay that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be there; but I chose David to be over my people Israel.	16. That during the whole course of his regeneration, commencing with deliverance from the bondage of self-love and the love of the world, the character of man is not, in any state, fully fixed as to good and truth, although the doctrine of Divine Truth regulates all His powers in the spiritual state;
17. Now it was in the heart of David my father to build an house for the name of the LORD, the God of Israel.	17. And yet that it is the supreme desire of the spiritual man, or of man in the spiritual state which precedes the celestial state, to become a perfect receptacle of good and truth, and acquire a heavenly quality.
18. But the LORD said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart:	18. Therefore, also, it is perceived by the spiritual man, from the Lord, that such a supreme desire is according to Divine Order;
19. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name.	19. And still that it is not Divine Truth, or the spiritual state, that forms human character, but Divine Good, or the celestial state which succeeds the spiritual state, that gives to man a heavenly quality and makes him a dwelling-place for the Lord.
20. And the Lord hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.	20. Hence the Word of the Lord is established, and the celestial man surely succeeds the spiritual, or the state of truth governing from good succeeds the state of truth leading to good, according to Divine Order; and hence man becomes a dwelling-place for the Lord, having a heavenly quality as to good and as to truth.
21. And there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.	21. Also the perfect man has his inmost degree opened, from which he has conjunction with the Lord, which conjunction was begun in the early states of good from truth, as the result of universal and individual redemption from the merely natural state:
22. And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:	22. And therefore the perfect man worships the Lord continually, this being manifest to the whole church on earth, and causing consociation with the angels of heaven accompanied with the power of Divine Good and Truth in supplication for the salvation of mankind.

23. And he said, O LORD, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants, that walk before thee with all their heart:	23. Whence there is perception that the Lord is the source of all good and truth in the church, both as to internals and as to externals, and that He conjoins Himself with man, when he is in humility, and lives according to the Divine Commandments from sincere affection for the truth;
24. Who hast kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.	24. Also that Divine Truth in the spiritual state of man, which precedes the celestial state, is unfailing in its operation, and results, because it proceeds from the Divine Good, and is embodied with full power in the regenerated life, and this continually.
25. Now therefore, O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel: if only thy children take heed to their way, to walk before me as thou hast walked before me.	25. And hence, therefore, the Lord in His glorified human life, and the angels of the celestial heavens being made perfect in good and truth, earnestly desire the salvation of the spiritual, by the government of Divine Truth, according to Divine Order, from interior principles, provided only that they regulate their conduct according to truth grounded in good and leading thereto.
26. Now therefore, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.	26. And this is the desire also of the angels of the spiritual heavens, for they are in Divine Truth and in charity, which were acquired in the course of regeneration and according to Divine Order.
27. But will God in very-deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded!	27. But still no finite human mind nor body can be a receptacle of the Divine Itself, and therefore neither the spiritual nor celestial heavens can receive it, much less, then, the regenerated natural mind.
28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day:	28. Nevertheless the celestial man, who acknowledges that he is a receptacle of good and truth from the Lord, earnestly desires and seeks for them, acknowledging also that he is without truth and without good except as he desires and receives them from the Lord continually,
29. That thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there: to hearken unto the prayer which thy servant shall pray toward this place.	29. So that in every state of obscurity and brightness he may have intelligence from the Lord in the good from Him which is a receptacle, because it is of Divine appointment that man's state shall be according to the quality of the good he receives; and he will surely receive good in agreement with his acquired state.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou in heaven thy dwelling place: and when thou hearest, forgive.	30. And the spiritual man who also acknowledges that he is a recipient, earnestly desires good according to his acquired state, and he receives that good from the Lord through the heavens, the effect of which is, that he acknowledges also that he is nothing but evil, and has received good, and will continue to do so, of the Divine Mercy.
31. If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and he come <i>and</i> swear before thine altar in this house:	31. And therefore when, in the course of regeneration, the external man is opposed to the good of charity in the internal man, and yet truths are confirmed and good is determined by the worship of the Lord internally and externally;
32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.	32. Then is the Divine Operation of the Lord through heaven, as to both good and truth in the natural man, confirmed according to sincere desire, for evil states will surely be condemned or bring their own punishment, while states of good will be established according to man's co-operation.
33. When thy people Israel be smitten down before the enemy, because they have sinned against thee; if they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house:	33. Also when the man of the spiritual church or state, is overcome by his evils, because he has violated holy Divine Truths from the Lord, and he yet repents sincerely, acknowledging the Lord, earnestly desiring good and seeking truth;
34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.	34. Then is the operation of the Lord through heaven again confirmed, the evil of the spiritual man is remitted, and he returns into the state of good which is promised to him from the Lord.
35. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them:	35. Thirdly, when influx from the Lord through heaven is not received, because man lives contrary thereto, and yet repentance follows, involving a sincere desire for good, an acknowledgment of Divine Truth, and resistance to the evil, which has been the cause of the non-reception of good and truth;
36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance.	36. Then is that influx again received; remission follows both as to evil and error; the literal sense of the Word, which teaches charity, is received and obeyed; its interior truths are also received and conjoined with good; and man becomes an inheritor of angelic life, no longer acting from external truths and motives only.

37. If there be in the land famine, if there be pestilence, if there be blasting <i>or</i> mildew, locust <i>or</i> caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;	37. Fourthly, when there is with man a defect of knowledge, the presence of interior evils, the non-reception of good, the non-reception of truth, or falsities and evils on the sensual plane of his life; or when evil and falsity corrupt the good and truth of his doctrine; in short, whatever interior corruption or spiritual disease there may be;
38. What prayer and supplication soever be made by any man, <i>or</i> by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:	38. Whatsoever earnest desire for good and for truth there may be in particular or in general with the man of the spiritual church, each knowing his own special evil; while yet the will and the understanding are both directed and exerted in favour of the inmost good, which is, in each, the dwelling-place of the Lord;
39. Then hear thou in heaven thy dwelling place, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)	39. Then is the operation of the Lord through heaven indeed confirmed, and evil again is remitted, while good is established, each receiving the result of his own life, which is known to the Lord, because Pie alone is acquainted with the inmost desires of each individual.
40. That they may fear thee all the days that they live in the land, which thou gavest unto our fathers.	40. And thus the spiritual man acquires a dread of doing evil which is perpetual, springing from a love of what is good, this love itself constituting the heavenly state which is given to the regenerate man by the Lord.
41. Moreover concerning the stranger, that is not of thy people Israel, when he shall come out of a far country for thy name's sake;	41. Fifthly, concerning the man of the external church, which is distinguished from the internal or spiritual church, whose state is remote from the spiritual, and who yet desires and seeks for instruction, from a principle of good;
42. (For they shall hear of thy great name, and of thy mighty hand, and of thy stretched out arm;) when he shall come and pray toward this house;	42. Because all such have some knowledge of, and some conjunction with, the Lord, acknowledging the Divine Power externally and internally; and therefore seeking after, and earnestly desiring instruction in truth and goodness;
43. Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all the peoples of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name.	43. Therefore their prayers are answered, for they receive the influx from the Lord through heaven, and instruction, according to their state, and are thence led to acknowledge the Lord in His Divine Human, and to do His will even as the spiritual, and also to understand that their acquired heavenly character is from the Lord and has in it a Divine quality.

44. If thy people go out to battle against their enemy, by whatsoever way thou shalt send them, and they pray unto the LORD toward the city which thou hast chosen, and toward the house which I have built for thy name:	44. Sixthly, whenever the spiritual man is brought into conflict against his evils, under the leading of Divine Providence, and earnestly desires help from Divine Good, acknowledging the truth which is from good, and the good which is from the Lord;
45. Then hear thou in heaven their prayer and their supplication, and maintain their cause.	45. Then he receives help from the Divine influx of the Lord through heaven according to his state, as to good and as to truth, and is delivered from his evils by being established in good.
46. If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near;	46. And seventhly, when man of himself falls into sin—for all men do this—and thus averts himself, and is brought into the punishment of evil, so that he becomes its slave either externally or internally;
47. Yet if they shall bethink themselves in the land whither they are carried captive, and turn again, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done perversely, we have dealt wickedly;	47. Yet if he reflects upon his evil state, that it is a state of bondage, and does the work of repentance from an earnest desire for good, acknowledging his evil state, as to the will, as to the understanding, and also as to the outward act;
48. If they return unto thee with all their heart and with all their soul in the land of their enemies, which carried them captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:	48. And thus if his repentance proceeds from his ruling love, and from his spiritual intelligence, even while yet under the captivity of evil through the force of temptations; and if his earnest desire is still towards the good which is given to him from the Lord, and the truth which proceeds from that good, which constitute the dwelling-place of the Lord in him, being the work of the Lord and having a heavenly quality;
49. Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause;	49. Then is the influx of the Lord through the heavens, in response to sincere desire and earnest effort, again effective, and man is again established in good;
50. And forgive thy people which have sinned against thee, and all their transgressions wherein they have transgressed against thee; and give them compassion before those who carried them captive, that they may have compassion on them:	50. For his evils are remitted, although they have become actual as to the will and as to the understanding; and thus being filled with mercy even towards the evil, no further injury can he receive from them, yea although they may encompass him.

51. For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:	51. In fact, he is then in Divine Truths and in Divine Goodness from the Lord, having been delivered from the dominion of the natural man, and also from the falsities originating in the evils thereof.
52. That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them whensoever they cry unto thee.	52. And therefore Divine Truths are manifested unto him in their own light from the Lord, through which he perceives that he is in conjunction with the Lord, grounded in humility of heart, in submission of the understanding receptive of truths, and in obedience, whence he receives and enjoys all the satisfactions of his life.
53. For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.	53. For it is of Divine Providence that good should be separated from evil in the man, who is conjoined to the Lord, and also that this should be effected by the power of truth from the Word, which is the Divine Law leading to good, whence, therefore, he is fully delivered from the dominion of the natural man, and is able to truly worship the Lord in the good and truth which are from Him.
, 54. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread forth toward heaven.	54. But when the Glorification of the Lord, or the Regeneration of man, wherein he earnestly desires conjunction with the Divine by good and truth, is completed, then is the human elevated to the Divine, having been conjoined therewith by the submission of the natural man in humility, and by the power of Divine Good and Truth flowing down from the Lord.
55. And he stood, and blessed all the congregation of Israel with a loud voice, saying,	55. And then also, is perpetual conjunction effected between the Lord and the human race through the spiritual church, causing a grand revelation of Divine Truth,
56. Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.	56. And giving perception that there is conjunction of the Lord with the man of the spiritual church according to Divine Truth. For Divine Truth cannot fail as to one jot or tittle, especially Divine Truth from Divine Good, which is in full power in the truth of the Word.
57. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:	57. Wherefore the man of the church is conscious of his continual dependence upon the Lord, and earnestly desires the Divine protection both as to good and as to truth,

58. That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgements, which he commanded our fathers.	58. In order that his ruling love of good may be constant, and also his life according to truths and thus that his internal and external obedience in worship, as well as his civil life, may be in harmony with the Word of the Lord, which is eternal.
59. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, as every clay shall require:	59. Because he acknowledges and perceives, in the celestial state of his life, that all the Divine Laws of the Word respecting the Glorification of the Lord and the Regeneration of man, are from Divine Good and Divine Truth, alike in states of brightness and of obscurity; and that it is from the Lord alone he is able to continue either as to his celestial or spiritual state, since he derives his life every moment from Him.
60. That all the peoples of the earth may know that the LORD, he is God; there is none else.	60. And hence it is his earnest desire that the Lord in His Divine Human may be universally known and acknowledged in the church, as God alone, because He alone is Divine;
61. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.	61. And also that love to the Lord from the Lord, with a life according to that love, externally and internally, may universally prevail and be perpetual.
62. And the king, and all Israel with him, offered sacrifice before the LORD.	62. And therefore the perfect man. as to his ruling principle, which is Divine Truth from Divine Good, and also as to all subordinate powers, worships the Lord,
63. And Solomon offered for the sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.	63. Devoting to His service all his natural and all his spiritual affections in their completeness, so that there is perfect peace and harmony between the Divine and the Human attended with full conjunction; and thus man becomes externally as well as internally the dwelling-place of the Lord;
64. The same clay did the king hallow the middle of the court that was before the house of the LORD; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offering, and the meal offering, and the fat of the peace offerings.	64. And consequently, when man is in this state, the inmost of the natural mind, corresponding to the ultimate heaven, is sanctified, for there, in simultaneous order, is consecrated every celestial affection, every spiritual affection, and every natural affection in dependence on Divine Providence, and in freedom, since internal worship from natural good without corresponding external worship does not satisfy the regenerated man.

65. So Solomon held the feast at that time, and all Israel with him, a great congregation, from the entering in of Hamath unto the brook of Egypt, before the LORD our God, seven days and seven clays, even fourteen days.

65. And hence also it follows, that good and truth are appropriated by the whole man, resulting in the agreement of all his faculties, from celestial love even to the ultimate of the natural mind, in acknowledgment of Divine Good and Divine Truth, in a state of perfect holiness, and in full conjunction with the Lord.

66. On the eighth clay he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had shewed unto David his servant, and to Israel his people.

66. This then is the new state of the spiritual man conjoined with the celestial, by Divine Truth from Good, every faculty enjoying, in freedom, its own proper life, with delight both as to the understanding and as to the will, arising from the reception of life from the Lord through the Glorification of the Human and the Redemption of mankind.

Proof References and Notes

1. That this is the internal sense of these words is proved from the signification of Solomon, as being the Lord, and celestial love from Him, 3048; chap. i. 13; of being assembled as denoting to be arranged, 6338; of elders as denoting chief or universal principles of wisdom or good, 6524; of princes as denoting primary truths, 1482; of the twelve tribes as denoting the general or universal principles of the church, 3858, 3926; and of Jerusalem as denoting the church, 402. But see also 9828.

And it is further evident because the ark denotes the inmost heaven, and therefore pure celestial love which constitutes that heaven, 9485; to be brought up denotes elevation to a superior state, 1543; a covenant denotes conjunction by love, 1055; and the city of David and Zion denote, respectively, the doctrine of the spiritual and celestial churches, 402. To bring up the ark therefore *from* the city of David which is Zion, is spiritually to elevate the man of the church so that he realizes celestial love as the central principle of his life, and besides this that the doctrine of the churches is from that love. It is quite easy for the spiritual man denoted by Israel, 3654, to *believe* that the whole doctrine of the churches is from love, Matt. xxii. 40; 6632; but he does not realize this truth until he realizes the celestial state. This is the reason why it is so emphatically said, not only that the ark was brought up from the city of David, which means an elevation from the spiritual to the celestial state, but also that now indeed the city of David *is* Zion which means that truth is now perceived as proceeding from good.

2. This is evident from the signification of all the men of Israel as being those of the spiritual church, 3654; of assembling themselves as denoting reciprocal arrangement, 6338; of feasts as denoting appropriation, 3596; of a month as denoting a state of faith or truth, A.R. 935; of *Ethanim*, which means "*irresistible*" or "*streaming rivers*" as therefore denoting fulness, abundance, 2702; and of the seventh month as denoting the holy state of regeneration, S 51, 852; but it is said here "when he attains to the conjunction of good and truth," because the seventh clay denotes the celestial man, or the state when good is realized, 84, 85, and month has relation to truth, A.R. 935.

3. This is demonstrated from the signification of elders who denote those who are in the innocence of wisdom, 6524, 3183; of priests who denote those who are in good or love, 1728; and of taking up the ark which denotes the elevation of truth to good, 1543. The reason why the ark here represents all Divine Truths is because it contained the two tables of stone on which were inscribed the Decalogue, and the Decalogue involves all Divine Truths, 9416, and because the priests who elevated it represent Divine Good.

4. This may be known from the signification of the priests, 1728: of the ark, 9485; of the tent as here denoting what is spiritual because the ark denotes what is celestial, 1452; of the vessels as denoting receptacles, and thus what is natural in which is what is spiritual, 3079; and of the priests and Levites as denoting, respectively, what is celestial, 1728, and what is spiritual, 6998.

5. This is seen by observing that, here, *king* Solomon and all the congregation of Israel worshipping before the ark, represent the spiritual man in his state of heavenly perfection worshipping the Lord from Divine Truth united to Divine Good, which appears from the signification of a king, 1672; of Solomon, chap. i. 13; of Israel, 3654; and of the ark, as here denoting the Lord, because they worshipped before it, 10,269 ! and it is also seen by observing that burnt offerings and sacrifices denote worship, 922, 923; that sheep denote charity, thus all spiritual affections, 4169; that oxen denote natural good, thus natural affections, 2180; and that to number denotes to ascertain the quality of anything, 10,217.

6. By the priests bringing in the ark is meant, in the first place, that the Lord establishes man in celestial good, since all good, denoted by the priests, 1728, is from the Lord; but in a lower sense the priests represent the man of the church as to good, and therefore by their bringing in the ark into his place is signified acknowledgment and rejoicing by the man of the church that a state of celestial love is realized; and we say "acknowledgment and rejoicing," because both the intellect and the will are now united in ascribing all good to the Lord, and in perceiving that from the Lord, by celestial love, is all wisdom denoted by the oracle, and all holiness denoted by the most holy place. For as the most holy place, or the holy of holies, denotes celestial good or love, 10,129, it follows that the oracle denotes wisdom from that love, first because, in the Word, when two expressions are applied to the same thing, the one has relation to good and the other to truth, 683, 2173; and secondly because the original Hebrew for the oracle means the place where responses are given, 9522, and is derived from a root meaning the Word of the Lord, which is Divine Truth from Divine Good or Divine Wisdom from Divine Love, teaching mankind. And that by the ark being placed under the wings of the cherubim is denoted that all the activity which is of the Divine Providence proceeds from Divine Love united with Divine Wisdom, appears from the signification of the cherubim, 308, as denoting the Divine Providence which protects man from evil, preserves him in good, and guards him against profanation, 9509-9525,

7. That the Divine Providence is active from inmost things, is signified by the cherubim spreading their wings over the ark, for the ark denotes inmost things, 9485; that it is active by spiritual truth is signified by the wings, because wings denote such truths, 9514; and that it protects all the heavens by the power of Divine Truth proceeding from the Lord is signified by the cherubim covering the staves as well as the ark, for the staves denote the power of the Lord in ultimates, 9496-9502.

8. This appears from the signification of the staves, as just shown; of the ends or *heads* of the staves, as denoting interior or inmost truths, 3728; of being seen, as denoting to be perceived,

2150; of the holy place, as denoting the middle heaven, 3210, 9594; of the staves being seen before the oracle as denoting that Divine Power in truths is seen to be from celestial wisdom, ver. 7; of not being seen without, as denoting not perceived in the ultimate heaven, 2150, 9741; and of the staves being there unto this day, as denoting that the Divine Sphere of good and truth conjoined protects the heavens and the man of the church perpetually, 9496-9502, 2838.

9. This is true, because the ark denotes the inmost heaven, 9485; the tables of stone denote the Word of the Lord. 9416; Moses represents the Divine Law, 6752; Horeb denotes Divine Truth in the whole complex, and thus the Word adapted both to the internal and external man, or for all the heavens, 10,608; a covenant denotes conjunction, 6804; the children of Israel represent the man of the spiritual church, 3654; and the land of Egypt denotes the life merely natural, 5406, the fallacies of mere science, 130, and the slavery of self and the world, 8049.

10. This plainly appears, because the priests represent those who are in good, 1728; their going out of the holy place, denotes passing from a spiritual to a natural state, 4493; and the cloud filling the house, denotes the Lord, as the Word, manifesting Himself obscurely, 8443, 8781.

11. The priests represent, here, man in natural good, ver. 10; not to be able to minister, denotes not to worship from interior truths, A.R. 128, 937; the cloud denotes the letter of the Word, 8781; glory denotes the presence of the Lord, 8427; and, since the glory was in the cloud, therefore it denotes the presence of the Lord in obscurity.

12. Solomon speaking, "The Lord hath said that He would dwell in the thick darkness," denotes that it is the dictate of Divine Truth from Divine Good, that the Lord is in dense obscurity with the natural man, which appears from the signification of Solomon, as being Divine Good, 3048; chap. i. 13; of Solomon speaking, as being the utterance of Divine Truth, 2271; and of the Lord dwelling in thick darkness as being His presence in dense obscurity with the natural man, 8928.

13. The reasons are, because the expression "I have surely built," being emphatic, implies, spiritually the accomplishment of the work of regeneration which is grounded in eternal truth; because to build a house, denotes to acquire a fixed character for good by means of truth; and in this sense it is to be understood that truth is the house in which good dwells, 4390; because to cohabit and habitation denote the conjunction of good and truth, and the celestial and spiritual states are called the habitation of holiness and the habitation of honourableness, 3960; and because a place to dwell in for ever evidently denotes a fixed and perpetual state. But note here again the double expression, 683, 3173.

14. This is evident from the signification of *king* Solomon, as denoting the Lord as to Divine Truth, thus as to revelation, 1672; of turning as denoting accommodation to the state, 6226, 10,189, 10,196; of blessing, as denoting conjunction, 3514, 6091; and of the congregation standing, as denoting a consciousness of the presence of the Lord, 3136, obedience, 8686, and thus acknowledgment and veneration.

15. This plainly appears from the signification of Solomon, as denoting the Lord, 3048; of blessing, as denoting conjunction, 3514, 6091; of Lord, and God, as denoting, respectively, good and truth, 2001; of Israel as denoting the spiritual state, 3654; of the Lord speaking with His mouth, as denoting Divine Truth, consequently the Word, 8560; of David as denoting the spiritual man distinguished from the celestial, chap. i. 13; and of saying as denoting perception, 1822.

16. This is shewn from the signification of being brought up out of Egypt, as denoting deliverance from the bondage of self-love and the love of the world, ver 9; of not being chosen, as meaning not to be fully in the life of good and truth, 3755; of the cities of the tribes of Israel as denoting the spiritual state as distinguished from the celestial, 2268, 3858, 3654; of building a house, as denoting to form the character as to good and truth, 4390; of the name of the Lord, as denoting quality, 2724; and of David governing Israel, as denoting the spiritual state, or the state of truth leading to good, chap. i. 13.

17. This is evident from the consideration that David as Solomon's father represents the spiritual state which *precedes* the celestial, 5906; that what is in the heart, denotes what is supremely desired, 2930, 3313; and that to build a house for the name of the Lord the God of Israel, denotes to become a perfect receptacle of good and truth, and acquire a heavenly character, 4390, 5023, 2734.

18. This is manifest, because saying denotes perception, 1832; the Lord saying to David, denotes perception from the Lord in the mind of the spiritual man, 3515, 7935-7937; and doing well, denotes acting according to Divine Order, since it means acting according to charity, 363, 1728.

19. All this appears evident, because David denotes the spiritual state, and Solomon the celestial state, chap. i. 13; building the house, denotes the formation of human character, 4390, 5023; and coming forth from the loins denotes the result of the heavenly marriage of good and truth which is a heavenly quality, 3294, 6641.

20. The Lord establishing His word which He spake, and Solomon being raised up in the room of David his father, denote that the Word of the Lord is established, and the celestial man surely succeeds the spiritual, as appears from the signification of the word which the Lord spake, as being Divine Truth, 9398; and of Solomon succeeding David his father as being the celestial man succeeding the spiritual man, chap. i. 13. Solomon sitting on the throne of Israel as the Lord promised, denotes that the one of truth governing from good succeeds the state of truth leading to good, as appears from the signification of sitting on the throne, which denotes the Lord's government by Divine Truth, 5313; of David and Solomon as just explained; and of what the Lord promises, as meaning what is according to Divine Order, for the Lord can only speak and only act agreeably to this order, 7933, 7186. And Solomon having built a house for the name of the Lord the God of Israel, denotes that, when regenerated, man becomes a dwelling-place for the Lord having a heavenly quality as to good and as to truth. This appears from the signification of Solomon; of building a house, 4390, 5023; of the name of the Lord, 2724; and of Lord and God respectively, 2001.

21. This is demonstrated from the representation of Solomon as denoting the Lord, and also the celestial or spiritual man in his perfect heavenly state, chap. i. 13; of the ark, as denoting the inmost heaven; and consequently the inmost degree of either the celestial or spiritual man, 9485; of setting a place as denoting the arrangement of a state, 3356, 5288; of the covenant of the Lord, as denoting conjunction with the Lord, 665; of a covenant made with the fathers as denoting early states of conjunction, 5906; and of being brought out of the land of Egypt as denoting deliverance from the bondage of self-love and worldly love and thus universal and individual redemption, 8866. But it is to be observed, that by the opening of the inmost degree, which is represented by bringing up the ark, ver. 1, is meant the realization by the regenerated man of his inmost life, according to the heaven to which he belongs, because the inmost life of an angel of the third

heaven is pure celestial love; that of an angel of the middle heaven pure love to the neighbour, or pure spiritual love; and that of an angel of the ultimate heaven pure natural love, 9594. And it is also to be observed that conjunction with the Lord begins with man when first from a religious principle, or from a principle of good, he does the work of repentance, for then first he begins to be actually redeemed from his own evils; and apart from this, the universal Redemption wrought by the Lord in the world effects no more for him than to preserve him in the liberty of choosing between good and evil. With regard, however, to Redemption in this connection consult 2954, 6281, 10,152, and also T.C.R. 114-133. But before proceeding with this chapter let us review the series of truths revealed in the internal sense from verses 1 to 21 inclusive, and mark their order, and importance. In the first three verses we see that love alone constitutes the essential life of the perfect man; that truth is to be valued only as the expression of love; and that the state of love is realized only by reciprocal action on the part of man. In verses 4 and 5 the influence of man's inmost love upon all his lower affections, and the one of genuine worship thence resulting, is set forth. Then in the following verses as far as verse 9 the operation of Divine Providence for man's elevation and protection is described, while that verse itself shews comprehensively the distinguishing characteristic of the perfect life, and how the realization of that life is provided for from the very commencement of human religious experience. And in the remaining verses to the end of verse 21 is to be seen the wonderful way in which Divine Good and Truth are accommodated to man in his natural state during regeneration, and how man must acquire his fixed character in that state, although it is not, in the beginning, fully fixed; nor even in the spiritual state which succeeds the natural, while yet these states are the means of leading him onward and upward into the rest and peace of that perfect love which casts out all fear, and which is shewn to be the result of the redeeming love of the Lord in preserving at once the whole human race from the direful consequences of evil, which would otherwise surely follow, and each individual according to his co-operation, from his actual infirmities and guilt. We shall now, therefore, see, in what follows, the influence of heaven upon earth so finely described by the prayer of Solomon at the dedication of the magnificent temple which had just been completed.

22. Solomon here represents the perfect man in heaven, as may be known from the preceding series in the several chapters, and his standing before the altar of the Lord, denotes his worship of the Lord, because standing denotes presence, 3136, and the altar denotes worship, 921, 4541. But he stood in the presence of all the congregation of Israel; and since Israel denotes the spiritual church, 3654, or the church militant, 4287, therefore the church on earth is meant, and it is said that the worship of the perfect man, or of the angels, is manifested to the whole church on earth, by which is meant that it is made known by influx and by revelation; and that this is so, is clear from the fact that heaven and earth are connected by influx, 3483, 3484, and also by revelation, 3349; and hence it is important that the state of the church on earth should be in harmony with the state of the church in heaven; nor can we wonder that there should be joy in heaven over one sinner that repenteth, Luke xv. 7, or that the angels, in their blessed abodes, should earnestly desire the salvation of men, which desire is signified by Solomon's prayer. And lastly as man has consociation with the angels through influx, correspondence and revelation, 3982, 10,215: therefore also such consociation is accompanied with the power of Divine Good and Divine Truth in supplication for mankind which is represented by Solomon spreading forth his hands towards heaven, 3091, 7596.

23. Solomon saying, "O Lord the God of Israel there is no God like Thee in heaven above or on the earth beneath," denotes perception that the Lord is the source of all good and truth in the church

both as to internals and as to externals. This is proved from the signification of saying as denoting perception, 1822; of Lord and God as denoting, respectively, good and truth, 2001: and of "no God like Thee," as denoting that the Lord in His glorified Human Nature is the source of all good; for by *Thee* is meant Jehovah, and it was Jehovah who assumed the Human Nature in the person of the Lord Jesus, T.C.R. 82, 83; and that He is the source of all good and truth is evident from 10,125. And that heaven and earth denote the church as to its internal and external respectively may be seen in 82. The Lord keeping covenant and mercy with His servants that walk before Him with all their heart, denotes that the Lord conjoins Himself with man, when he is in humility, and lives according to the Divine Commandments from a sincere affection for the truth. This appears from the signification of a covenant, which denotes conjunction, 665, 666; of mercy, which denotes love and thence humiliation, 2423; of walking which denotes living, 519; of servants who denote those in total submission, and thus also in humility, 6138; and of the heart which denotes love or affection, 7272.

24. This is true, because David represents the Lord as to Divine Truth operating in the spiritual state, chap. i. 13; his being the father of Solomon, denotes that the spiritual state precedes the celestial, 5906; the promise being kept, denotes that Divine Truth from Divine Good is unfailing in its operation and results, 3711, 9304; and speaking with the mouth and fulfilling it with the hand, as it is this day, denotes to be embodied with full power in the regenerated life continually, 8068, 9133, 2838.

25. Here Solomon who utters this prayer represents, in the highest sense, the Lord in His glorified human life, 3048, as well as the perfect man, or the celestial man, chap. i. 13; and therefore his prayer, 2535, 7396, 7405, denotes the Lord's intercession, and thus His earnest desire for human salvation, John xvii. 9-26; and that it is intercession for the spiritual appears, from the signification of David as denoting the spiritual man or state, and from 2833, 2834. But it is said "being made perfect in good and truth," because Solomon represents the Lord glorified and the celestial man regenerated. Saying, as often shewn, denotes perception, 1822; a man not to fail on the throne of Israel, denotes that Divine Truth would never be wanting to the spiritual man as a governing principle, because not to fail denotes not to be cut off or dispersed, 8184; a man denotes Divine Truth, 158, 429; a throne denotes government, 5313; and Israel denotes the spiritual church, 3654; and "in my sight," or "before me," denotes according to Divine Order from interior principles, 358, 1933, 10,579. And to walk before the Lord by taking heed to their way, denotes to live according to truth from good and with a view to good, since way denotes truth, 627; to walk denotes to live, 519; and "before me," denotes according to what is interior, thus according to truth leading to good, as just shewn.

26. This appears evident from the fact that this verse is a repetition of the last with a slight variation; and also by observing that whereas in the last verse, it is said, "O *Lord* the God of Israel," in this it is only said, "O *God* of Israel," the term *Lord* having relation to *good* and *God* to truth, 2001; for the celestial are in truth from good, and the spiritual are in good from truth; and that this verse is the prayer of the spiritual and not of the celestial, is further apparent from the difference in meaning, and therefore in correspondence, between the words *keep* and *verify*, the former, in the Hebrew, being derived from a root signifying to preserve from affection, and the latter from a word denoting to attest or bear witness to the truth. And it is added that the angels of the spiritual heavens are in truth and charity acquired in the course of regeneration and according to Divine Order, because this is all involved in their prayer or desire. For the celestial

act, in all things, From pure love to the Lord, and the spiritual from pure love to the neighbour; and that the latter acquired their life through regeneration according to order, is involved in the words, "which Thou spakest unto David my father," David especially representing the spiritual man engaged in perpetual warfare against evil, chap. v. 3.

27. The first thing to be noticed in this verse is that the term *God* is used although it is applied to the infinite life; and since this term has reference to Divine Truth rather than to Divine Good, 2001, and the Divine Truth is the same as the Word, and the Word "was made flesh *and dwelt among us*," John i. 14, therefore by "God" is signified the Divine Human Nature, and the teaching of the verse is, that the human nature of the Lord, when glorified, is THE INFINITE, even as is the Essential Divine. Secondly, we learn from it that no finite mind nor body can be a receptacle of the Divine Itself, because the expression "heaven and the heaven of heavens" evidently includes all finite beings, since it embraces the two universal kingdoms into which heaven, as a whole, is divided, and also the three heavens, 3887, 9741 compared with 684. And thirdly, it instructs us that neither can the regenerated natural mind be a receptacle of the Divine Itself, because by the house which Solomon builded is denoted that mind, when the house is considered as a receptacle, 1488, 4389, and the higher degrees are denoted by the heavens.

28. This is evident, because it now follows that the celestial man, denoted by Solomon, from the very fact that *he prays*, acknowledges that he has no life in himself, and also that he is a finite receptacle of life from the Lord, earnestly desiring and seeking for goodness denoted by "prayer," and truth denoted by "supplication," 683; while "servant" denotes the natural man, and thus a receptacle, 3019. That he receives *good* and *truth* from the Lord is denoted by "Lord" and "God" respectively, 2001; and that he is without truth and without good except as he desires and receives them, is signified by the double expression "cry" and "prayer"; while that he *continually* receives them is denoted by "this day," 2838.

29. The eyes of the Lord being open toward this house, denotes that man has intelligence from the Lord in the good from Him which is a receptacle, because the eyes of the Lord denote omniscience, thus the Lord as the source of all intelligence, 2572, and the house denotes good, 2233; and that man has intelligence according to the state of his love or good may be seen from 2500, as well as from 2572. Moreover, since the eyes of the Lord are always open, for He is omniscient, His eyes being open toward a certain house or a certain place, denotes that He gives intelligence in agreement with the state, for place denotes on, 2625; but in this number we see that time also denotes state, and hence the terras night and day, used in this verse, denote states of obscurity and states of brightness, 8108. And now therefore, generally, by the words "even toward the place of which Thou hast said my name shall be there," is signified, that the state of man is according to the quality of his good by Divine appointment, since name denotes quality, 2724, and the name of the Lord is quality as to love and faith, or good and truth; and conversely, by the words "to hearken unto the prayer which Thy servant shall make toward this house," is signified that man will receive good in agreement with his acquired state, since prayer denotes a desire to receive certain good, 2535, and to hearken unto prayer, denotes to communicate that good, 2691. It may, however, seem difficult to understand how a man's state is determined by the quality of his good, while at the same time he receives good according to his state, and therefore for the sake of an illustration let it be remembered that a man's state is continually changing, and that, at any particular moment, it is good or evil that constitutes his state, and not intelligence merely. Hence then the state of the intelligence of the perfect man will depend upon his state as to

good according to the statement "My name shall be there," signifying that the quality of man's life is determined by his love or his good willingly received from the Lord; but on the other hand, as man appropriates good and thence intelligence from the Lord, and, on this account, aspires after a greater state or degree of perfection, it may be seen that he will receive good in agreement with his state at any particular moment, and thus advance, because the Lord, in this way, will hearken unto the prayer which he makes toward this place, "prayer toward this place" signifying an aspiration *from* the state in which he is after a more improved state of good, and thence of truth.

30. That the spiritual man, as distinguished from the celestial man, is here again spoken of, is evident from the repetition, as well as from the fact that Israel denotes the spiritual church, 3654; that he acknowledges himself a recipient, appears from his prayer; that he desires good according to his acquired state, and, as in the former case, an advancement in good, is clear from the expression "toward this place"; that he receives it through the heavens, is evident from the words "heaven Thy dwelling-place," which are not used in the previous petition, since the celestial man, in his perfect state, receives good immediately from the Lord; that he acknowledges himself nothing: but evil, appears from the prayer "hear Thou"; and that he also acknowledges himself to receive all good, and to continue to receive it, from the Lord, is denoted by the words "when Thou hearest forgive," because the reception of good depends upon the removal of evil. As to the nature of forgiveness which is the taking away or the removal, or remission of evil see 8391-8393; and that the reception of good depends upon the removal of evil see 2388, 2411.

31. The reasons are, because by a man trespassing against his neighbour is denoted the lusts of the external man opposing' the good of charity in the internal, 9139, 9141, 2417, 9156; by an oath is denoted the confirmation of truth and goodness, 2842; to come and swear before the altar, denotes to confirm truth and good by worship, 9714; and to do so in that house, is to offer external as well as internal worship, A.E. 608.

32. This appears from the signification of the Lord hearing in heaven, as denoting the Divine operation, 9311, 3507; of "doing and judging Thy servants," as denoting, with regard to doing, effect and state, 2618, and with regard to judging, arrangement, 8685, thus doing and judging taken together denote confirmation; and that it is according to sincere desire, appears from the signification of servants as denoting those who serve the Lord from delight, 5161. Moreover, to condemn the wicked to bring his way upon his head, denotes that evil states will bring their own punishment, 696; and to justify the righteous to give him according to his righteousness, denotes to establish states of good according to man's co-operation, 9263, 6388, 5069; T.C.R. 523, 576, 577. From all these references the following truths are deducible: He only is a righteous man, who acknowledges that he receives good from the Lord, and who, at the same time, co-operates with the Lord by practising the good that he receives.

33. This is true because by the people Israel is denoted the spiritual church or state, 3654; by the smiting of enemies, is denoted being-overcome by evils and falsities, 2851; to sin against the Lord is to violate holy truths, 7589, 9156; to turn again to the Lord is to repent, 6226, 10,189 ! to confess the name of the Lord is to acknowledge I am, 3880, 2724; to pray is to earnestly desire good, A.R. 278; and to make supplication is to seek truth, 2535, 683, 2173.

34. This appears from the signification of the Lord hearing, as denoting influx, and thus the Divine Operation through heaven, 3507; of forgiveness as denoting remission, 8391-8393; A.R. 280; and

of being brought again into the land given to the fathers as denoting a return into the state of good promised by the Lord, 3705, 6589.

35. This is evident, because heaven shut up and no rain, denotes that influx from heaven is not received, 784, 10570; sinning against the Lord, denotes life contrary to heavenly influences, 4839, 5076, because contrary to Divine Order; praying toward "this place," denotes repentance, because it is a turning from sin to the Lord, or from a state of evil to the good and truth represented by the temple, 2048; it also denotes a sincere desire for good, A.R. 278; confessing the Lord's name, denotes an acknowledgment of Divine Truth, 3880, 2724; and turning from their sin, denotes resistance to the evil which has been the cause of the non-reception of good and truth, 8389-8392; while by the Lord afflicting them is signified the suffering and temptation which is the result of evil, 1683, 1846.

36. The Lord hearing in heaven, denotes that influx is again received, 9311, 3507; "forgiving the sin of Thy servants and of Thy people Israel," denotes remission following both as to evil and error, 8391-8393; D.R. 280; servants and people of Israel, denote respectively those who have been in evil and error, 683, 2173; the Lord teaching the good way wherein they should walk, denotes that the literal sense of the Word which teaches charity is received and obeyed, 10,548; rain sent upon the land, denotes that interior truths are received and conjoined with good, 8416; and the land being that which the Lord gave to His people for an inheritance, denotes that man becomes an inheritor of angelic life and thus no longer acts from external truths and motives only, 1802, 2658.

37. Famine denotes defect of knowledges, 1460; pestilence denotes the vastation and consumption of good and truth and thus the presence of interior evils, for where good and truth are consumed evils prevail, 7505, 10,219 blasting and mildew denote the non-reception of good and truth, 9277; the locust and caterpillar denote falsities and evils on the sensual plane of life, 7643; the enemy besieging in the land of their cities, denotes the evil and the false corrupting the good and truth of their doctrine, 2851; the plague denotes interior corruption, 7505; and sickness denotes spiritual disease, 5712.

38. By prayer and supplication are denoted an earnest desire for good" and truth respectively, A.R. 278; 683; by any man or all Thy people Israel is signified by the man of the church in particular or in general, 3654; every man knowing the plague of his own heart, denotes each knowing his own special evil, 7505, 10,219; spreading forth the hands, denotes the direction and exertion of the will and understanding, 7596, 10,061; and toward this house, denotes toward the inmost good which is in each the dwelling-place of the Lord, ver. 29; H.H. 39.

39. "Then hear thou in heaven thy dwelling-place," denotes that the operation of the Lord through heaven is indeed confirmed, 9311, 3507; "and forgive," denotes that evil again is remitted, 8391-8393; D.P. 280; "and do," denotes that good is again established, because it denotes effect and state, or the conjunction of good and truth, 2618; "render to every man according to his ways," denotes that everyone receives the result of his own life, 8899, where it is said that to give denotes influx, 627, where it is shewn that way denotes the understanding of truth, and H.H. 471, where it appears that to give to everyone according to his way is the same as to give to everyone according- to his works, or the actions of his life; and the Lord knowing the heart, denotes that he knows the inmost life of man, 7542.

40. To fear the Lord is to dread the doing of evil, 2826; all the days, denotes what is perpetual, 931; their living in the land, denotes a love of what is good, 3705; and "which thou gavest to our fathers," denotes which is given to the regenerate man by the Lord, 4447.

41. The stranger denotes the man of the external church, 2049; not of the people Israel, denotes not of the internal or spiritual church, 3654; coming out of a far country, denotes a state remote from the spiritual, 4882, 9340; and for the sake of the Lord's name, denotes a desire for instruction from a principle of good, 2724.

42. To bear of the Lord's great name, denotes to have some knowledge of and some conjunction with the Lord, 9311; the Lord's mighty hand and outstretched arm, denote the Divine Power external and internal, 108;; and to come and pray toward the house, denotes to seek after and earnestly desire instruction in truth and goodness, 6117; A.R. 278.

43. The Lord hearing in heaven His dwelling-place, denotes that influx is received from the Lord through heaven, 9311, 3507; doing according to all that the stranger calleth for, denotes that the man of the external church receives instruction according to his state, 2618, 2861; all the peoples of the earth fearing the Lord, and knowing His name, denotes that the Gentiles are led to acknowledge the Lord in His Divine Human Nature, 8321, 6887; to fear the Lord as do the people Israel, denotes to do the Lord's will even as the spiritual, 6678, 3654; and to know that the house is called by the Lord's name, denotes to understand that the acquired heavenly character is from the Lord, and has in it a Divine quality, 5023, 3720, 6887.

44. The people going out to battle against their enemy, denotes the spiritual man brought into conflict against his evils, 1659, 1664; "by whatsoever way thou shalt send them," denotes under the leading of Divine Providence, 4549, 10,561; prayer to the LORD denotes help desired from the Divine Good, A.R. 278; 2001; and toward the city and the house, denotes acknowledgment of the truth which is from good, 402, and the good which is from the Lord, 5023, 3720.

45. "Hear thou in heaven," denotes help from the Divine influx of the Lord through heaven, 9311, 3507; "their prayer and their supplication," denotes according to their state as to good and as to truth, 683; A.R. 278; and maintaining their cause, denotes deliverance from evil by being established in good, 3618, 5068. Observe here that the Hebrew sentence translated "maintain their cause," may be strictly rendered "do" or "execute their judgment," and this, in the case of the regenerate man, is deliverance from evil by being established in good. But see also 2335.

46. "If they sin against thee, and thou be angry with them, and deliver them to the enemy, so that they carry them away captive unto the land of the enemy, far off or near," signifies that when man of himself falls into sin, and thus averts himself, and is brought into the punishment of evil, so that he becomes its slave. To sin is to act contrary to order and thus to fall from good, 5076; "no man that sinneth not," denotes that all are disposed to sin, 210; the Lord being angry with man, denotes that man averts himself from the Lord, 10,431; to be delivered to the enemy, denotes to be brought into the punishment of evil, 10,481; to be carried away captive, denotes to become the slave of evil, 7990; and far off or near, denotes externally or internally, 2973.

47. To bethink themselves in the land of their captivity, denotes to reflect upon their evil state, 7990, 5684; to turn again and make supplication to the Lord in the land of them that carried them captive, denotes to do the work of repentance from an earnest desire for good, A.R. 531, 278; and

to sin, deal perversely, and do wickedly, denote to offend as to the will, the understanding, and the outward act, as appears from the threefold expression, 9156, 9252, 7590.

48. To return unto the Lord, denotes to repent, A.R. 531; with all the heart and with all the soul, denotes from the ruling love and spiritual intelligence, 2930; in the land of their enemies, denotes while yet under the captivity of evil through the force of temptations, 7990; to pray to the Lord toward the land which He gave to their fathers, denotes an earnest desire, A.R. 278, toward the good which is given from the Lord, 3705, and to the truth which proceeds from that good, 402, which constitute the dwelling-place of the Lord in him, 3720.

49. To hear in heaven the Lord's dwelling-place, denotes that influx from the Lord through heaven is again effective, 9311, 3507; their prayer and their supplication, denote sincere desire and earnest efforts, A.R. 278; 683; and to maintain their cause, denotes to establish man in good, ver. 45.

50. Forgiveness denotes that sins are remitted, 8391-8393; *D.P.* 280; sins and transgressions denote actual evils and falsities, 9156, 6563, thus as to the will and understanding; and to give them compassion before their captors, so that they might have compassion on them, denotes to fill him with mercy even toward the evil, so that no further injury can be received from them, yea, although they may encompass him, 5691, 6737. In the literal sense it is the enemy who is said to be inspired with mercy Or compassion to the captive; but in the internal sense, by mercy or compassion is meant the Lord's love, 3120-3122, and this is received only by the good, being more especially manifested in them after temptation, 840, and not only giving consolation, but also filling the regenerate soul with compassion even for the evil who tempt, so that the evil, under the influence of such mercy, have no longer any power to do harm, although they are far removed from any feelings of compassion, such feelings being totally at variance with their life, 5132.

51. To be the Lord's people and inheritance, denotes that the spiritual man is in Divine Truths and in Divine Goodness from the Lord, 1259, 2658; to be brought out of Egypt is to be delivered from the dominion of the natural man, 7355, 8866; and from the furnace of iron, denotes from the falsities originating in the evil thereof, 7519, 426, 8942.

52. The Lord's eyes being open, denotes His presence with man in the truths and goods of faith and love -that is, that Divine Truths are manifested to man in their own light from the Lord, 10,569; open to prayer and supplication, denotes perception that there is conjunction with the Lord grounded in humility of heart and in submission of the understanding, 2535; A.R. 278; 683; and it is said *humility* of heart and *submission* of the understanding, because genuine prayer involves such humility and submission; and to hearken denotes to bring help on the part of the Lord, 2691, and obedience on the part of man, 2701, white to hearken to the cry, denotes to bring help when there is obedience, 8179-8181; so that the whole verse implies, that when the heart and the understanding and the actions are all united in prayer to the Lord and in dependence on him, man enjoys, from the Lord, all the satisfactions of his life, Luke xi. 9-13.

53. To be separated from all the peoples of the earth to be the Lord's inheritance, denotes that it is of the Divine Providence that good should be separated from evil in the man who is conjoined to the Lord, 2438, 8311, 2658; the hand of Moses denotes the power of Divine Truth or of the Divine Law, 6947; servant denotes the truth which is of service to good, A.R. 128; deliverance from

Egypt, denotes deliverance from the dominion of the natural man, 7355, 8866; and Solomon saying "O Lord God," denotes the worship of the Lord in the good and truth which are from Him, 2001.

54. All this appears from the representation of Solomon as denoting the Lord in His Glorification, and man in his regeneration, 5113; from the signification of making an end of prayer and supplication, as denoting the completion of the work of Glorification, 3093: of prayer and supplication as denoting an earnest desire for conjunction with the Divine by good and truth, A.R. 278; 683; of arising, as denoting elevation, 2401; of "from before the altar," as denoting from a state of worship, 4541; of kneeling on his knees, as denoting the submission of the natural man in humility, 5323; and of the hands spread out to heaven as denoting the power of Divine Good and Truth flowing from the Lord, 3091; for this action denotes supplication, and consequently the reception of that for which supplication is made—namely, good and truth, Luke xi. 10.

55. This is evident, because blessing- denotes conjunction with the Lord, 10,495; standing denotes presence, 3136; Israel denotes the spiritual church, 3654; and a loud voice denotes a grand revelation of Divine Truth, 6971, 4060 at the end.

56. Saying denotes perception, 1791; blessing denotes conjunction with the Lord, 10,495; rest denotes the cessation of combat, 87; Israel is the spiritual church, 3654; what the Lord speaks, or promises is according to Divine Truth, 2626; not one word failing, denotes that Divine Truth cannot fail, 8920, 9086; the good word, denotes truth from good, 4180; and the hand of Moses denotes the power of Divine Truth, or of the Divine Law, in the truths of the Word, 6947.

57. This is evident because Solomon and the Israelites together represent the man of the church, 3654; the Lord God being with them as He was with their fathers, denotes the continual presence of the Lord, and man's dependence upon Him, since the prayer implies that fathers, in this verse, denote previous states of good in the church, 6846, 8897; and the Lord not leaving nor forsaking the Israelites, denotes Divine Protection both as to good and as to truth, 683, 2173,

58. This is true because by the heart is signified the ruling love, 7542; to walk denotes to live, and way denotes truth, 1993; commandments, statutes, and judgments, denote life in harmony with the Word internal and external, 8972; and the perfect man being governed by the truths commanded to the fathers, implies that the Word is eternal, 8055.

59. Solomon denotes the perfect man in the celestial state, ver. 1; "let these my words be," or "these my words shall be," implies acknowledgment from perception, "for genuine perception exists through heaven from the Lord, and affects the intellectual principle spiritually, and leads it perceptibly to think *as the thing really is*, with an internal assent the source of which it is ignorant of," 5121; "these my words wherewith I have made supplication," denotes all the Divine laws of the Word respecting the Glorification of the Lord and the regeneration of man, as is evident from the spiritual or internal sense of the whole of the preceding prayer, 2523; to be nigh unto the Lord our God, denotes to be from Divine Good and Divine Truth, 2001, 2973; night and day denote states of obscurity and states of brightness, 7680; the Lord maintaining the cause of Solomon and the people, denotes that it is from the Lord alone man is able to continue either in the celestial or spiritual state, ver. 45; 3654, because the Lord alone executes judgment; and "as every clay shall require," denotes that man derives his life from the Lord every moment, 2838.

60. This is evident because Solomon denotes the man of the church perfected, as has been frequently shewn; his prayer denotes his earnest desire, A.R. 278; all the peoples of the earth denote the whole spiritual church, 2928; the LORD He is God, denotes the Lord in His Divine Human Nature, T.C.R. 82, 83; all the peoples of the earth knowing, denotes the knowledge and at the same time the acknowledgment of the Divine Human Nature, 7209, 10,155; and "there is none else," denotes that He alone is Divine, 5253; Isaiah xliii. 10, 11.

61. The heart perfect with the Lord our God, denotes love to the Lord from the Lord, 7542, 9568; to walk in His statutes and keep His commandments, denotes the life of love prevailing universally externally and internally, 1993, 8972; and "this day" denotes what is perpetual, 2838.

62. As Solomon represents the perfect man, *king* Solomon denotes that man as to his ruling principle of truth from good, 1728; all Israel with him, denotes all subordinate powers, 3654; and to offer sacrifices denotes to worship the Lord, 349.

63. Peace offerings denote the worship of the Lord from freedom, 10,097; oxen and sheep denote respectively natural and spiritual affections, 2180; the number twenty denotes "all the good and truth which the Lord insinuates into man from infancy to the last period of life," thus completeness as to remains, 2280; two denotes conjunction, 5194; one thousand denotes fulness, 2575; and therefore twenty-two thousand, and also one hundred and twenty thousand, denote completeness as to conjunction; while the latter number denotes remains of faith also, 575, so that, in one view, the numbers in this verse denote the full conjunction of goodness and truth, both as to the natural and as to the spiritual mind; and hence it follows that Solomon *Thus* dedicating the house of the Lord, denotes that man becomes externally as well as internally the dwelling-place of the Lord. 10,153.

64. The king hallowing the middle of the court that was before the house of the Lord on the same day, denotes that when man is in this state, the inmost of the natural mind, corresponding to the ultimate heaven, is sanctified. Day denotes a state, and therefore, on the same day, denotes when man is in the same state, 487; the middle of the court denotes the inmost of the natural mind, 200, 9594; and to hallow is to sanctify by ascribing wholly to the Lord, 8042. To offer there burnt offerings and meal offerings, and peace offerings denotes, that there in simultaneous order are consecrated every celestial affection, 2805, every spiritual affection, 2177, and every natural affection in dependence on Divine Providence and in freedom, 3880, 10,097. The brasen altar being too little to receive the burnt offerings, and meal offerings, and the fat of the peace offerings, denotes that internal worship from natural good without corresponding external worship does not satisfy the regenerated man. The brasen altar denotes the worship of the Lord from the good of love, 9714; the brass with which it was covered denotes natural good, 9722; and the altar being too little, denotes that internal worship from natural good does not satisfy the regenerated man, but must be accompanied by external worship from the same good, 2429, 2431.

65. Solomon holding the feast at that time and all Israel with him, denotes that good and truth are appropriated by the whole and every part of the perfect man. This appears from the signification of Solomon and all Israel as denoting together the celestial and spiritual man, chap. i. 13, 3654, and also from the signification of the feast as denoting the appropriation of good and truth, 3596. A great congregation from the entering in of Hamath unto the brook of Egypt, denotes resulting in the agreement of all his faculties from celestial love even to the ultimate of the natural mind, as is proved from the signification of a great congregation as denoting a collection of goods and truths

and thus of faculties, 4809; and of Hamath and the brook of Egypt, which were in the boundaries of the land of Canaan, as therefore denoting the extension of things celestial and spiritual, 1866, thus from celestial love to the ultimates of the natural mind. Inmost celestial and spiritual love are denoted by Zion and Jerusalem respectively, 1585, and therefore places in the boundaries of the land denote the extension and the ultimates of these loves; and hence it may be seen that both Hamath and the river of Egypt denote what is external as also is evident from other parts of the Word in which they are mentioned, as for example Gen. x. 18, and 2 Kings xiv. 25, 28; and see also 1205. "Before the Lord our God seven days and seven days, even fourteen clays," denotes in acknowledgment of Divine Good and Truth, in a state of perfect holiness, and in full conjunction with the Lord, which is true because Lord and God denote Divine Good and Divine Truth respectively, 2001; seven denotes what is holy and perfect, 395; and fourteen denotes also a holy state, and being *two* sevens, it likewise denotes conjunction, 5194.

66. Solomon sending the people away, denotes man left to a state of freedom, 7439. In this number freedom is described as the result of deliverance from infestations; but, in the verse before us, the freedom arises from the Lord's desire that each should enjoy his life as if it were his own. In each case, however, the sending away denotes freedom. By the eighth day is denoted a new state, 2044; the people blessing the king, denotes the conjunction of the spiritual with the celestial, 10,495, by Divine Truth, because the people of Israel represent the spiritual, 3654, Solomon represents the celestial, chap. i. 13, and a king denotes Divine Truth, 1673; the people going to their tents joyful and glad of heart, denotes that every faculty enjoys in freedom its own proper life, with delight both as to the understanding and the will, 8056; "for all the goodness of the Lord," denotes here, the reception of life from Him, 3623; and the goodness of the Lord unto David His servant and unto Israel His people, denotes the Glorification of the Lord's Human Nature and the Redemption of mankind, because by David is denoted the Lord in the world uniting in Himself the Divine and the Human Nature, which is called Glorification, 1888, 9954, and by Israel is denoted mankind in the spiritual state as distinguished from the celestial, to redeem whom the Lord came into the world, 3654, 2830, 2833.

1 KINGS IX

1. And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do.	1. The consequence of the completion of the Glorification of the Lord's Human Nature, and of the regeneration of man, in the formation of his permanent character, as to inmost affections, as to the rational mind, and as to ultimate delights expressed in the uses of life,
2. That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.	2. Is that the Divine Life in respect to the Lord, and the Divine Goodness and Truth in respect to man, are revealed plainly to the external man, as they had already been to the internal man.
3. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.	3. Wherefore it is perceived by the perfect man, that the Lord provides all things earnestly desired and sought after from good and truth; also that the external man is sanctified by the internal when it is formed by celestial good, and thus acquires a perpetual heavenly quality; and lastly that, in this way, Divine Truth and Divine Love are established in the external, and will be perpetual.
4. And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements;	4. And it is further perceived that if the church in its celestial state, like the church in its spiritual state, shall live in truth from good, and in good from truth, which are from the Lord, and thus be in obedience, as to externals and as to internals;
5. Then I will establish the throne of thy kingdom over Israel for ever; according as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.	5. Then truth from good, as a governing principle, shall be permanent therein according to the law of Divine Order, which is perceived by the spiritual man —namely, that obedience alone renders the Divine Truth a ruling and ever-abiding power with the man of the church.
6. But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them:	6. But if the church shall turn away from the holy principle of love, either in its prime or in succeeding states, and thus shall not obey the Lord internally or externally, although men may have the knowledge of the truth; preferring rather the love of self and the world, with its errors, both in act and in affection:

7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples:	7. Then it will separate itself from the heavenly state, and can NO longer be a receptacle of good and of truth before the Lord, becoming instead an external form of good and truth only, and therefore an object of contempt and derision:
8. And though this house be so high, yet shall every one that passeth by it be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?	8. And though it will have still an outward appearance of grandeur, yet in the sight of those who are observant, it will excite wonder and scorn, with inquiry into the causes of such a state both as to externals and as to internals.
9. And they shall answer, Because they forsook the LORD their God, which brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath the LORD brought all this evil upon them.	9. And to these it will be made manifest that the church destroys itself when it departs from love and charity, — notwithstanding the work of Redemption by the Lord, through which human freedom is preserved,—and thus is captivated by the loves of self and the world internally and externally thereby bringing upon itself its own condemnation.
10. And it came to pass at the end of twenty years, wherein Solomon had built the two houses, the house of the LORD and the king's house,	10. When the regeneration of man owing to a full and complete state of remains, is accomplished, and thus when the human character is established, both as to the will and as to the understanding: —
11. (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire), that then king Solomon gave Hiram twenty cities in the land of Galilee.	11. Since the external man, through the affection of knowledge, has co-operated reciprocally with the internal, in furnishing a receptacle as to interior truths, as to exterior truths, and as to good;—then the Lord, through celestial love, provides the external man with heavenly doctrine in all fulness.
12. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.	12. And, therefore, the external man, as to the understanding, being elevated, is able to perceive and appropriate heavenly doctrine, but still it is perceived to be distasteful to the affections of the external man, considered in themselves;
13. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul, unto this day.	13. For to these affections, even as to the angels of the ultimate heaven, superior heavenly doctrine adapted to the angels of the interior heaven, appears relatively of little value, and this relative state of the external man must of necessity be perpetual.
14. And Hiram sent to the king sixscore talents of gold.	14. Nevertheless the external man is fully conjoined with the internal by the acknowledgment of good, and that it is entirely from the Lord.

15. And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer.	15. But first, it was necessary that the external powers of the natural degree of the mind should be in subjection and minister to celestial good, in order that the new will of good and the new understanding of truth internally; the new will of good and the new understanding of truth externally, the latter being a defence; and also the doctrines of interior good, exterior good, and scientific truths, might be established.
16. Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon's wife.	16. Because the natural man, being elevated, had overcome in itself the state of external worship perverted by self-love, and had entered into a state of obedience and service to the celestial principle with which it had an affinity through the natural affection of truth conjoined therewith.
17. And Solomon built Gezer, and Beth-horon the nether,	17. The consequence of which was that the doctrine of the church was established, with the external will of good,
18. And Baalath, and Tamar in the wilderness, in the land,	18. The external understanding of truth, and a corresponding life of uses, where obscurity had prevailed;
19. And all the store cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem, and in Lebanon, and in all the land of his dominion.	19. And thus also were established remains with the celestial man, both as to doctrine, and as to intellectual truths; all that was necessary for the formation of the church internal and external; and, in short, every state of celestial life, from celestial love, by means of ultimate natural powers.
20. As for all the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, which were not of the children of Israel;	20. Which natural powers were derived from the love of self and the world, falsities from religion, falsities from the love of self and the world, the corrupted good of religion, and the corrupted truth thereof, and were not of the spiritual church.
21. Their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, of them did Solomon raise a levy of bondservants, unto this day.	21. But as such natural affections remain with man, and are not totally destroyed during regeneration, therefore they were brought into subjection, and were made serviceable, and this perpetually.

22. But of the children of Israel did Solomon make no bondservants: but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and of his horsemen.	22. But still the man of the spiritual church acted from freedom, in opposing evil, in ministering to good, in regulating from primary truths, in governing from rational truths, and in administering as to doctrine, and as to the application and understanding thereof.
23. These were the chief officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.	23. And thus were superior governing powers in subordination to celestial love, in all fulness; and thus, too, were ultimate powers in subordination to governing powers, in the work of regeneration.
24. But Pharaoh's daughter came up out of the city of David unto her house which <i>Solomon</i> had built for her: then did he build Millo.	24. But the natural affection of sciences, or the natural love of knowledge is, by regeneration, now elevated from a state in which truths are acquired as leading to good, into a state in which they become the form and expression of good, and thus from a spiritual to a celestial state, the consequence of which is that there is a full state of truth for the protection of the church.
25. And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, burning incense therewith, <i>upon the altar</i> that was before the LORD. So he finished the house.	25. Moreover, by regeneration, the LORD is worshipped in fulness from pure love internally, and also in fulness from pure love externally, and thus in a state of peace and dependence on Divine Providence; and at the same time He is also worshipped from pure truth conjoined with good, or from a state of heavenly charity, which is grateful and acceptable owing to its origin. This is the perfect Glorification of the LORD, and the perfect state of the regeneration of man.
26. And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.	26. And lastly, by regeneration, from pure celestial good there is an abundance of knowledges in the new understanding derived from the new state of strong affection in the ultimate plane or memory of the natural man;
27. And Hiram sent in the navy his servants, ship-men that had knowledge of the sea, with the servants of Solomon.	27. So that an enlightened and skilful affection for acquiring knowledge from the Word, is there united in service with the celestial love of use,
28. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.	28. The effect of which is that spiritual good is acquired in all perfection and fulness, and is acknowledged to be from the LORD.

Proof References and Notes

1. The expression "and it came to pass," frequently used in the Word, denotes somewhat new, or a change of subject, 4987; the completion of the house of the Lord, and of the king's house, denotes the complete formation of man's permanent character, as to the spiritual mind, or inmost affections, and as to the rational mind, chap. vii. 1.; A.E. 654; and all Solomon's desire or delight which he was pleased to do, denotes the complete formation of man's permanent character as to ultimate delights expressed in the uses of life, because by Solomon is represented celestial love, chap. i. 13, and therefore by the desire or delight of Solomon is denoted life outward manifestation or ultimate expression of celestial love, for desires or delights are not in fulness until they are embodied in actions; and hence the words "which he was pleased to do," are added, "to do," signifying effect and state, 2618; besides which, doing in the natural sense denotes willing in the internal sense, 5755; and therefore it is evident that all Solomon's desire or delight which he was pleased to do, denotes "ultimate delights expressed in the uses of life," 995.
2. This is evident, because the Lord appearing, denotes thought from the Divine, 3367; Solomon represents the Lord in His Glorification, and man in his regeneration, chap. i. 13; a second time, denotes greater revelation, thus revelation to the external man as well as the internal, 2841; and Gibeon denotes a former revelation to the internal man, since Gibeon was "the great high place," height denoting what is internal, 1735, besides which Gibeon means *a hill* or *a cup*, and thus by correspondence, interior love and truth, 10,438, 5120. See also chap, iii, 4.
3. The Lord saying to Solomon, denotes that it is perceived by the perfect man, 1822. The Lord hearing the prayer and supplication which Solomon had made before Him denotes that the Lord provides all things earnestly desired and sought after from good and truth, 9311, 3507; A.R. 278; 683. The Lord hallowing the house which Solomon had built and putting His name there for ever, signifies that the external man is sanctified by the internal when it is formed by celestial good, and thus acquires a perpetual heavenly quality. To hallow is to sanctify by the removal of evils, 9938; the house which Solomon had built, denotes the external formed from the internal by celestial good, 4390, 5023; name denotes quality, 2628; and for ever evidently denotes what is perpetual. And the Lord's heart and His eyes being there perpetually, denotes that Divine Love and Divine Truth are established in the external and shall be perpetual, because the heart corresponds to love, 7542, and the eyes correspond to truth, 4409.
4. The "if," in this verse, clearly implies, that the perfect man is in full freedom, although not from the same cause, as the man who is in the progress of regeneration, H.H. 591; and also that these verses in the internal sense, refer to the state of the church on earth, as well as to that of the church in heaven. Solomon represents the church in its celestial state, and David the church in its spiritual state, chap. i. 13; to walk denotes to live, 519; integrity and uprightness denote, respectively, truth from good, 612, and good from truth, 683, the term for uprightness, in the Hebrew, being derived from a root meaning to *go straight ahead*, and the term for integrity from a root meaning *completeness* or *perfection*; and commandments, statutes, and judgments, denote the internals and externals of worship, 3382; while *to do* and *to keep* evidently denote obedience.
5. The throne denotes government, 8625; the throne of Solomon, the government of truth from good, 5313 at the end; to establish for ever, denotes to make permanent, 5264; whatever the Lord speaks or promises is according to Divine Order, 2634; David denotes the spiritual man, chap. i.

13; a man not to fail on the throne of Israel, denotes that Divine Truth would never be wanting, chap. viii. 25; and that this is conditional upon obedience is shown there, as well as in the two verses, taken together, that we have now considered.

6. By Solomon is denoted celestial love, and therefore the primary on of the church, 352, 3417, and hence by his children are denoted succeeding states, 5912. But the church may be considered under two aspects—namely, one in which it *advances* from a state of truth leading to good—or, in other words, from a state of faith to a state of good, or of charity, and, another in which it *declines* from a state of charity to state of faith without charity; and in each of these aspects the primary slates are denoted by the fathers and the succeeding slates by the children, so that Solomon the son of David denotes, as we have seen, a state of love succeeding a state of faith, while, at the same time, the children of Solomon, or his descendants, may represent, as they actually do, successive declining states of the church. By the children of Solomon turning away from the Lord, therefore, is denoted this declining state, or a turning from the holy principle of love, and consequently, also to a state of disobedience, internal and external, respectively denoted by not keeping the Lord's commandments and statutes, 3382, while yet they may be in the knowledge of the truth, denoted by the commandments being set before them, 6071, in spite of which, they become wholly selfish and worldly, both in act and in affection, which is denoted by their going and serving other gods and worshipping them, 4825.

7. The Lord cutting Israel off out of the land which He had given them, denotes that then the church would separate itself from the heavenly state, 5302, 566, because the Lord deprives no one of heavenly happiness, but the wicked separate themselves from it, 696, and ground as distinguished from earth or land, denotes the state of regeneration, while Israel, as often shown, denotes the spiritual church, 3654; the house which the Lord had hallowed for His name being cast out of His sight, or from before His face, denotes the separation of the external mind from the internal, so that the latter can no longer be a receptacle of good and of truth before the Lord, ver. 3; 305, 358; and Israel becoming a proverb and a byword among all peoples, denotes that the church becomes an external form of good and truth only, and therefore an object of contempt and derision, as appears from the consideration that while, on the one hand, the parabolic style is adopted in the Word, and particular parables are given for the sake of teaching interior or spiritual truths to the wise, they are, on the other hand, used to conceal interior things from those who are only in external worship without any internal life, as were the Israelites of old and the Jews in the time of our Lord, 2520, and hence, a proverb or parable, in a good sense, denotes the interior truth it involves and teaches, and, in the opposite sense, the mere outward form of the truth; and it is said "of good and truth" because two expressions are used, 683. But see also 3898, and 4637.

8. The house being so high, denotes that the church is representative of celestial love and of the Lord who is its origin, 1735; everyone passing by it, denotes mankind in general, who observe the state of the church—namely, those who are well disposed, denoted by those who are astonished, and those who are ill disposed, denoted by those who hiss, 3992; and "Why hath the Lord done this unto this laud and to this house?" denotes inquiry into the causes of such a state of the church, externally and internally, because the land and the house both represent the church, 3703, 3720.

9. An answer being given, denotes that revelation will be made, 5255, 8824. The preceding verses fully describe the corrupted state of the Jewish church at the time of the Lord's coming into the world. There was a magnificent temple, an elaborate ceremonial, and great outward devotion; but internal worship had perished; and then it was that Revelation was made and a New Church was established. So also it has been with the Christian Church, This also departed from its original purity; became an extensive and magnificent external organisation; and excited the admiration, and at the same time the contempt, of mankind. And then again also the Lord revealed Himself by opening the Spiritual Sense of the Word, making known the secrets of the future life, and teaching the genuine doctrines of Holy Scripture, through the instrumentality of His chosen servant, Emanuel Swedenborg, T.C.R. 779; for at the end of every church a new revelation has always been made, and a New Church has been established; and then only have the corruptions and perversions of the former church been fully seen and comprehended. And this is what is involved in the verse we are now considering. The Israelites forsaking the Lord their God, which brought forth their fathers out of the land of Egypt, denotes that the church, destroys itself when it departs from love and charity, notwithstanding the work of Redemption by the Lord, through which human freedom is preserved. "Lord" denotes love or good, and "their God" faith or truth, 2001, and therefore to forsake the Lord their God denotes to depart from love and charity: and the Lord delivering the fathers of the children of Israel from Egyptian bondage, denotes the work of Redemption by which human liberty is preserved, 8866. To take hold on other gods worshipping them and serving them, and the Lord on this account bringing all this evil upon them, denotes that the corrupted church is captivated with the loves of self and the world internally and externally, thereby bringing upon itself its own condemnation. For to take hold on Other gods, worshipping them, and serving them, denotes to be captivated with the loves of self and the world internally and externally, 4825, "worship" here denoting internal idolatry, and "service" external idolatry, or in other words devotion from affection and act, 683; and the Lord, therefore, bringing all this evil upon them, denotes that the corrupted church brings upon itself its own condemnation, 696.

10. It coming to pass, denotes, as before, something new, 4987; twenty years denotes a full state of remains, 2905, 2280; and the house of the Lord and the king's house, denote respectively as to the will and as to the understanding, because the former denotes the spiritual mind, and the latter the rational mind, chap. vii. 1, or the two superior degrees of man's life, the ultimate degree, in this case, being the activity of the will and the understanding. Moreover, this is evident from the distinction, in correspondence between LORD, as denoting good, and therefore what relates to the will, and *king*., as denoting truth, and therefore what relates to the understanding, 4973, as well as from the fact that the following verse refers to the external or natural degree of the mind.

11. Solomon giving to Hiram king of Tyre twenty cities in the land of Galilee, because Hiram had furnished him with cedar trees, and fir trees, and gold according to all his desire, denotes that the Lord through celestial love, provides the external of the perfect man with heavenly doctrine in all fulness, because this external, through the affection of knowledge, has co-operated reciprocally with the internal, in furnishing a receptacle, as to interior truths, as to exterior truths, and as to good, This appears from the signification of king Solomon, as denoting the Lord operating from celestial love by Divine Truth, chap. vii. 13; of Hiram king of Tyre as denoting the external man under the influence of the affection of knowledge, 1201; of twenty as denoting what is full, 2905; of cities as denoting doctrine, 402; of Hiram working for Solomon, as denoting the co-operation of the external man with the internal, 5947, 3934; of the houses as denoting receptacles, 4973; of

cedar and fir, as denoting respectively, interior truths and exterior truths, 4014; and of gold as denoting good, 425; while Galilee denotes the church, A.E. 376.

12. This is evident from the signification of Hiram, 1201; of Hiram coming out from Tyre to see the cities, as denoting the activity of the understanding under the influence of the affection of knowledge, because to come denotes to pass from one state to another, 1853, 3016; from Tyre towards Jerusalem, denotes from a lower state to a higher state, thus to be elevated, 3084; cities denote doctrines, 402; and to see denotes to understand, 5286; and of the cities not pleasing him, as denoting that heavenly doctrines are distasteful to the merely natural affections, 8993, 3570; 1 Cor. ii. 14.

13. This appears from the signification of Hiram, 1201; of the cities, 402; from the spirit of dissatisfaction in the question asked; from the meaning of the name *Caibul* which is *displeasing*; and from the signification of "unto this day," as denoting what is perpetual, 2838. But note also that although Hiram was displeased, he still calls Solomon his brother, thereby signifying that there is still conjunction by charity between the internal and external man, 1222,

14. Hiram sending to the king sixscore talents of gold, denotes that nevertheless the external man is fully conjoined with the internal by the acknowledgment of good, and that it is entirely from the Lord. This is true, because sending denotes communication, 6027; a gift denotes initiation, and thence acknowledgment, 4262; one hundred and twenty denotes fulness of remains, 575; and gold denotes good, 425; and since Solomon in the highest sense denotes the Lord, the gold sent to Solomon by Hiram denotes the acknowledgment that all good is from the Lord.

15. It is here to be carefully observed that this verse and the following, as far as the end of verse twenty-three, describe the process of regeneration by means of ultimate natural powers, until man becomes celestial, according to the degree of his life, and therefore the past tense is used, although it is to be remembered that *time* does not enter, in regeneration, state only being the subject, for which reason the internal sense of the Word has no respect to time, 5253. Yet in giving the explanation of the internal sense it is sometimes useful, for the sake of clearness, to determine the subject to time, and to person more particularly, as is done on this occasion. The levy which Solomon made denotes the bringing into subjection of the external or natural powers, which are disposed to cultivate truth and do good for the sake of merit or reward, 6388-6394. The house of the Lord and the king's house, denote respectively the new will of good, and the new understanding of truth internally, because they denote the regenerated celestial degree and the regenerated spiritual degree, or the spiritual and rational minds respectively, chap. vii. i; A.E. 654. Millo and the wall of Jerusalem, denote the new will of good and the new understanding of truth externally, because a wall denotes the truths of faith which defend, and Millo, which was a fortification, denotes also defence, 6419, besides which it means fulness and therefore indicates, correspondentially the completeness of defence which natural good affords to spiritual good. And the cities Hazer, Megiddo, and Gezer denote respectively interior good, exterior good, and scientific truths. For Hazer was the head of the Canaanitish kingdoms destroyed by Joshua, Joshua xi. 1-10, and probably denoted the love of dominion in the corrupted church, but as rebuilt by Solomon, of course, it will denote the opposite good, thus interior good; but we also read that it denotes those who are principled in the knowledges of things spiritual, and thus again, in the genuine sense, it will indicate interior good, 3048. Megiddo, or Armageddon, the mountain of Megiddo, denotes the love of honour, power, and pre-eminence from which come combat, and

thus again in the genuine sense good, A.R. 707; chap. iv. 12. And Gezer as being situated in the district of Ephraim, which represents the intellectual principle of the church, 5354, and as being part of the dowry, which Pharaoh's daughter brought to Solomon, 1462, denotes scientific truth. See Brace's *Three Kings*, p. 490.

16. Pharaoh king of Egypt, denotes the natural man, 4967; to ascend or go up, denotes to be elevated, 1543; to lake Gezer, burn it with fire, and slay the Canaanites therein, denotes to purify the doctrine of truth, ver. 15, from external worship perverted by self-love, 1063; Gezer being burnt with fire, denotes that those in external worship only are consumed by self-love, 1297; Gezer given to Pharaoh's daughter, denotes the doctrine of truth given to the affection of sciences, ver. 15; 6729, and thus a state of obedience and service to the celestial principle, because Gezer was given to Pharaoh's daughter as a dowry, 9186; and Pharaoh's daughter being married to Solomon, denotes the conjunction of the natural affection of truth with the celestial principle, ver. 15; 3132, and thus affinity between celestial good and natural good.

17. Solomon building Gezer and Beth-horon the nether, denotes that the doctrine of the church is established, with the external will of good. Gezer, as just shewn, denotes the doctrine of truth, ver. 15; Beth-horon denotes the external will of good, because the house denotes the will, 7848, and Beth-horon means *the house of wrath*, or the *house of the cave*, and thus correspondentially what is external or obscure, 2463; and to build denotes to establish, 4390, 1187.

18. Solomon building Baalath and Tamar or Tachnor in the wilderness, denotes that the celestial principle establishes the external understanding of truth, and a corresponding life of uses where obscurity had prevailed. The reason is, because Baalath was in the tribe of Dan, which denotes the affirmation of truth, 3923, and thus in the northern boundary of the land of Canaan; Tamar or Tadmor means *the palm*, and correspondentially denotes the good of truth, 8369, also holy festivity and delight and thus a life of uses; and the wilderness denotes a state of obscurity, 2708.

19. This is evident from the signification of store cities as denoting the storing up of remains, 5342, 5343; of chariots as denoting doctrines, 8215; of horsemen as denoting intellectual principles, 2761; of all that Solomon built for his pleasure, as denoting good done from delight, 995; of Jerusalem and Lebanon, as denoting respectively the internal and external of the church, 402, 3084; and of all the land of Solomon's dominion, as denoting every state of celestial life from celestial love, 3705. And it is added "by means of ultimate natural powers," because the work was done by the levy or tributaries, 6388-6394.

20. The reason is, because the Amorites denote evils from selfish and worldly love; the Hittites denote falsities from religion or false doctrine; the Perizzites denote falsities from selfish and worldly love; the Hivites denote the corrupted good of the church; and the Jebusites the corrupted truth thereof, 6859, 6860.

21. This is plain from the signification of the nations named in the last verse; from their not being utterly destroyed, as denoting that the evils and falsities denoted by them remain, and, during regeneration, are made serviceable, 868, 4552, 1097; and from the signification of "unto this clay" as denoting perpetually, 2838. See also 6394.

22. All this is quite clear from the signification of the children of Israel not being made bondservants, as denoting the freedom of the man of the spiritual church, 1937, 1947: of men of war as denoting those who oppose evil, 8273; of servants as denoting those who from freedom

minister to good, 5161, 5164; of princes as denoting primary truths, 1482; of captains, as denoting rational truths, A.R. 832; of chariots, as denoting doctrines, 8215; and of horsemen as denoting those who understand or are intelligent, 2761.

23. The whole work of regeneration is of the Lord alone through celestial love, and this is denoted by the work being Solomon's work, chap. i. 13; five hundred and fifty denotes in all fulness, 10,253,2141; to bear rule, denotes to hold in subordination lower powers by influx and arrangement, 5904; and the people that wrought in the work, denote the lower powers, 6851), 6860.

24. Pharaoh's daughter denotes the natural affection of sciences, or the natural love of knowledge, 1462, 6729; to ascend or come up, denotes to be elevated from a lower state to a higher, thus to be regenerated, 1543; the city of David denotes the on of truth leading to good, or the spiritual state, because a city denotes doctrine, A.R. 194, and David denotes the Lord as to Divine Truth, A.R. 194, while the city of David, in Jerusalem as distinguished from Mount Zion, denotes the spiritual state as distinguished from the celestial, 402; chap. viii. 1; the house which Solomon built for Pharaoh's daughter denotes the celestial state of the affection of truth, because the house denotes good, thus, what is celestial, 2233, 2234; and Millo being built then, denotes that, consequently, there is a full state of truth from good for the protection of the church, ver. 15; 6419.

25. All this is demonstrated from the following considerations: —three times in a year, denotes a state of fulness in all respects, and also what is permanent, 9286, the three feasts representing, respectively, purification from evils and falsities, the implantation of truth in good, and the implantation of good; the altar denotes the holy principle of worship, 4541; burnt offerings and sacrifices denote worship from love, and worship from faith, and thus worship internally and worship externally, 923; the peace offering denotes peace, freedom, and dependence on Divine Providence, 3880, 10,097; the offering of incense denotes worship from pure truth conjoined with good, or from a state of heavenly charity, which is grateful and acceptable owing to its origin, 9475; and the house being finished, denotes the Glorification of the Lord, and the perfect on of the regeneration of man, 83,

26. This is evident, because king Solomon denotes pure celestial good operating by Divine Truth, 3708 at the end; a navy of ships denotes an abundance of knowledges, 6385; Ezion-geber means *the counsel of the strong won*, and therefore, by correspondence, the new understanding derived from the new state of strong affection, A.E. 514; Eloth means *a html, strength*, or *an oak*, and therefore, by correspondence, denotes natural affection, 6413, and natural intelligence, 4552, in their freedom and power; the shore of the Red Sea denotes the ultimate plane or memory of the natural man, where are sensual and scientific truths which are the last with man, 9340; and the land of Edom denotes the good of the natural degree to which doctrinals of truth are adjoined, 3322.

27. Hiram sending in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon, denotes that an enlightened and skilful affection for acquiring knowledges from the Word, is then united in service with the celestial love of use, as appears from the signification of Hiram, 1201; chap. vii. 13, 14; of servants, ver. 22; of shipmen, A.R. 786; and of Solomon's servant, chap. i, 13; 5161, 5164.

28. This is evident from the signification of gold from Ophir, as denoting spiritual good, 9881; of four hundred and twenty, as denoting perfection and fulness, because four hundred, connected with silver, denotes the price of redemption by truth, 2959, and therefore, connected with gold, denotes the price of redemption by good—that is, good acquired through a full course of temptations, 1847, and twenty denotes fulness, 2905; and of the gold being given to Solomon as denoting the acknowledgment that all good is from the Lord, 3048, 10,227.

1 KINGS X

1. And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.	1. And when also the ultimate affection, in the natural man, for the knowledges of things celestial and spiritual is moved by the influx of celestial love from the Lord, concerning the Divine Human, and thence concerning every manifestation of the Lord by Divine Truth, there is an earnest aspiration for interior knowledges,
2. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.	2. And thence an elevation to the things of the church as to the natural man and its subordinate powers, together with an acknowledgment that such powers are vessels recipient of spiritual and celestial things or of truth and goodness as well as ultimate truths translucent from interior light, and that these are from the Lord, and consequently there is closer communion with inmost celestial love, from sincere natural affection.
3. And Solomon told her all her questions: there was not any thing hid from the king which he told her not.	3. And therefore it is perceived, even by ultimate natural affection, that from celestial love is all intelligence, and also that every state of the natural man, although apparently hidden, is really known to the Lord.
4. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built,	4. Ultimate natural good affection also, and the Gentiles who are in such affection are enlightened from Divine Wisdom, and have perception from Divine Good,
5. And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.	5. Being instructed in the knowledges of good from the Lord; in the quality of regenerated natural affections; in the application to use of the rational powers and the truths with which they are adorned; in the science of natural things with its affection; and in the degrees by which there is an ascent from exterior to interior states; and thus being brought into a state of deep humility, wherein they acknowledge that they have no life in themselves, and that they receive all life from the Lord.
6. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.	6. Whence it is perceived that in their state of remoteness from Divine things they had received influx and instruction, under Divine Providence, as to truth and as to good, according to their state and its requirements.

7. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.	7. Yet their truth was not, in that state, fully conjoined with good, but when it is so they are further enlightened and enter into a state of wisdom and goodness far exceeding previous anticipations.
8. Happy are thy men, happy are these thy servants, which stand continually before thee, <i>and</i> that hear thy wisdom.	8. Which goodness is attended with intense delight both as to internals and as to externals, since there is now a state of full reception of celestial good, and of obedience to Divine Truth;
9. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgement and justice.	9. And also a state of full conjunction with the Divine, even as to the Gentile church, resulting from the full Glorification of the Lord's Human Nature, as to celestial things, and as to spiritual things; for the Divine Love for mankind is perpetual, and from that love the Lord made His Human Nature Divine both as to truth and goodness,
10. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.	10. Acquiring to Himself in the ultimate plane of being, which is the DIVINE NATURAL, affections, and truths with their receptacles infinitely; for no finite being can be regenerated as to the natural degree of his life, so as to be life itself in that degree, as the Lord is. And hence it is that they who are without the church, as well as they who are within it, can fully acknowledge and worship the Lord.
11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones.	11. For the love of knowledge through which spiritual good is procured, is also instrumental in the procuring of natural good and natural truths in abundance;
12. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for the singers: there came no such almug trees, nor were seen, unto this day.	12. And it is according to Divine Order that natural good should be a basis and support to celestial and spiritual good, and also to the truths of faith interior, exterior, and external, involving perfect harmony between the internal and external man. And such natural good, indeed, appertains only to the Divine Natural in the Lord, Which is good itself, and to the regenerated man, who receives such good perpetually.

13. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.	13. For the Divine Life flows down freely even to the natural man, and is appropriated according to the state of the will and of the understanding conjointly; and moreover the Divine Providence is operative in man's behalf independently; while at the same time the Divine Natural, in the Lord, or the regenerated Natural in man, both as to its governing life, and its subordinate powers, and thus the ultimate heaven, enjoys its own life distinctly.
14. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,	14. But still the regenerated man perpetually ascribes unto the Lord all the good he freely enjoys, which good has been acquired by conflicts and victories, and is of three degrees,
15. Beside <i>that which</i> the chapmen <i>brought</i> , and the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country.	15. And includes all the good acquired by means of truths of various degrees — namely, external, exterior, interior and internal—under every state in the progress of regeneration.
16. And king Solomon made two hundred targets of beaten gold: six hundred <i>shekels</i> of gold went to one target.	16. And the Lord also, from celestial good, provides the perfect man with natural good conjoined with truths which is a defence, such good, indeed, having been acquired by conflict against evil;
17. And <i>he made</i> three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.	17. And at the same time with natural truth which is a defence, in all completeness, such truth being grounded in good, and appertaining to the rational mind of the external man.
18. Moreover the king made a great throne of ivory, and overlaid it with the finest gold.	18. Moreover, from celestial love, or from the Lord, proceeds Divine Truth, which is the governing principle in the rational mind of the natural man, and this truth, therefore, is grounded in celestial good.
19. There were six steps to the throne, and the top of the throne was round behind: and there were stays on either side by the place of the seat, and two lions standing beside the stays.	19. Also the power of self-government from the Lord, is acquired by truths, appropriated during regeneration by conflict and victory over evil, while its inmost principle is love, which is unchangeable in the Lord and in the perfect man, besides which the will and the understanding exercise this power conjointly, receiving it continually from the Lord.
20. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.	20. And, indeed, the whole power of resisting evil in the course of regeneration, from the will and the understanding, is from the Lord, because the natural man himself has no such power from any selfish or worldly affection or motive.

21. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was nothing accounted of in the days of Solomon.	21. And, in addition, all the faculties of the perfect celestial, or celestial-spiritual man, by which he imbibes knowledge and truth, are grounded in good, and this too as to the will and as to the intellect, now clear and pure; for truth, in this state, is never alone, nor is it valued apart from good.
22. For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.	22. But yet the regenerated natural man is delighted in acquiring knowledge, exercising therein both will and intellect; and this faculty is perfect and perpetual, the mind thus being enriched and elevated with good and truth interior, with rational insight, and goods and truths exterior, all which are from the Lord, and are ascribed to Him.
23. So king Solomon exceeded all the kings of the earth in riches and in wisdom.	23. Thus the celestial man has the faculty of acquiring truths, external and internal, more than any merely natural affection of knowing.
24. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.	24. And all external regenerated powers and persons acknowledge the supremacy and omnipresence of celestial love, being delighted with the performance of uses, the love of which is derived from the Lord, operating by His Divine Truth.
25. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and spices, horses, and mules, a rate year by year.	25. So that such powers and such persons gladly ascribe unto the Lord every faculty of acquiring truth, every affection of good, every truth which is the covering and form of good, every external truth which is a defence, all grateful perceptions in life and worship, all intellectual truths, and all rational truths, which they enjoy in every particular state of the perfect life.
26. And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem.	26. Also there appertain to the celestial man doctrines and the power of understanding truths —namely doctrines in all fulness, the result of victories in temptation, and intellectual power in all completeness, arranged in an orderly form in the memory, and in subordination to Divine Truth from Good in the spiritual mind.
27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance.	27. For interior truths are, to him, as exterior truths to the spiritual man, and he enjoys perceptions of spiritual things exceeding the common perception of the external man in natural things.

28. And the horses which Solomon had were brought out of Egypt; and the king's merchants received them in droves, each drove at a price.

28. Moreover the intelligence of the celestial man is acquired by the exercise of the natural affection for truth, and those who are in the love of acquiring and communicating knowledge procure intelligence by the appropriation of truth through conflict and victory.

29. And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

29. For doctrine must be elevated from the natural to the spiritual and celestial by man, as of himself, in the course of regeneration, and must be ascribed to the Lord; and moreover, intelligence, in the perfect man is full and complete, and this is true, although, at first, truth is from a source not genuine, and human good is merely natural. For man must act, in regeneration, from his own proper power as a responsible agent.

Proof References and Notes

1. In the highest sense, by the queen of Sheba coming to Solomon with camels carrying spices and very much gold and precious stones, is denoted the wisdom and intelligence which was added to the Lord in his Natural man when glorified, 3048, and therefore, in the spiritual sense, the regenerated Natural of man ascribing all his knowledges to the Lord; or in other words, those who are in the knowledges of things celestial and spiritual, 1171; but it is said, the ultimate affection in the natural man, because it is elsewhere declared that the queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon, Matt. xii. 42; and by the uttermost parts is denoted the boundaries or ultimates of the life of man, 2973, 3721. Hearing of the fame of Solomon, denotes influx from the Lord of celestial love, 3507. "Concerning the name of the Lord," denotes, concerning the Divine Human, 2628, and concerning every manifestation of the Lord by Divine Truth, 2724. And the queen of Sheba coming to prove Solomon with hard questions, denotes an earnest aspiration for interior knowledges, because to come, denotes communication, 5249, to prove or make trial of, denotes examination, and thus, in the present case, to aspire after, 8419, and hard sayings, like parables, denote interior truths, Ezek. vii. 2; 3901; chap. ix. 7.

2. Since Jerusalem denotes the church, 402, and the queen of Sheba, the natural man, 3048, the coming of the queen of Sheba to Jerusalem with a very great train, denotes the elevation of the natural man and its subordinate powers to the things of the church, 3084; for the train, or the dependants, of the queen evidently denote subordinate powers such as the exterior natural powers are to the interior, 5168; what the queen brought to Solomon, as a gift, denotes the acknowledgment that the things thereby represented were from the Lord, chap. ix. 14; 4262; camels denote scientifics which are receptacles of higher truths, 3048; spices denote interior truths, 10,199; gold denotes good, 425; precious stones denote ultimate truths translucent from interior light, 9407; and the queen communing with Solomon of all that was in her heart, denotes closer communion of natural affection with inmost celestial love, as is plain from the signification of Solomon, of the queen of Sheba, of communing, 10,723, and of the heart, 7542.

3. Solomon telling the queen all her questions, denotes that even ultimate natural affection perceives that from celestial love is all intelligence, because telling denotes perception, 3209. What the higher principle tells or reveals, that the lower perceives. Here the thing perceived is, that from love is all intelligence, because Solomon is celestial love, and the questions answered by Solomon evidently denote that intelligence was communicated; besides which, the original Hebrew expression, in this place, means primarily *words*, and words correspond to truths, or doctrines, 1288. But that all intelligence is from love, according to the internal sense in this verse, maybe seen from 585, 1458, and 9995 and also from /H.H. 107 and 347. But nothing being hidden from the king which he told her not, denotes that every state of the natural man, although apparently hidden, is really known to the Lord, because the *king* here denotes the Lord as to His Divine Truth, 1728—that is, as to Omniscience, 3934; and not to be hidden, clearly denotes to be unconcealed, and therefore to be known, 6132.

4. This is evident from the signification of the queen of Sheba, as denoting natural affection, 3048, 1171, 2973; ver. 1; of seeing as denoting to be spiritually enlightened., 1584, 2150; of the wisdom of Solomon, as denoting the Divine Wisdom, 3048; and of the house which he had built as denoting the Divine Good, 414.

5. The meat of Solomon's table, denotes instruction in good from the Lord, 681, 995; the sitting of his servants, denotes the quality of the regenerated natural affections, because the Hebrew word here translated *silling* means *dwelling*, and to dwell, correspondentially, is to live, and thus to have a quality from life, 3384, while sitting denotes also *permanence* of state, 9422, and servants denote natural affections, 3019; the attendance or standing of his ministers, denotes the application to use of the rational powers, because, as walking denotes the activity of the *life* of good and truth, 8420, and sitting permanence of state, 9422, as to the *will* and its *affections*, so standing denotes presence, 3136, and refers to the *understanding*, or the rational powers and their exercise, Ps. i. 1, and the ministers of Solomon denote those who instruct in truth, 5088; apparel, or garments, denotes truths, 5248; cupbearers denote the science of natural things with their affections, because they denote the exterior Natural ministering to the interior Natural, 5118-5120; and Solomon's ascent by which he went up to the house of the Lord, denotes the degrees by which there is an ascent from exterior to interior states, 3084, 8945, And by no more spirit being left in the queen of Sheba after seeing all these things, is denoted a state of humility in which man acknowledges, after instruction, that he has no life in himself but receives all life from the Lord, 9818, 10,283, 10,240. But with regard to the instruction of regenerated Gentiles in the other life, who are here represented, in the proximate interna! sense, by the queen of Sheba, consult 2589-2605.

6. This appears from the signification of the queen of Sheba, 3048; of *king* Solomon, 1728; of saying, 1822; of the queen's own land, as denoting the state of remoteness from Divine things in which the natural man is, and in which the Gentiles are, before regeneration, Matt. xii. 42; of a true report, or a true *word*, as denoting influx and instruction, 1288, 8005, 10,548; of acts, or *words*, as denoting truths, 1288; and of wisdom as denoting good, 5070, and that it is according to the state and requirements of everyone, is evident, as well as that it is according to Divine Providence; for all the operations of the Lord for man's salvation regard eternal ends, nor is any man, in any nation or under any form of religion, ever lost for want of the means of being saved, however much it may appear, on the surface, that among the nations remote from the church, or where the church is corrupted by evil and perverted by false doctrine, the means are wanting.

Moreover, this verse plainly teaches that, in our more perfect states, we can look back, and see that we have been led by a way we knew not, from the life of selfishness and sinfulness, into the true life of heavenly love and faith. Difficult as it is for us to conceive *how* it is, in certain conditions of mankind, that each man is still free to choose his life, yet we may be assured that in no case are the needs of men in this respect unprovided for.

7. This is evident from the signification of not believing the words, as meaning not to have faith in the truth, for words denote truths, 1288, and not believing, denotes not having faith, and thus not, in that state, having truths fully conjoined with good, 36; of "until I came," as denoting presence, 7498, and thence conjunction when the marriage of truth with good is meant, 3914; of their eyes seeing, as denoting further enlightenment, 2150; of the half not being told, as denoting not a full state of conjunction, 9530; ver. 3; of wisdom and prosperity, as denoting wisdom and goodness, because here, wisdom is predicated of the internal man, and prosperity, or more properly, goodness, of the external, 10,331; and of exceeding the fame heard, as denoting, exceeding previous anticipations. In the literal sense the queen of Sheba is described as being delighted and astonished at the wisdom and prosperity of *Solomon*, but in the internal sense is described the full realization in the natural man, when regenerated, of interior and exterior good from the Lord.

8. This appears from the signification of "happy" as denoting what is delightful, 3938; of man as denoting spiritual good, and thus what is internal, 4287; of servants as denoting things subordinate, and thus what is external, 2541; of standing continually before Solomon, as denoting a state of full reception of celestial good, because standing denotes presence, 3136, continually, denotes all in all, and thus fulness, 10,133, and Solomon denotes celestial good, chap. i. 13; and of hearing the wisdom of Solomon as denoting obedience to Divine Truth from good, 2542.

9. The queen of Sheba denotes the Divine Natural, also the regenerated natural man, and thence the Gentile church, 3048, 1171; blessedness denotes conjunction, 3514; Lord and God denote respectively as to good, and thence as to truth and thus full conjunction, 2001; the Lord delighting" in Solomon to set him on the throne of Israel, denotes the full Glorification of the Lord's Human Nature, because Solomon succeeding David denotes, as to man, the being elevated from a state of truth leading to good into a state of good, chap. i. 13; and therefore, as to the Lord, the elevation of the Human Nature to the Divine, 5313 at the end, besides which, *delight* in the natural sense corresponds to love in the spiritual sense, 995, so that the words "the Lord delighted in thee," describe the continual influx of the Divine Love, or the Divine Life, into the Human Nature, while the words "to set thee on the throne of Israel," describe the elevation of the Human Nature to the Divine, whereby the Human Nature acquired "all power in heaven and on earth," Matt. xxviii. 18, and "sat down with the Father on His throne," Rev. iii. 21; the Lord loving Israel, therefore, for ever, denotes, in the highest sense, the love of the Divine for the Human, and in the spiritual sense the Lord's love for mankind, 3305, 3654; and the Lord, on that account, making Solomon king to do judgment and justice denotes that from Divine Love the Lord made his Human Nature Divine, both as to truth and as to goodness, for Solomon being made king denotes that the Lord made his Human Nature Divine Truth, 1728, John xviii. 37, and judgment and justice refer respectively to truth and goodness, 2235.

10. The queen of Sheba denotes the Divine Natural, and also the regenerated natural degree of man's life, 3048, 1171; her gifts to king-Solomon denote what the Lord acquired to Himself, 3048, also those things with which He endows the regenerated man, and which the regenerated man

acknowledges to be from Him, 4262, 5619, 9293; one hundred and twenty denotes, with regard to the Lord, infinitely, and with regard to man, fully, 2905; gold denotes good and thus affections; 425; spices denote interior truths, 10,199; precious stones denote ultimate truths translucent from interior light and thus receptacles, 9407; *A.R.* 914; and no such spices as those which the queen of Sheba gave to Solomon, denotes, in respect to the Lord, that no finite being can be regenerated as to the natural degree, so as to be *life itself* in that degree, as He is, *D.L. W.* 221; *T.C.R.* 109; John v. 26, and in respect to man fulness of acknowledgment and worship, 10,199. Moreover, in this verse, Solomon as king receiving gifts from the queen of Sheba, denotes that the Lord by Glorification to ultimates, became Divine Truth, 1728; John xviii. 37; and the king as *Solomon* receiving the same gifts, denotes that He became Divine Good, chap. i. 13; also that the natural man is fully regenerated as to truth, and as to goodness. For continual respect is had in the Word, to the conjunction of truth and goodness.

11. This is evident from the signification of Hiram, as denoting the love of knowledges, 1201; chap. vii. 13, 14; of a navy of ships, as denoting an abundance of knowledges, 6385; of gold from Ophir, as denoting spiritual good, 9881; of almug trees as denoting natural good, *A.R.* 774; *A.E.* 1145; and of precious stones, as denoting natural truth, 9407; *A.R.* 914.

12. Its being here said that the *king* made of the almug trees pillars, denotes what is according to Divine Order, because king denotes Divine Truth, 1728, and what is according to Divine Truth is also according to Divine Order; the almug trees denote natural good, *A.R.* 774; *A.E.* 1145; pillars denote natural good as a support, 8106, 9674; the house of the Lord and the king's house denote, respectively, celestial and spiritual good, because *Lord* has relation to good and thus what is celestial, 2001, and *king* has relation to truth, and thus what is spiritual, 1728; harps, and psalteries, and singing have reference to the spiritual things of faith, and thus to the truths of faith, 418-420, and involve harmony between the internal and external man, as is evident; and no such almug trees coining or being seen unto this day, denotes that such natural good appertains only to the Divine Natural in the Lord, which is good itself, or in its origin, and to the regenerated man who receives it from the Lord perpetually, ver. 10; 2838.

13. This appears from the signification of king Solomon as denoting the Divine Life, 3048, as to truth, 1728; John xviii. 37, and as to good, chap. i. 13; of giving as denoting influx, 8899; of the queen of Sheba, as denoting the natural man, 3048: of what is desired, and what is asked, as denoting respectively as to the will and understanding, 9206, 10,548, 683; of that which Solomon gave her of his royal bounty, or that which he gave her according to the (Heb.) *hand* of king Solomon, as denoting the operation of the Divine Providence on man's behalf independently, 8381, because the power of the Lord is the Omnipotence of Divine Truth from Divine Good denoted by *king* Solomon, 10,082, 1728, and this is Divine Providence, *D.P.* 1, 2; 3854; and of the queen and her servants returning to their own land, as denoting that the Divine Natural in the Lord, *D.L.W.* 17, 18 (where it is shown that in God-Man infinite things are *distinctly* one) or the regenerated Natural in man, 2181 (where it is stated that the degrees of man's life are *distinct*) both as to its governing life, and its subordinate powers, 2541, and thus the ultimate heaven, enjoys its own life distinctly, 2288, 4387, 3241.

14. Weight denotes quality, 3104; gold denotes good, 425; a year denotes continually, 2906; gold given to Solomon denotes good ascribed to the Lord, 4262; ver. 10; and the number six hundred and sixty-six denotes all, 10,217, conflicts and victories, 737, and also totality as to degrees, since

triplication involves the end, which may respect either evil or good, 10,217, and three denotes degrees, 9866.

15. This is proved from the signification of merchants as denoting those who have the knowledges of good and truth, and also those knowledges themselves, 2967; of chapmen and merchants as denoting respectively knowledges of truth and good, and thus what is external and exterior, the latter word being used in relation to what is interior, 4453, 5527, 2173, 683; of kings as denoting truths, 1728, and thus of kings of the mingled people, as denoting interior truths, externally con-laminated with falsities, 6724; and of governors, as denoting internal truths, Hag. i. 14, as follows from the series, and from what is said in the *Summary Exposition of the Prophets and Psalms*, Hag. i. 12-15, as well as from the consideration, that the governors of the land evidently stand in closer relationship to Solomon himself, than do the kings of the mingled people, while the latter as evidently hold a superior position to the merchants and chapmen. The order of the truths named in this verse, as being from externals to internals may also be seen by taking the previous verse in connection with it, when it will be found, that while the former describes in general the state of the internal man as to good, the latter describes in general the state of the external.

16. By a target is denoted truth for defence, and confidence in the Divine protection, 1787, and by gold is denoted good, 425, and hence a target of *beaten* gold denotes good conjoined with truth, by the operation of the understanding conjoined with the will, 424, 10,332; by king-Solomon is denoted truth from good, 1728; by two hundred is denoted completeness of conjunction, 5194, 2636; and by six hundred shekels is denoted conflict against evil, 737.

17. This is evident from all that is said in the preceding verse, about the targets and the beaten gold; also because three hundred denotes completeness, 5955, here completeness as to truth or the understanding, whereas two hundred in the previous verse denotes completeness as to good, or the will; three pounds of gold to one shield denotes grounded in good fully, 425, 5955; and the king putting them into the house of the forest of Lebanon denotes that such truth appertains to the rational mind of the natural man, chap. vii. 1, 2. But it is said "the rational mind of the natural man," because the general contents of this chapter have relation, in the spiritual sense, to the perfected natural man, or the perfected natural degree of the regenerated celestial or spiritual man. It will now be seen that, as there is a connection between verses fourteen and fifteen, so there is a similar connection between verses sixteen and seventeen—namely, that the former, in each case, refers to good, and the latter to truth.

18. The reason is, because Solomon, as king, denotes Divine Truth proceeding from Divine Love, 1728; the great throne of ivory denotes the Lord's royalty, which is Divine Truth proceeding from him, 5313, end; its being made of ivory denotes the rational truth of the natural man, A.E. 253, 1146; 1172; and its being overlaid with the finest gold denotes grounded in celestial good, 9881.

19. As the throne denotes the Lord's royalty, it also denotes the power of self-government from the Lord in man, 5313, end; steps denote truths in their degrees during regeneration, 3759, 4154; six denotes conflict and victory, 737; the top being round behind denotes that the inmost principle of the Divine Government or Royalty is love, 8458, 7859, 8194; the place of the seat denotes the unchangeableness of love, 9422; stays or hands oil either side, denote the power of the will and understanding conjointly, 878, 8066, 10,062; lions denote the power of Divine Truth

from the Lord combating and conquering, 5313; their standing denotes the presence of this power, and thus continuity, 3136; and two denotes conjunction, 5194.

20. This is evident, because the number twelve denotes the whole, 1667; lions denote the power of Divine Truth from the Lord, 6367; on one side and on the other, denotes as to the will and the understanding, or as to good and truth which is the same thing, 10,061; upon the six-steps, denotes in the course of regeneration, 3759, 4154; and not the like being found in any kingdom, denotes that the natural man himself has no such power from any selfish or worldly affection or motive, 9327, 10,481.

21. This is so, because a drinking vessel denotes the faculty by which knowledge or truth is imbibed, 3164, 3168; gold denotes good, 425; the vessels of Solomon and the vessels of the house of the forest of Lebanon denote, respectively, as to the will and as to the intellect, since Solomon denotes celestial good, which is of the will, chap. i. 13, and the house of the forest of Lebanon denotes the rational mind, which is of the understanding, chap. vii. 2; the vessels of the house of the forest of Lebanon being of the finest gold, or of gold hoarded or shut up, denotes that now the intellect formed from good is clear and pure, 9510, 1941; none of the vessels being of silver denotes that, in the celestial state, truth is never alone, silver denoting truth, 425; and silver being nothing accounted of in the clays of Solomon, denotes that, in the celestial state, truth is not valued apart from good, 202, 337.

22. By the navy of Tarshish and the navy of Hiram are denoted an abundance of knowledges or doctrinals from the Word, 6385, the one having- relation to good, or the will, and the other to truth or the understanding, 2173, 683; and that the faculty of acquiring knowledges is, in the regenerated man, perfect and perpetual is denoted by their coming once every three years, 4495; by gold and silver are denoted good and truth interior, 425: by ivory is denoted rational truth, A.E. 253, 1146; and by apes and peacocks are denoted goods and truths exterior, which may be known first because an ape is an animal, 9090, and a peacock is a bird, 5149, secondly from considering the character of these creatures, and thirdly from the series. And that all these goods and truths are from the Lord and are ascribed to him, is denoted by their being brought to Solomon, 3048, 5947, It is here to be observed that, in explaining verse 18, and also this verse, *different* significations are assigned to ivory. For example, it, denotes exterior good, 1172; pleasures of the lowest Natural, 6188; natural truth, A.R. 774; Divine Truth in ultimates, A.E. 353; and rational truths, A.E. 1146. How then are we to determine what it means in any particular case? Evidently by first considering its radical signification, and then its application in the series. Now as ivory is bone from the tusk of the elephant, and this constitutes his strength, A.R. 774, we hence see that its radical correspondence is what is natural as distinguished from what is spiritual or celestial, because bone denotes the proprium, 3812, and the first or lowest principle of spiritual life, 5560, and also the ultimate, 6592. But then, on the other hand, when we read of a *throne* made of ivory, or of a *palace* made of ivory, and remember that the throne and the palace both have reference to royalty, the one denoting government and judgment, and the other the good that appertains to a righteous prince or king, we see how ivory thus comes to denote rational truth; and lastly considering the contents of the present verse, we see how ivory as taking up an *intermediate* position, signifies again rational truth, while yet, in both cases, the basic meaning is what is natural, since the state of the regenerated natural man is the general subject in these verses. And this is why in verse 18 we have stated that ivory indicates the rational mind of the natural man.

23. This is shewn from the signification of Icing Solomon, 1728; of king's of the earth as denoting those within the church who adulterate and falsify its truths, 2015; of riches as denoting knowledges of truth, 1694; and of wisdom, as denoting the reception of good from the Lord, in contradistinction from intelligence which is to receive truth, 5070.

24. This is evident because all the earth, denotes all external regenerated powers and persons, or all those who are truly of the church, 10,373; to seek, denotes non-separation, and thus conjunction involving acknowledgment, 5610; the presence or *faces* of Solomon, denote the supremacy and omnipresence of celestial love, 9545; to hear Solomon's wisdom denotes to be delighted with the performance of uses, 8361, 1555; and God putting wisdom in Solomon's heart, denotes that the love of wisdom is derived from the Lord operating by Divine Truth, because God denotes the Lord as to Divine Truth, 2001, and tin' heart denotes love, 9050.

25. This appears from the signification of all the earth, 10,373; of bringing, 5947; of a present, 4262; of vessels, 5948; of silver and gold, 425; of raiment, 1073; of armour, 2686, 1787; of spices, 9475; of horses, 2761; of mules, 2781; of rate, or (Heb.) *word*, 8418; and of year by year, 487, 488.

36. This is evident, because Solomon denotes the celestial man, chap. i. 13; to gather together denotes to collect into one what is true and suitable, 6112; chariots denote doctrines, and, consequently, chariot cities denote the memory, 8215; horsemen denote the power of understanding truths, 2761; one thousand four hundred denotes fulness and victory in temptations, 2575, 1847; twelve thousand denotes completeness, 577, 2575; and with the king at Jerusalem denotes in subordination to Divine Truth from Good, in the spiritual mind, 1728, 2909.

27. This is demonstrated from the signification of Solomon as king, as denoting Divine Good operating by Divine Truth, 1728; of silver and stones as denoting truths interior and exterior, 425; and of cedar trees and sycamore trees, as denoting spiritual and natural perceptions of truth, 103, 9472, 7553; as well as because Jerusalem denotes the spiritual church, 2909.

28. This is true because horses denote intelligence, 2761; Egypt denotes science and the natural man, 5406; merchants denote those who acquire and communicate knowledge, 4453; droves denote the science of knowledges, 3768; and "at a price "denotes by the appropriation of truth through conflict and victory in temptation, 2959-2967, 2252, in reference to 2 Sam. xxiv. 24. It is to be noted, however, that, in these references different Hebrew words are used for estimation or price, all involving the same general meaning, in the internal sense, under different aspects.

29. This appears from the signification of a chariot as denoting doctrine, 8215; of Egypt as denoting science and also the natural man, 5406; of six hundred as denoting in the course of regeneration, ver. 14; 8888; of shekels as denoting estimation, 2959; of silver as denoting truth, 425; of horses as denoting intelligence, 2761; of a hundred and fifty as denoting what is full and complete—that is, of the number as consisting of three fifties, 2141; of kings as denoting truths, 1728; Hittites as denoting truths from a source not genuine, 3470; of Syria denoting the knowledges of good in the natural man, 1232, 1234; and of bringing them out by their means as denoting the action of man from his own power, or as from himself, because to bring, denotes to serve, 5947, and elevation, 6183, and by their means, or by their *hands*, denotes by their power, 6996.

1 KINGS XI

1. Now king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;	1. There is an illegitimate conjunction of the Lord and of celestial love from Him with a variety of falsities appearing as truths, as well as with the affection of natural truth, which falsities are adulterations of good, falsified truths, natural affections, exterior knowledges of things spiritual, and exterior knowledges of things celestial;
2. Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go among them, neither shall they come among you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.	2. Although such evils are opposed to celestial love, and also to the genuine Spiritual Church, so that spiritual good cannot be truly conjoined therewith, nor can these evils be truly conjoined with spiritual good; yet they are either serviceable as means to celestial love, where genuine truths are wanting, as among the Gentiles; or they are the beginning of a corrupted state of the celestial church.
3. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.	3. For celestial love is conjoined, or conjoins itself, with every natural affection of good appearing as holy, and every natural affection of truth appearing as perfect; nevertheless, the tendency of such affections, and their effect, is to corrupt celestial good.
4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.	4. And thus it happens that, in the declining state of the celestial church, its genuine good is corrupted, falsities prevailing; nor can the affections of the man of the church be perfect as to good and as to truth, when there is no longer a conjunction of genuine good with genuine truth.
5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.	5. And hence there arises a state of faith alone without charity, peculiar to those who are in exterior knowledges merely, and of evil natural loves appertaining to those who falsify the truths of the Word.
6. And Solomon did that which was evil in the sight of the LORD, and went not fully after the LORD, as did David his father.	6. The consequence of which is, that the man of the church is apparently in good, but really in evil, nor can he, in this corrupt state, be led by truth to good, as is the case in the spiritual state preceding the celestial.

7. Then did Solomon build an high place for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon.	7. For the corrupt will now exalts the evil principle of worship which takes away all truths, and makes it predominant in the church, along with perverted natural affections peculiar to those who falsify truths.
8. And so did he for all his strange wives, which burnt incense and sacrificed unto their gods.	8. And thus the corrupted will exalts all other falsities; which pervert all spiritual and celestial worship, and control the fallen church.
9. And the LORD was angry with Solomon, because his heart was turned away from the LORD, the God of Israel, which had appeared unto him twice,	9. So that such a fallen church or individual has a strong aversion from celestial love, his will being perverted both as to good and truth, since he has rejected all instruction and confirmed himself in evil.
10. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.	10. For it is provided that man should first be instructed in truths, and warned against falsities; but tire corrupted celestial man cannot be led by truths because he is not willing.
11. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.	11. And therefore it is provided that, since the corrupted celestial man will no longer admit conjunction with the Lord, internally or externally, he should cease to be a church, and that a spiritual church should succeed.
12. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son.	12. Nevertheless this cannot be effected until the corrupted celestial church is fully consummated, or until all charity and faith are about to perish, and a new state follows.
13. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.	13. Nor will the celestial principle entirely perish, because charity will be implanted in truth, for otherwise spiritual truth would not survive, nor could the church, without which there is no salvation, be maintained.
14. And the LORD raised up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.	14. But the corrupted celestial church is also further devastated by the uprising of the hereditary natural will, which will, originally, is derived from natural good perverted.
15. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, and had smitten every male in Edom;	15. For it happens, when the spiritual man operates in the natural, and the rational mind is elevated into spiritual life, because the falsities of the natural mind are overcome;

16. (For Joab and all Israel remained there six months, until he had cut off every male in Edom;)	16. (The rational and spiritual minds being necessarily engaged in spiritual conflict, from a principle of faith, until falsities are exterminated;)
17. That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.	17. That then the hereditary principle of evil, with its subordinate natural affections remains, and is supported in the natural degree of the mind, being there in an incipient state.
18. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.	18. For this evil is elevated out of an apparent state of natural good, by the falsities of self-love and the love of the world, and thence, further, into natural science and natural delight; and thus dwells in the natural affections both as to apparent truth and apparent good.
19. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of" his own wife, the sister of Tahpenes the queen.	19. Moreover it is exceedingly delightful to the merely natural mind, and therefore has conjunction with its intellectual and rational powers, so perverting them, that they become the form of most insidious falsity conjoined with evil thus adopted and confirmed.
20. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's house among the sons of Pharaoh.	20. From which conjunction arises the falsity through which man ascribes life to himself, which falsity is separated, by its origin from evil, from the genuine love of truth, and is associated with other falsities derived from merely natural love.
21. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.	21. And hence the corrupted natural will, becoming fully conscious that the spiritual and rational powers cease to prevail against it, is desirous to be separated even from apparent natural good and truth, and to be let into the enjoyment of its own life.
22. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me depart in any wise.	22. And, although there is the perception, arising from natural truth, that scientifics have been of service to it, nevertheless the corrupt will is what decides, as to man's final condition, when spiritual truths have been rejected.
23. And God raised up <i>another</i> adversary unto him, Rezon the son of Eliada, which had fled from his lord Hadadezer king of Zobah:	23. A second additional cause for the devastation of the celestial church is the perverted natural understanding formed from the delight of knowing, and preserved in a state of separation from the natural will.

24. And he gathered men unto him, and became captain over a troop, when David slew them <i>of Zobah</i> : and they went to Damascus, and dwelt therein, and reigned in Damascus.	24. So that it collects falsities, appearing as truths in subordination to the rational faculty; and opposing the spiritual powers, which reject the perverted love of contention, it becomes the external church perverted, and governs in the external man;
25. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad <i>did</i> : and he abhorred Israel, and reigned over Syria.	25. Being continually opposed to the Spiritual Church in its state of conjoined charity and faith, even as is the corrupt natural will, which despises spiritual things, and controls only things external.
26. And Jeroboam the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow woman, he also lifted up his hand against the king.	26. And a third additional cause of the devastation of the celestial church is the corrupted interior understanding derived from the perception of truth giving spiritual intelligence, and intellectual power, subordinate, in a state of order, to celestial good, but perverted by the profanation of truth and by separation from good.
27. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breach of the city of David his father.	27. But the cause of this perversion and separation, resulting in opposition to celestial good, thus appears: Celestial good establishes the new will of good, and the new understanding of truth which succeed the spiritual state,
28. And the man Jeroboam was a mighty man of valour: and Solomon saw the young man that he was industrious, and he gave him charge over all the labour of the house of Joseph,	28. By means of the interior understanding of truth, which is powerful from good; for celestial good gives its quality to truth, when expressed in works; and by interior truth, celestial good governs the celestial of the spiritual, or the spiritual man in a state of temptation.
29. And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shi- <i>Ionite</i> found him in the way; now <i>Ahijah</i> had clad himself with a new garment; and they two were alone' in the field.	29. But in the case in which the understanding is separated from the church—that is, from good—then the good of charity, which is productive of peace, is opposed to truth separate from good, or to the separated understanding; for genuine charity is clothed with genuine truth; and charity testifies against faith separate.
30. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces.	30. And consequently there is mourning on account of lost truth, which is fully dispersed and divided;

31. And he said to Jeroboam, Take thee ten pieces; for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:	31. For perception is given from Divine Good conjoined with Divine Truth, that there must needs be a separation of truth from good, or of the understanding from the will, when the celestial principle is corrupted, and also that a perverted Spiritual Church will thence exist.
32. (But he shall have one tribe, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)	32. But yet that the holy principle of charity, and thus a celestial-spiritual church, shall still be possible, on account of the Lord's work of Redemption, and in harmony with the doctrine of Divine Truth, which teaches that faith conjoined with charity is that which alone gives efficacy to all Divine Truths
33. Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and <i>to keep</i> my statutes and my judgements, as did David his father.	33. The reason for which is that the Lord, in the corrupted celestial church, is forsaken; faith alone in external things is exalted; falsities from corrupted natural good prevail, and evil from corrupted natural truth predominates; nor are the truths which lead to good respected, nor is the obedience which confirms truth practised; so that neither externally nor internally is the Divine Word fulfilled, according to the example of the Lord in His conflicts against the powers of evil.
34. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes:	34. But still the separation of the understanding from the corrupt will cannot be effected during the continuance of the celestial church, which must remain until fully consummated, according to Divine Truth conjoined with good, which provides for the possibility of obedience to the Divine Word, internally and externally, even to the end of the church.
35. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.	35. And hence the spiritual church commences, when the celestial church is fully vastated, from the remains which are preserved by the Lord.
36. And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my name there.	36. And also the good of charity with faith, is preserved in the new state of the church, which is the effect of the glorification of the Lord in His earthly life, through which a church is always possible, wherein is the doctrine of truth conjoined with good from the Lord.
37. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.	37. And it is provided that, in the new state, the understanding shall govern by faith originating in charity, and that thus the Spiritual Church shall exist.

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for David, and will give Israel unto thee.	38. For if the understanding shall listen to the voice of the Lord in the new will, which is Conscience, and shall be willing to be led by truth to good and to obey Divine Truths, first externally and then internally, according to the example of the Lord in His Glorification, then the man of the spiritual church has conjunction with the Lord, his character for good is established, and he is a true spiritual man.
39. And I will for this afflict the seed of David, but not for ever.	39. But nevertheless the man of the spiritual church must of necessity pass through temptation, until regeneration is effected.
40. Solomon sought therefore to kill Jeroboam: but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.	40. Hence now it is that the corrupted will of the celestial man seeks to destroy the understanding of truth; but (of Divine Providence) this is elevated above the will, and is preserved in a state of instruction even to the end of the church.
41. Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?	41. But all the states of the celestial church as to externals, as to interiors, and as to internals, remain, and are impressed on the memory of the man of that church;
42. And the time that Solomon reigned in Jerusalem over all Israel was forty years.	42. And the duration of the states of that church are full and complete even to its vastation;
43. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.	43. Whilst every member of that church is associated with his like in heaven or hell, his states being renewed and confirmed by Divine Truth, and by successive representation among men.

Proof References and Notes

1. It has hitherto been fully shewn that Solomon, in the highest sense, represents the Lord, and therefore, in a lower sense, the man of the church as to celestial love; and hence it is that, in this chapter, he denotes the church corrupted, as evidently appears from the whole of it; and we shall the better understand the contents of this verse, in the spiritual sense, by comparing what is here said with what is said of the corrupted celestial church before the Flood, 569-571, concerning the sons of God taking to themselves wives of the daughters of men, or concerning the men of that corrupted church immersing the doctrinals of faith in their lusts. That this was illegitimate conjunction is evident, because no real conjunction can take place between truth and evil or between good and falsity. But these marriages of the antediluvians represented the profanation of the truth to such a degree that their salvation was no longer possible, and consequently they perished, since they had no longer any *remains* of good and truth, whereby the Lord could save them, and therein that illegitimate conjunction differed from what is described in the internal sense of the verse we are now considering. For there is an "illegitimate conjunction between the Lord and mankind, which may be serviceable for the time being, and may lead at length to true

conjunction; and that this is true may be known from the fact that there are so many different forms of religion among men wherein falsities greatly predominate, which falsities appearing to those who receive and hold fast to them, *as truths*, are therefore the means of leading men to reform their lives, by shunning the evils which their religion forbids, and thus receiving the life of charity by which there is real conjunction with the Lord. And this is the kind of illegitimate conjunction which is represented by Solomon's loving many strange women together with the daughter of Pharaoh. The Lord loves everyone, and from love desires the salvation of everyone, and it is this *universal love* of the Lord, which is, in the supreme sense, represented by Solomon's love of so many wives and concubines, the celestial church being denoted by the wives, and the spiritual church by the concubines, 3246. But with regard to illegitimate conjunction, it is to be observed that it may either prove serviceable in leading men to the higher life of genuine faith conjoined with charity, or it may not do so, this depending on man himself, 4989, 9182-9184; and as to the nations, from which Solomon had his wives and concubines, they, as well as the enemies raised up against him, will represent, in respect to the Lord and His works of Redemption and Glorification, the evils and falsities by which He was *tempted*, and which he entirely overcame, and expelled. But on the other hand, with regard to the man of the corrupted church, the wives and concubines of Solomon, the nations from which they were drawn, and his other enemies, denote the actual evils and falsities to which the corrupted church becomes a slave, and of which it becomes enamoured; and this will be seen as we proceed. By Pharaoh's daughter is denoted the affection of natural truth, chap. vii. 8; the Moabites and Ammonites denote, respectively, those who adulterate good, and falsify truth, 2468; the Edomites denote natural affections to which doctrine is adjoined, 3322; the Zidonians denote those who are in the exterior knowledges of things spiritual, 1201; and the Hittites denote those who are in the exterior knowledges of things celestial, 1199.

2. This is evident from the signification of the nations referred to, ver. 1; of nations as denoting evils, 1849; of the children of Israel as denoting the spiritual church, and thus spiritual good, 3654; of Solomon as denoting celestial good, chap. i. 13; of going or coming in to anyone, as denoting conjunction, 3914; of "surely they will turn away your heart after their gods," as denoting the opposition of the evils, signified by the nations, to celestial and spiritual good, 4816, 8143; and of Solomon *cleaving* unto these in love, as denoting that falsities are made serviceable, as means, when genuine truths are wanting, or that they are the beginning of a corrupt state of the celestial church, ver. 1; 3875, when they are adopted by the will, and thus become of the life, H.H. 26.

3. It is shewn in verse 1 that Solomon's wives denote the celestial church and his concubines the spiritual church, 3246, and that his love for them denotes the universal love of the Lord for mankind everywhere; but since what is celestial has reference to good, and what is spiritual to truth, therefore it is now said that celestial love is conjoined or conjoins itself with every natural affection of *good* appearing as holy, and every natural affection of *truth* appearing as perfect that is, with every religious principle although it may not be genuine good or genuine truth, but may be such as is denoted by the nations referred to in verse 1. And since by the number seven is denoted what is holy, 395, and by the number three what is perfect, 2788, therefore also seven hundred and three hundred denote the same, 737; and that by Solomon's wives turning away his heart, is denoted the tendency and effect of such affection to corrupt celestial good is evident from the signification of the heart as denoting love or good, 7272, and of turning away as denoting to go away, into what is perverted, and thus corrupted, 4816, 8143. And lastly, the

reason why Solomon's wives are called princesses is because a prince denotes primary truths, and in the opposite sense truths falsified, 5044, and hence princesses will denote the affections of such truths. The wives of Solomon, therefore, who were princesses denote the primary false doctrines of a corrupted church, which are dearly loved by their votaries and by which all subordinate falsities are influenced and directed. Such for example were the ruling false principles of the corrupted Christian Church, that God exists in three persons each by himself God and Lord, and that men can be saved by faith alone, apart from charity.

4. This is evident because the old age of Solomon denotes the declining state of the celestial church, or' of the church generally speaking, 2198; A.E. 820; his wives turning away his heart after other gods, denotes that genuine good is corrupted, through falsities prevailing, 7273, 409, 4816, 8143, 9283; and his heart not being perfect with the Lord his God as was the heart of David his father, denotes that the affections of the man of the church cannot be perfect, when there is no longer a conjunction of genuine good with genuine truth, 7272, 9568, 2001, 1888. Here the *heart* of Solomon denotes the prevailing love of the perverted church; not to be perfect denotes not to have conjunction by love, Matt. v. 48; Lord and God denote respectively as to good and as to truth; and David his father denotes the Lord who in the work of Glorifying his Human Nature perfectly united in Himself Divine Good to Divine Truth, and Divine Truth to Divine Good mutually and reciprocally.

5. This appears first, from the consideration, that the heathen goddess Ashtoreth, with Baal and others were gods who had once been men, the worship of whom was diabolical and infernal, and therefore denotes the worship of evil and falsity, 10,642: secondly because Uaal and Ashtoreth are frequently, in the Word, named together, and from the meaning of their names, and their correspondence, denote respectively the love of dominion from the love of self, and the perverted love of knowledges; for Baal means *lord* or *master*, and these terms denote, in the best sense, as applied to the Lord, Divine Good and Divine Truth, 3931, and therefore in the opposite sense as applied to Baal, I Kings xviii. 31, evil and falsity, or self-love and the love of the world from which they spring, and Ashtoreth is probably the feminine of Asherah, the plural of which is Ashtaroth, statues of Ashtoreth, the word Astaroth meaning riches, and thus by correspondence knowledges, 10,327; thirdly because Baal and Ashtoreth, according to the investigations of the learned, are considered to mean the sun and the moon respectively, especially from comparing 2 Kings xxiii. 4, and Jeremiah viii. 2, and the sun and the moon, which, in the best sense, denote love to the Lord and faith in Him, in the opposite sense denote a corrupted and perverted love and faith, from self-love and worldly love, 2441; and lastly because Ashtoreth denotes faith alone, or faith without charity, as appears from the fact that she was the goddess of the *Zidonians*, by whom are denoted those who are in the exterior knowledges of good and truth, both in a good sense, chap. v. 2, and in the opposite sense, Judges xviii. 7; 1201. But the reason why Milcom the abomination of the Ammonites denotes evil natural love appertaining to those who falsify the truths of the Word, is because the Ammonites denote falsifications of truth, 2468; Milcom, which means *their king*, denotes such truths themselves, 1672, 1682; and an abomination denotes what is disgusting, and thus evil natural loves, 7454.

6. This is evident from the signification of Solomon as here denoting the man of the fallen celestial church, ver. 4; of doing what is evil in the eyes or sight of the Lord, as denoting to act contrary to Divine Truth from Divine Good, 2572; thus to be in evil, and apparently in good because apparently in the light of Divine Truth; and of not going fully after the Lord as did David his father,

as denoting not being led by truth to good as is the case in the spiritual state preceding the celestial, because not going denotes not living according to the truth, 3335, and David as the father of Solomon denotes the spiritual state which precedes the celestial, chap. i. 13; 5906.

7. This is shewn from the signification of Chemosh, which means *taking away*; and thus denotes corrupted affections which deprive men of the truth; of Moab and Ammon as denoting respectively the adulteration of good and falsification of truth, 2466, 2468; of mountain as denoting love, 2460; of Jerusalem as denoting the church, 402; and of an abomination, as denoting infernal defilement, 7454.

8. Solomon here, as in the last verse, denotes the corrupted celestial church, and thus the corrupted will, ver. 4; his strange wives denote all falsities, ver. 3; to burn incense to false gods is to pervert spiritual worship, 10,291 | and to sacrifice to false gods is to pervert celestial worship, 922, 923. Specifically burnt offerings denote worship from love and thus celestial worship, and sacrifices denote worship from faith and thus spiritual worship, but in this verse, nevertheless, the double expression clearly indicates spiritual and celestial perverted worship respectively, the incense denoting what is spiritual, and the *animals* sacrificed what is celestial. And it is said "control the fallen church," because for Solomon to establish idolatrous worship in the very place where the true worship of the Lord should have been predominant, clearly denotes the supremacy of idolatry,

9. The Lord being angry with Solomon denotes that the fallen man has a strong aversion from celestial love, 5034, 8875; Solomon's heart turned away from the Lord the God of Israel, denotes perversion as to good and truth, 4816, 8143, 2001; and Solomon turning from the Lord who had appeared to him twice, denotes that the fallen man rejects all instruction and confirms himself in evil. For the Lord appearing denotes thought from the Divine, thus revelation and thence instruction, 3367; and the second time denotes further revelation -namely, to the external man as well as the internal, 2841; chap. ix. 2, for the conjunction of both in good and truth. But in this verse it is for the conjunction of both in evil and falsity, and thus for the confirmation of evil.

10. This is evident because the Lord commanding, denotes what is of Divine Order—that is, what is provided, 2634; the precepts or commandments themselves denote truths, 1038; and what is contrary to the commandments- namely, idolatry—denotes falsities, 8869; and Solomon not keeping what the Lord commanded denotes that the corrupted celestial man cannot be led by truths, because he is not willing, not keeping, denoting not to obey, 2542, and the commandments denoting truths. But the reason why the corrupted celestial man cannot be led by truths, is because he is unwilling, 205; and this is added, because it is the inmost principle of his disobedience, and is therefore involved in the words "he kept not that which the Lord commanded"

11. What the Lord said to Solomon denotes what is of Divine Foresight, and also what is provided, 5361, 6951; Solomon thus acting and not keeping the covenant and the statutes which the Lord commanded, denotes that the corrupted celestial man will no longer admit conjunction with the Lord, internally or externally, 5001, 5002, 665, 666, 3382; and the kingdom being rent from Solomon, and given to his servant, denotes that the corrupted man would cease to be a church, and that a spiritual church would succeed. For rending denotes truth destroyed, 4763; the kingdom denotes the church, 2547; Solomon denotes the celestial church, chap. i. 13; and his servant denotes, in this place, what is spiritual, 8912, and thus a spiritual church. And moreover,

"servant" has reference to Jeroboam, who afterwards became king of the ten tribes, and who represented the spiritual as distinguished from the celestial church, 3654. But with regard to the Divine Providence in the establishment of the Spiritual Church, when the Celestial Church has become corrupt, sec 640-642.

12. This appears from the signification of Solomon, in the latter part of his life, as denoting the celestial church corrupted, but not fully consummated, vers. 1-3; of the rending of the kingdom not being effected in *Solomon's days*, as denoting so long as the celestial state continued, 575-579—that is, so long as there were remains; of "for David thy father's sake," as denoting while any charity and faith continued, since David represents the Lord, 1888, from whom is all celestial and spiritual life, thus all charity and faith, 8899; and of "I will rend it out of the hand of thy son," as denoting when the state of consummation should be full, because rending the kingdom denotes truth destroyed, 4763, and consequently a state of no faith and charity, and thus again a state of full consummation, Luke xviii. 8, and Solomon's son here denotes a successive state—that is, of falsity from the evil denoted by Solomon, 10,623.

13. This is shewn from the considerations that not rending away all the kingdom denotes that not all truth would be lost, 4763; that the one tribe referred to was the tribe of Judah, by which is signified the celestial church, or the celestial state of the general church, 3654; that Solomon's *son* here denotes truth derived from good, because it is used in a good sense, and specifically denotes the rational mind receptive of truth, 2066; that "for David my servant's sake," denotes that spiritual truth might survive, 8912; that "for Jerusalem's sake," denotes for the sake of the church, 402; and that what the Lord chooses, denotes the church for the sake of man's salvation, 3900, 7051,

14. By the Lord raising up an enemy to Solomon is denoted that the corrupted celestial church devastates itself, because the Lord does evil to no one, but evil punishes itself, 696, 967. The word Hadad is explained by Cruclcn as meaning *joy, noise, clamour*; and by others as derived from a root meaning *sharp, fierce*, and therefore, correspondentially, it denotes the unregenerate natural man; and this appears the more evident because Hadad was an Edomite, by whom is represented also natural good with doctrine adjoined, 3322, both in the genuine sense and in the opposite; and when it is added that Hadad was of the king's seed in Edom, we may see, that he denotes hereditary natural good, or natural good perverted, since he was an enemy to Solomon, 1438, 1444, 9313, 9314; A.R. 97-

15. This is true, because by its coming to pass is denoted somewhat new, and thus the happening of another on, or the description of another state, 4987; by David is denoted the spiritual man or state, chap. i. 13; by Edom is denoted the natural man, 3322; by Joab the captain of the host is denoted the rational mind, chap. i. 7; ii. 5; 9014, 9828; by going up is denoted elevation of state, 5817; and by burying the slain is denoted the rejection of falsities, 4564, 4503; while by smiting every male in Edom is denoted the overcoming of those falsities, since by smiting is denoted to destroy and thus to overcome, 4251, by every male is denoted all falsities, 669-672, 2056, and by Edom is denoted "evil in the natural man," 3322.

16. This is evident from the signification of Joab, ver. 15; of Israel, 3654; of six, 737; of months, A.R. 935; and of cutting off every male in Edom, ver. 15.

17. By Hadad is denoted the hereditary natural will, ver. 14; the Edomites his father's servants, denote subordinate natural affections, 3322, 2541; to flee is to be stored up and reserved, 7563, and thus to remain; Egypt denotes a state of instruction or support, and also the natural mind, 3322, 5403; and a little child denotes incipient good or evil, in this case evil, 2348, 2349. Thus the internal sense of this verse is proved.

18. This verse, in the internal sense, shows how hereditary evil becomes actual, and thus brings the man who adopts it into a state of condemnation; for no one is condemned on account of hereditary evil; but he is condemned if he cherishes that evil, brings it into activity, and confirms it in himself, 4317, 1667. *liy* their arising is signified elevation, 2785, in this case from an apparent state of good and truth to a state of actual evil; Midian denotes, in a good sense, those who are in faith conjoined to the good thereof, and in the opposite sense those who are principled in what is false in consequence of not being in the good of life, 3242, also those in simple good, 6773; and therefore, it. denotes, in the case before us, a state of apparent good, because an incipient state; Paran denotes the falsities of self-love and the love of the world, to which man yields when he begins to act from his own responsibility and chooses evil instead of good, 1675, 1676; Egypt denotes natural science and natural delight, 3322, 5402; the house given by Pharaoh denotes the natural will thus natural affection, 710; victuals denote apparent truths, 680; and land denotes apparent good, 585. But it is said *apparent* truth and *apparent* good, because the falsities and evils of one in the state here described appear to him to be true and good.

19. This is evident because Hadad denotes the hereditary natural will, ver. 14; Pharaoh denotes the merely natural mind, because he denotes the scientifics of the church perverted, 6015; Hadad finding great favour in the eyes of Pharaoh, denotes that evil is exceedingly delightful to the merely natural mind, whose understanding it captivates, 6162, 6178, 2148; the marriage of Hadad with the sister of Pharaoh's wife denotes the conjunction of hereditary natural evil with the intellectual and rational powers of the merely natural mind, 1495, 2508, 1369, and thus the perversion of those powers; and Hadad's wife being the sister of Tahpenes the queen, denotes that those powers, when thus perverted, become the form of the most insidious falsity conjoined with evil adopted and confirmed, as appears from the meaning and signification of Tahpenes. For the word means *secret temptation*, and therefore denotes the most insidious falsity conjoined with the falsity and evil signified by Pharaoh and Hadad, respectively, Pharaoh denoting the natural *mind* as to that falsity, and Hadad denoting the corrupt *will* as it flows into the natural mind from the hells. And hence the wives of both denote the most insidious falsity derived from self-love, in the ease, in which the intellectual and rational powers have been perverted, and evil has been adopted and confirmed by them, as well as by the depraved will.

20. This is demonstrated from the signification of the sister of Tahpenes, as denoting the perverted intellect and reason, ver. 19; of Hadad as denoting the corrupt will, ver. 14; of Genubath as meaning *theft* or *robbery*, and therefore as denoting man ascribing life to himself, 4002, 5758; of Tahpenes *weaning* Genubath, as denoting that this falsity by its origin from evil and falsity conjoined, is separated from the genuine love of truth, ver. 19; 2647, weaning being here used in the opposite sense; and of Genubath being in Pharaoh's house among the sons of Pharaoh, as denoting that it is associated with other falsities derived from merely natural love. For Pharaoh denotes the natural mind, 6015; his house denotes the will and thus merely natural love, 710; and his sons denote falsities, 1147. Note here that Tahpenes as the *wife* of Pharaoh denotes falsity from evil, or falsity conjoined with evil, just as the sister of Tahpenes, as the *wife* of Hadad

denotes the same, with the distinction that Hadad and his wife denote a more interior evil and falsity than do Pharaoh and Tahpenes, since Hadad denotes the natural will and Pharaoh the natural understanding, and their wives, considered as affections, the affection of what is evil and the affection of what is false respectively, And hence it may now be seen why it is said that *Tahpenes* weaned Genubath; for a bad man is entirely separated from good and truth when his understanding consents to the false insinuations of his depraved will, and when the external man confirms and fixes, what the internal man has conceived and adapted. And, indeed, the process of judgment in regard to the wicked is precisely their weaning or vastation as to all good and truth, and in consequence the making of their external an exact image and likeness of their internal life, so that Genubath living in the *house* of Pharaoh with the *sons* of Pharaoh is a true representation of the State of one who is fully confirmed and established in his own evil and falsity, 7541, 7542; *H.H.*, 510, 511.

21. By Hadad is represented the corrupt natural will, ver. 14; by his hearing something in Egypt is denoted apperception and thus full consciousness, 5017, 5254; by David and Joab are denoted the spiritual and rational powers, ver. 15; by sleeping with the fathers, or dying, is denoted the cessation of a state, 494; by being in Egypt with Pharaoh, is denoted a state of natural good and truth, 5275, but in this case of only apparent good and truth, because spoken of Hadad, and thus expressing the state of the corrupt will, as being, for a time, under the influence of the knowledges of good and truth in the memory and understanding; and by Hadad desiring of Pharaoh that he might go to his own country is denoted the desire of the corrupt will to be separated from good and truth in the natural or external man, and to be let into its own life, which is a life of evil in the natural man originating in self-love, 3322.

22. This is evident because Pharaoh denotes natural science, and thus natural truth, or more properly, spiritual truth as apprehended by the natural man, and saying denotes perception, 5882; Hadad answering "Nothing," denotes that scientifics have been of service to the corrupt will, as appears from the signification of anything lacking or of a famine as denoting a scarcity of the knowledges of good and truth, 1460; and Hadad still saying "Let me depart in any wise," denotes that the corrupt will decides as to man's final condition when spiritual truths have been rejected, as is evident from the signification of Hadad, ver. 14; and of "Let me go in any wise," as denoting complete separation, 5696. But the fact that Pharaoh did not desire this, clearly indicates that the bad man chooses his own lot, and deliberately rejects truths.

23. This appears first from the fact that the former enemy is said to have been raised up against Solomon by the LORD, or Jehovah, whereas this second enemy is said to have been raised up by *God*; and since LORD or Jehovah has relation to good, and God has relation to truth, 2001, the former enemy denotes the corrupt will and the latter the perverted understanding; secondly, Rezon means *a prince*, and therefore, by correspondence, denotes primary truth, 5044, and this again is of the understanding; thirdly, Rezon was the son of Eliada, which means, *the knowledge of Cod*, and therefore again indicates what is of the understanding; fourthly, it is said that Rezon had tied from his lord Hadadezer, king of Zobah, lord having relation to good, 2001, Hadadezer meaning *the joy of help*, and therefore corresponding to the natural will, and Zobah meaning *an army* or *a swelling* or *bursting forth*, and therefore, correspondentially, indicating the opposition and impetuosity of the natural will to Divine Truth; and lastly, Rezon fleeing from his lord Hadadezer clearly denotes the preservation of the understanding in a state of *separation*, even

when the corrupt will is repressed and held in subjection to the power of Divine Truth, not from the love of it, but from fear of it, 4113.

24. This is demonstrated from the signification of Rezon, as it is shewn in the last verse; of men as denoting truths or falsities, in this case falsities, 7120, 2346; of captain as denoting the rational faculty, because it denotes one who is in the knowledges of good and truth, A.R. 337, 832, and who leads others; of David as denoting the spiritual powers, chap. i. 13; of them of Zobah as denoting those who contend or make war against truths, ver. 23; of Damascus as denoting the external church, 1715, 1796; and of reigning in Damascus as denoting to govern in the external man, 4691.

25. By Rezon is denoted the perverted natural understanding, ver. 23; by an adversary is denoted, specifically, the falsity derived from evil, 9313; A.R. 97; by Israel is denoted the spiritual church, 3654; by the clays of Solomon, as being king over all Israel, are denoted the states of conjoined charity and faith in the spiritual church, 5113, for charity is the celestial principle of that church; by Hadad is denoted the corrupt natural will, ver. 14; to abhor Israel is to despise the spiritual church, 7952; and to reign over Syria is to control external things only, 4107, 4395. It is to be observed, in regard to the latter part of this verse, that the Hebrew text is so expressed, that there is a difficulty in deciding whether it was Rezon or Hadad who abhorred Israel and reigned over Syria; but it is assumed that the verbs "abhorred" and "reigned" are predicated of the last person mentioned, namely Hadad, because it is previously stated that Rezon reigned in *Damascus*; and it is thought by those who have critically studied this subject, that Hadad governed in another part of Syria. The Septuagint has *Edom* in this verse, where the Hebrew, and consequently our Authorised and Revised Versions have *Aram* or *Syria*, and this reading, indeed, seems better to fill up the gap in the history of Hadad; but no doubt the revisers, at any rate, would have supplied *Edom*, in this place, if there had been sufficient evidence for their so doing, and the fact that they have retained *Syria* shews that there was not that evidence. But in the internal sense Damascene Syria, which appertained to Rezon, will therefore denote what is of the understanding, and the other part, which was governed by Hadad, will denote what is of the will.

26. This is evident because Jeroboam means *fighting against* or *increasing the people*, and therefore, by correspondence, that which resists or cultivates truth, 3353, 2646, 1259, and consequently the understanding; and that, in this case, it is the interior understanding appears from the consideration that Rezon denotes the exterior understanding, ver. 23; Nebat means *that which sees*, and therefore, by correspondence, the perception of truth, 1584; an Ephraimite denotes one who is intelligent, 5354; Zeredah means, according to Cruden, *plan of power* or *change of dominion*; and hence, correspondentially, intellectual power, 4015; a servant of Solomon denotes what is subordinate, in a state of order, to celestial good, 2541; the mother of Jeroboam denotes the external origin of the interior understanding, 3703, 1815; Zeruah means *leprous*, and therefore, by correspondence, the profanation of truth, 6963; a widow woman denotes a state of truth without good, 4844; and lifting up the hand denotes power, 5327, in this case the power of the perverted understanding against the celestial church, because against Solomon.

27. This is evident from the consideration that Jeroboam lifting his hand against the king, denotes the opposition of the perverted and separated interior understanding to celestial truth and good, or truth from good, 5327; ver. 26; 1671; chap. i. 13; Solomon building Millo, and repairing the

breach in the wall of the city, denotes that celestial good establishes the new will of good and the new understanding of truth, chap. ix. 15; and this being done by him in the city of David his father denotes that the new state is established in succession to the old, 5906.

28. Jeroboam denotes the interior understanding of truth, ver. 26; his being a mighty man of valour, denotes that this truth, or the understanding of it, is powerful from good, 583, 8315; Jeremiah li. 30; Solomon seeing the young man that he was industrious, denotes that celestial good gives its quality to truth when expressed in works, as appears from the signification of Solomon, of seeing, when spoken of the Lord, and of celestial love from Him, 2807, of a young man as denoting interior truth, 5236, 5604, and of industrious or doing work, as denoting use, 5148; and Solomon giving Jeroboam charge over all the labour of the house of Joseph, denotes that celestial good governs the celestial of the spiritual in temptations by interior truth, as appears from the signification of Solomon giving a charge over labour, as denoting to appoint as governors, or entrust anyone with the care of those in temptations, or in infestations from evil spirits which are spiritual burdens, 7104, 7105, of Jeroboam as denoting interior truth, ver. 26, and of the house of Joseph as denoting the celestial of the spiritual, 4592, or the spiritual man, 3969.

29. All this appears from the signification of it coming to pass as denoting somewhat new, or a change of the subject, 4987; of Jeroboam as denoting the perverted interior understanding, ver. 26; of going out of Jerusalem, as denoting to be separated from the church— that is, from good, chap. ii. 36; of the prophet Ahijah the Shilonite as denoting the good of charity which is productive of peace, because a prophet denotes one who teaches, the doctrine taught, and thus the Word, 2534, 9198. Ahijah means *the brother of the Lord*, and therefore in the spiritual sense charity, 367, and Shiloh means *one sent*, and also *peace*, and therefore spiritually the peace that arises from charity, 6373; of Ahijah finding Jeroboam in the way as denoting the opposition of charity to truth or faith separate, 4867, 10,422; of Ahijah being clad with a new garment as denoting that genuine charity is clothed with genuine truth, 1073; A.R. 886; and of they two being alone in the *field* as denoting that charity testifies against faith separate, field denoting what has relation to doctrine separate from and opposed to charity, 367, 368, being alone denoting to be content to be led by the Lord, 139, but in the opposite sense denoting to be only in doctrine or "in the field," and the presence of Ahijah, nevertheless, denoting that the doctrine of charity condemns faith separate as appears from what follows.

30. Ahijah laying hold of the new garment that was upon him, and rending it in twelve pieces, denotes that in such circumstances there is mourning on account of lost truth, which is fully dispersed and divided, as appears from the signification of rending garments, 4763, of parting garments, as denoting dispersion and division, 3812; and of the number twelve, as denoting fully, 575.

31. This is evident because saying denotes perception, 1822; Lord and God denote Divine Good conjoined to Divine Truth, 2001; Jeroboam taking ten pieces, denotes the separation of truth from good, or of the understanding from the will, ver. 26; ver. 29; rending the kingdom out of the hand of Solomon denotes that the celestial church has corrupted itself, chap. i. 13; ver. 11; and ten pieces and tribes given to Jeroboam denotes that a spiritual church will thence exist, in which are remains, 575, 576, 2284.

32. This is manifest, since Solomon, to whom one tribe was to be given, and the tribe of Judah which was given to him alike denote the celestial principles of love and charity, chap. i. 13; 3654,5583. And it is said of love and charity, because these are the celestial affections, in whatever degree of the mind they may be manifested, as will be seen more clearly when we come to speak of the representation of the kings of Judah, who denote faith from charity in the general Spiritual Church, while the kings of Israel denote faith separate from charity in that church. The truth of the interpretation of this verse may also be seen by considering that David, in the supreme sense represents the Lord accomplishing the work of Redemption, by his combats against the infernals, 1888; that the city Jerusalem denotes the Church as to the doctrine of Divine Truth, 402; and that what was *chosen* out of all the tribes of Israel denotes faith conjoined with charity, charity being that which alone gives efficacy to all Divine Truths, 3900, 3858, 4353; Matt. xxii. 37-40.

33. This appears from the signification, of the Lord being forsaken as denoting that the celestial principle of love is disregarded, 2001; of Ashtoreth the goddess of the Zidonians, as denoting faith alone in external things, ver. 5; of Chemosh the god of Moab as denoting falsities from corrupted natural good, ver. 7; of Milcom the god of the children of Ammon, as denoting evil from corrupted natural truth, ver. 5; of walking as denoting living, 519; of ways as denoting truths leading to good, 2231-2234; of doing what is right in the Lord's eyes, as denoting obedience which confirms truth, 5755, 2572; of statutes and judgments as denoting, respectively what is external and internal, 8972; and of David as denoting the Lord in His conflicts against the powers of evil, 1888.

34. This appears from the signification of Solomon, who denotes the celestial church; of the whole kingdom not being taken from him as denoting that the celestial principle would remain, and thus that the understanding would not be separated from the corrupt will, for kingdom denotes what is of truth and thus of the understanding, 1672; of Solomon being prince all the days of his life, as denoting the continuance of the celestial church until fully consummated, 2089, 931; of "for David my servant's sake" as denoting Divine Truth conjoined to Divine Good, because David represents the Lord in whom Divine Truth was united to Divine Good, 1888, and servant denotes the Lord's Human Nature before it was made Divine, 2159, and after it was made Divine, 3441, also Divine Truth as subordinate to Divine Good, 3409; of what is chosen as denoting what is well pleasing, in this case, to the Lord, who provides that those who are in good should be saved through the work of Redemption: and of keeping commandments and statutes, as denoting internal and external obedience, 8972, in the supreme sense the Lord's full glorification, and in the internal sense, the obedience of the man of the church. And that the possibility of obedience was provided for by the Lord's work of Redemption even to the end of the church, not only appears from this verse, but also from A.E. 821.

35. Here Solomon denotes the corrupt will and Jeroboam the understanding, ver. 26, or Solomon denotes the celestial church and Jeroboam the spiritual church, ver. 31, and the ten tribes denote remains, 575, 576, 2284. Moreover the kingdom being taken from the *son* of Solomon, and not from Solomon himself denotes that the church is then fully vastated when love perishes and only *truth* without love or *faith* without charity remains, 489, 5912, 10,623.

36. This is evident from the signification of one tribe -namely, the tribe of Judah—as denoting the celestial principle of charity conjoined with faith, because the term *son* is now applied in a good sense whereas it was applied in the previous verse in the opposite 3654; of David the Lord's

servant as denoting the Lord in the work of Glorifying his Human Nature, 1888; of a lamp as denoting spiritual things in which are celestial, 4638; of Jerusalem as denoting the church, and of city as denoting doctrine, 402; of what is chosen as denoting what is well pleasing to the Lord thus what is of Divine Providence, 2922, 3900; and of the name of the Lord as denoting the all of love and faith from which He is worshipped, or the Divine Human, 2628, 2724.

37. This is demonstrated from the signification of Jeroboam, ver. 26; of reigning as denoting to govern by truth or faith, 4691; of soul as denoting the affection of truth from the heart, 2930; and of king over Israel as denoting Divine Truth governing in the spiritual church, 1672, 3654, Personally, Jeroboam did not govern from the affection of truth, but still he represented such government, 1097.

38. By Jeroboam is denoted the interior understanding, ver. 26; to hearken unto all that the Lord commands is, in the case of the spiritual man, as distinguished from the celestial, to listen to the voice of the Lord which is conscience, 2542, 765; to walk in the Lord's ways is to be led by truth to good, 2231-2234; to do that which is right in the Lord's eyes, is to obey Divine Truths, 2572; to keep His statutes and His commandments is to obey first externally and then internally, 8972; David the Lord's servant denotes the Lord in the work of Glorification, 1888, 2159; the Lord being with anyone denotes conjunction with Him by good, 2001: to build a house is to be established in good, 4390; and to be a king in Israel is to be a true spiritual church, 1672, 3654.

39. This appears from the fact that the seed of David denotes the spiritual church as distinguished from the celestial; that seed denotes that church principled in faith from charity, 726, 880; that being afflicted, denotes to pass through spiritual temptations, 1846; and that "not for ever," denotes not when regeneration is completed, because days denote states, 487, and therefore not all the days, denotes not in all states, or not in the state of good when temptation ceases.

40. This is true, because Solomon denotes the corrupted will, ver. 4; Jeroboam denotes the interior understanding, ver. 26; to kill denotes to destroy spiritual life, 8902; to arise denotes to be elevated, 2401; to flee denotes concealment and reservation, 7563; Egypt denotes a state of instruction, 1461; Shishak, according to Cruden, mean a *present* of the *bag*, the *pot*, or the *thigh*, and therefore by correspondence denotes a scientific, 3079, with its affection, 3915; and the death of Solomon denotes the end of the celestial church, 494.

41. This is evident from the signification of acts or words, or deeds, and of wisdom when they follow in a series as denoting things external, interior, and internal, 9987, 5755, 5070: and of what is written as denoting what is confirmed, thus what remains, 9386, and is impressed on the memories.

42. This is evident because time denotes state, 2212, 2213; Solomon denotes the celestial principle, and Israel the spiritual, 3654; and forty denotes the duration of temptation and also vastation, 730.

43. This appears from the signification of Solomon; of sleeping with the fathers, as denoting being associated with his like in heaven, or hell, 3255, 7833; of burial as denoting resurrection and thus the renewal and confirmation of the life, 2916; of city as denoting doctrine, and thus an external corresponding with the internal, 402; of David as denoting the Lord as to Divine Truth, 4763; of father as denoting Divine Good, 2803; and of Rehoboam his son reigning in his stead as denoting

successive representation among men, 3256, Observe here that the city of David his father denotes, in general, heaven, or a heavenly state of truth and good, H.H. 7-12.

1 KINGS XII

1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.	1. The corrupted will of the perverted church is outwardly conjoined with true doctrine, in order that it may be exalted as the governing principle in the church.
2. And it came to pass, when Jeroboam the son of Nebat heard of it, (for he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,	2. Whereupon the corrupted understanding, endowed with the capacity of perceiving truths, but immersed in the scientifics of the natural man, having separated itself from celestial love, and conjoined itself with merely natural love, becomes conscious of a change of state;
3. And they sent and called him;) that Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,	3. And, being urged by the subordinate affections of the perverted spiritual man, comes into communication with the perverted will;
4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.	4. When it is perceived that the depraved will of the corrupted celestial church, from the love of dominion, infests with falsities, and oppresses with evils the man of the church, thus producing spiritual bondage; and that only when such oppression is removed, can there be a united church.
5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.	5. But the corrupted will cannot decide, unless inquiry be made, nor until the state of the man of the church is full and complete.
6. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?	6. Therefore the will, under the influence of the understanding which perceives truths, applies itself first to interior good and its truth, for information;
7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.	7. Whence there is influx and perception, that the genuine will of good is, to serve truths, in affection, in thought, and in action, to the intent that truths may become permanently obedient to good.
8. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him.	8. But the corrupted will is not disposed to favour, and therefore, does not accept, the dictate of genuine truth from good, being drawn away to apparent truths, falsified by the love of dominion from self love, which are more immediately present and congenial.

9. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?	9. And from these inquiry is made, as to the attitude of the corrupted will towards the subordinate powers of the mind, which are well disposed, desiring to act from freedom and not from compulsion.
10. And the young men that were grown up with him spake unto him, saving, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins.	10. To which the reply is to be made, from apparent truths falsified, to those who are conscious of acting from compulsion, and yet desire to serve from freedom, that self-love, though having little power, thinks itself more powerful than good conjoined with truth, or than all good and truth together.
11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.	11. And that, therefore, it desires to exercise an ever-increasing love of dominion both over the will and the understanding of the man of the church, by strengthening his evil affections and intensifying in him infernal falsity.
12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.	12. And at the end of the church, the man of the church, under the influence of the corrupted understanding, considers the state of the perverted will, according to the laws of Divine Order.
13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him;	13. And then it is perceived that the perverted will is altogether depraved, and is therefore opposed to the interior truths of good,
14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.'	14. Eagerly adopting false persuasions grounded in appearances of truth, and thus seeking dominion over the will and the understanding of the man of the church, by strengthening his evil affections and intensifying in him infernal falsity.
15. So the king hearkened not unto the people; for it was a thing brought about of the LORD, that he might establish his word, which the LORD spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.	15. Wherefore this will is equally opposed to the man of the church in all ages, on which account it was foreseen and provided, that the understanding of man should be separated from his will, in order that the Spiritual Church and Kingdom might be established, by means of the understanding thus separated, and capable of perceiving truths.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.	16. Hence it is perceived by the spiritual man, that the old or celestial will is become altogether corrupt and incapable of renewal; whence it is necessary, that the understanding should be separated both from corrupted good, and corrupted truth; that every man should receive a new will by acquiring good from truth; that truth can no longer be acquired from good; and that thus is formed a spiritual church,
17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.	17. And also a new celestial-spiritual church, both in the natural degree, and both corrupted.
18. Then king Rehoboam sent Adoram, who was over the levy; and all Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.	18. But the corrupted will still flows persistently, by means of false persuasions, into the mind of the man of the church, seeking confirmation for evil and falsity; and therefore it must be resisted by the spiritual powers, by means of Divine Truths, and must thus suffer the punishment of falsity. Hence the corrupted will aided by false doctrine seeks refuge in the mere representative of a church:
19. So Israel rebelled against the house of David, unto this clay.	19. And the Spiritual Church is distinguished from the Celestial Church by this—namely, that it cannot, from Divine Good, perceive Divine Truths; and this its state, must be perpetual.
20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.	20. Moreover, this church is also distinguished by this, that it is governed by Divine Truth in the Understanding, derived from the science of truth in the natural man, uniting together all the subordinate powers, in affection and thought. But the Celestial Kingdom and Church is governed by Divine Love only, perceiving truth from good; or, in its perverted form, by the love of dominion, and thence by Divine Truth falsified.

21. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.	21. And it is the character of the true Celestial Church, in its perfect state, to unite to itself all the affections of celestial love, or good, with all the Divine Truths from good, by which it exercises its power for good, and by which it is defended, and thus to flow in and rule in the Spiritual Church, that the Lord's kingdom and church may be ONE; and that it is also the character of the corrupted celestial church, or the corrupted will, to unite under itself all depraved affections, and the falsities flowing from those affections, in their totality, with a view to the destruction of the Lord's kingdom, and also of the Spiritual Church.
22. But the word of God came unto Shemaiah the man of God, saying,	22. But the Divine Truth is manifested to those who are in obedience, and also in the understanding of truth, from the perception thereof;
23. Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying,	23. That they may instruct the corrupted celestial race, descended from the Most Ancient Church, and ruling from the love of dominion, with those who are in its evils and falsities thence derived, and their subordinates,
24. Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return ever) man to his house; for this thing is of me. So they hearkened unto the word of the LORD, and returned and went their way, according to the word of the LORD.	24. That it is from Divine Truth, that the corrupt celestial race should not ascend, and infest the men of the Spiritual Church; and that each should seek his eternal abode, because it is of the Divine Providence; and that, consequently, the Lord, by his work of Redemption, delivered mankind for ever from the infestations of such evil spirits.
25. Then Jeroboam built Shechem in the hill country of Ephraim, and dwelt therein; and he went out from thence, and built Penuel.	25. And the Spiritual Church is founded on the interior truths of faith, or the doctrine of Charity, established in the intellect; and afterwards on a state of truth in good or of the conjunction of truth with good.
26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:	26. But that it is perverted by self-derived intelligence, while yet it is perceived, from doctrine, that the kingdom of the Lord is ONE, and grounded in Divine Good and Divine Truth thence proceeding.
27. If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah; and they shall kill me, and return to Rehoboam king of Judah.	27. Nevertheless, if celestial worship and the celestial church should continue, it would remain in the love of dominion, from the corrupted will, and the spiritual church would be impossible, or perish, because falsity would reign in the understanding from evil in the will;

28. Whereupon the king took counsel, and made two calves of gold; and he said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt.	28. Wherefore it is of the Divine Providence that spiritual worship should be instituted from the affection of good in the internal and external man, derived from Divine Good, when men could no longer be celestial, but regarded spiritual truth as their deliverer from the bondage of the natural man.
29. And he set the one in Beth-el, and the other put he in. Dan.	29. And thus an inferior good prevailed both in the will and the understanding.
30. And this thing became a sin: for the people went <i>to worship</i> before the one, even unto Dan.	30. And this good becomes perverted and idolatrous in the external separated from the internal, or by the affection of truth in the understanding separated from the love of good in the will;
31. And he made houses of high places, and made priests from among all the people, which were not of the sons of Levi.	31. So that the worship of self prevails internally, and of sensual affections externally, separated from genuine spiritual worship, in which faith is grounded in charity;
32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.	32. And so that there is a conjunction of evil and falsity in a state of no faith and no charity, constituting only a resemblance of true conjunction by celestial love, and a profane external worship; while the love of good merely natural, and thence of truth merely sensual, reigns internally.
33. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he ordained a feast for the children of Israel, and went up unto the altar, to burn incense.	33. Thus the worship of the Spiritual Church becomes corrupt internally, being void of charity and faith owing to the prevalence of self-derived intelligence, and the conjunction of the evil and the false, all the appearance of real worship remaining externally both as to good and as to truth.

Proof References and Notes

1. This is evident from the signification of Rehoboam the *son* of Solomon as denoting a successive state of the corrupted celestial church, chap. xi. 43, 5912, 10,623; of going, as denoting progression in state, or a change of state, 3335; of Sbechem as denoting true doctrine, 4430; and of being-made king as denoting to be exalted as a governing principle in the church, 8770. When the love of dominion from the love of self gains ascendancy in the church, it seizes on the truths of the church and makes them serviceable to itself, as is manifest not only from the history of the ancient churches mentioned in the Word, but also from the history of the corrupted Christian Church; nor is it possible to conceive of any form of government, however degraded, which does not, at least, make some profession of respect for truth and justice. In the case before us we are

told that *all Israel* were come to Shechem to make Rehoboam king, and as Israel denotes the spiritual church in general, 3654, and Rehoboam the corrupted will, we see that a complete state of vastation is here described, wherein not only the governing power, but also all subordinate powers are debased; and this is confirmed from what follows.

2. It coming to pass denotes somewhat new or a change of subject and thus a change of state, 4987; Jeroboam the son of Nebat denotes the corrupted understanding endowed with the capacity for perceiving truths, chap. xi. 26; to be in Egypt denotes to be immersed in the scientifics of the natural man 3322, 4967; to flee from the presence of king-Solomon denotes to become separate from celestial love and to be conjoined with merely natural love, chap. i. 13; 7563, 4967; and to hear of it, denotes to become conscious of a change of state, 3163. Moreover to dwell denotes to live, and thus to dwell in Egypt, to be in the life of merely natural love, 1293.

3. This appears from the signification of *they*—that is, the people of Israel—as denoting the subordinate affections of the perverted spiritual man, 3654; of sending and calling for, as denoting propensity, 5244; of Jeroboam, as denoting the perverted understanding, chap. xi. 26; of coming, as denoting communication, 5249; of Rehoboam, as denoting the perverted will, ver. 1: and of saying as denoting perception, 1822. It is a matter of common experience, in the course of life, that there is frequent communication between the understanding and the will. Sometimes the understanding reproves the corrupted will, and sometimes the corrupted will so influences the understanding as to lead it quite astray. Nor is this communication always between truth in the understanding and evil in the will, or between good in the will and falsity in the understanding. It maybe between truth in the understanding and good in the will, or, as in the case before us, between falsity in the understanding and evil in the will; for the corrupted voluntary and intellectual powers of the bad man are not always in agreement, and conflicting selfish feelings and thoughts are by no means of rare occurrence.

4. This is true, because Solomon, Rehoboam's father, denotes the depraved will of the corrupted celestial church, chap. xi. 1-4; to make the yoke of the man of the church grievous, denotes to rule from the love of dominion, since a yoke or a burden denotes grievous servitude, 6660; and this can only proceed from self-love ruling, thus from the love of dominion, 6390; to impose *grievous* service denotes to infest with falsities, and to make the yoke *heavy* denotes to oppress with evils, 6853, 8298; to make the yoke and the burden lighter denotes to remove the oppression of evil and falsity, 8279; and to serve, when spoken of the understanding serving the will, denotes to be a united church, because then service is from a state of freedom and not of compulsion, 5161.

5. It is to be observed in regard to this verse, that it involves, in the internal sense, the important truth, that so long as a man is in the probationary state, he is free to listen to the dictates of truth in his understanding, and thus he has the opportunity of reforming his life, which opportunity continues until he is in a position to decide positively either in favour of truth and goodness or against them. Rehoboam denotes, of course, the corrupted will, ver. 1; and the period of three days denotes a full and complete state of probation, 1825, and this may apply to the experience of a single individual or to the church in general; while the departure of the people, in the meantime, involves the perfect freedom in which man is left to make his choice, 5696, 3043.

6. This appears from the signification of Rehoboam as denoting the will, ver. 1; of taking counsel as denoting to be under the influence of the understanding in order to decide what is right, A E. 237; of Solomon his father while he yet lived, as denoting celestial good and thus interior good,

chap. i. 13; of while he yet lived, as denoting spiritual life in contradistinction from spiritual death, 290; of old men as denoting wisdom in which is innocence, and thus truth conjoined with good, 3183; and of requiring an answer, as denoting to seek for information, as is evident, 5255. In Ibis verse the fact that the old men were first consulted indicates that man, in the course of life, is first instructed in truths, and must then make his choice as to whether he will live according to truths or accept the falsities of the self-hood,

7. This may be seen from the consideration that *they*—that is, the old men, denote interior truths, ver. 6; that to speak denotes influx, 2951; that saying denotes perception, 1822; that Rehoboam being a servant to the people denotes the genuine will of good to serve truths. 3975-3977, 8241; that to serve, to answer, and to speak good words, denotes in a series, affection, thought, and action, 3824, 6943, 5075; and that the people becoming Rehoboam's servants for ever, denotes that truth may become permanently obedient to good, 2541.

8. This is evident because Rehoboam denotes the corrupted will, ver. 1; to forsake the counsel of the old men, which they had given him, denotes not to be disposed to favour, or to accept the dictates of genuine truth from good, A.E. 237; 3183; to take counsel with the young men, denotes to be drawn away to apparent truths, 7668; to grow up with Rehoboam, denotes that truths are only apparently truths, because falsified by the love of dominion from self-love, ver. 1; 6755, 7318; and to stand before him, denotes to be more immediately present and congenial, 3136.

9. Rehoboam *saying* to the young men denotes perception from falsified truths, 1822, 7318; "what counsel give ye," denotes as to what is right, in this case as to what is congenial to self-love, A.E. 237; to return answer denotes to assume a certain attitude, 9252; the people denote subordinate powers well disposed, as is evident from their willingness to serve Rehoboam if he should be compliant, 6653; and to make the yoke lighter, denotes to remove oppression from the love of dominion from self-love, and thus to leave man to act freely and not from compulsion, 8279.

10. The young men denote apparent truths, 7668; their growing up with Rehoboam denotes that these truths are falsified by the corrupted will, ver. 1; 6755; the people denote those who are conscious of acting from compulsion, and yet desire to act from freedom, 6653, 8279; making the yoke heavy, denotes to oppress with evils, 8298; to make it lighter denotes to remove such oppression, 8279; the little finger denotes little power, 7430; and the loins denote the conjunction of good and truth, 4575, and thus all good and truth together, 3021.

11. This is evident from the signification of Rehoboam, ver. 1; of his father, chap. xi. 1-4; of lading with a heavy yoke as denoting to oppress with evils, 8298; of adding to the yoke as denoting to increase oppression, thus to oppress both the will and the understanding', 3969, 4692: of chastising with whips, as denoting to strengthen evil affections, because evil is the cause of chastisement or punishment, and therefore greater punishment involves greater evils, 695, 696; and of also chastising with scorpions, as denoting to intensify infernal falsity, 10,019, 683, 2173.

12. This is true because Jeroboam denotes the corrupted understanding, ver. 2; the people denote subordinate powers, thus the man of the church under the influence of the corrupted understanding, 6653; the third day denotes the end of the church, 1825; Rehoboam denotes the perverted will, ver. 1; and that he should say, "Come again the third day," denotes according to Divine Order, 9866.

13. This is evident, because the king, in this case, denotes falsity from evil, 1682; the answer denotes perception, 5468, 5472; roughly or hardly denotes a confirmed state of evil and falsity, 6359, 7272, and thus a state altogether depraved; and forsaking the counsel of the old men, denotes to be opposed to the interior truths of good, ver. 6.

14. Rehoboam speaking to them after the counsel of the young men, denotes that the corrupted will eagerly adopts false persuasions grounded in appearances of truth, ver. 8; adding to his father's heavy yoke, denotes to seek dominion over the will and understanding of the man of the church, ver. 11; and being chastised not only with whips but with scorpions, denotes to strengthen, in the man of the church, evil affections, and to intensify in him infernal falsity, ver. 11.

15. The king not hearkening unto the people, denotes that the falsity from the evil of the corrupt will is opposed to the truth which constitutes a man of the church, 1682, 2542, 7439; a thing brought about by the Lord denotes what is foreseen and provided for, and thus what always happens, or happens in all ages, or, spiritually speaking, in all states, 863, 875, 895, 927, 1023, 2053; and to establish the word which the Lord spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat, denotes to establish the spiritual church by the separation of man's understanding from his will, his understanding having the capacity of perceiving truths, chap. xi. 29-40. Let it be carefully observed, at this point, that the series of truths in the internal sense of this and the previous chapter, where Jeroboam is spoken of, are in complete harmony with the description of the formation of the Ancient Church in the early chapters of Genesis, and afford a convincing proof of the Divine Origin of the books of the Word; for it is not possible to conceive that such an arrangement of truths, both in general and as to each particular expression, embodied in human language through the universal law of Correspondences, could be the work of any man; nor can the thoughtful and intelligent mind fail to see in the production of the various books of the Word, at different periods, and under different circumstances, the wonderful operations of Divine Providence, in so utilising the facts of human experience and of history, both in regard to nations and individuals, as to bring about such a result as the Word is seen to be from beginning to end by those who have the privilege of knowing, understanding, and loving the Spiritual Sense. And, in fact, before the light and reality of spiritual things contained in the Word all merely human criticism as to the origin, construction, and meaning of the sacred books, considered only as human literature, sinks into insignificance.

16. This is true because all Israel *seeing* denotes perception, 2150; Israel denotes the spiritual church, and therefore the spiritual man, 3654; the king, being Rehoboam, denotes the old, or corrupted celestial will, ver. 1, and the reason why, in this verse, he is called king is because he denotes evil confirmed by falsity, 1682; hence it is said the old or celestial will was become altogether corrupt and incapable of renewal; the king not hearkening denotes disobedience, 2542, the people answering the king denotes the necessity that the understanding should be separated, since this is involved in the answer, and people denote truths appertaining to the understanding, 1259; "what portion have we in David? Neither have we inheritance in the son of Jesse," denotes separation both from corrupted good and corrupted truth, owing to the double expression, 2173, for observe that *David*, which means *beloved* has reference to good, and *son* has reference to truth, 489, while Jesse means *to be* and therefore by correspondence denotes *esse*, or good from which truth is derived, 2572, 2974, and portion and inheritance refer respectively to good and truth, 4097, 2658; "to your tents, O Israel," denotes that every man should receive a new will by acquiring good from truth, as appears first from the signification of this expression as

denoting that the old or corrupt will is to be abandoned as a governing power; and secondly, from the signification of dwelling in tents as denoting the life of the new will, 9296; "now see to thine own house, David," denotes that truth can no longer be acquired from good, as is evident from the signification of David seeing to his own house as denoting that the corrupted will is to be rejected, the house of David or the tribe of Judah representing that corrupted will, 2233, 4750, and from the signification of "all Israel," or "the people," as denoting truths, 3654, 2928; and Israel therefore departing to their tents, denotes the formation of the spiritual church, 3654, 9296.

17. This appears from the signification of the children of Israel as denoting, generally, the spiritual church, 3654; of Judah as denoting the celestial church, 3654; and of Rehoboam reigning over Judah as denoting a state of corruption, ver. 1. And it is said "both in the natural degree"—that is, both the spiritual church denoted by Israel, and the celestial-spiritual denoted by Judah, because when the church is corrupted it becomes external, 4980. Moreover, by the celestial-spiritual church or state, is meant the state in which charity to the neighbour is the internal, 5922. It will be seen in the course of these expositions that the good kings of Judah denote the church as principled in faith conjoined with charity, while the kings of Israel, none of whom were good, denote the church as principled in faith without charity.

18. By Rehoboam is denoted the corrupted will, ver. 1; sending denotes influx, since it denotes going forth, 2397; Adoram means *their beauty, their flower, or their glory*; and therefore denotes, in the best sense, truth proceeding from good, while in the opposite sense, he denotes falsity proceeding from evil, 4985, 9327, 4080; and moreover he denotes truth in ultimates, because Adoram, who was the same as Adoniram, was the last of Solomon's twelve princes, chap. iv. 6, and hence he denotes, in the case before us, falsity from evil in its power; and that this seeks for the confirmation of evil and falsity, appears from the signification of paying tribute, or becoming a servant 10 tribute, as denoting to serve for the sake of merit or reward, and consequently, in this verse, to be compelled to serve by confirming evil, 6394; all Israel stoning Adoram with stones till he died, denotes that evil and falsity must be resisted by the spiritual powers, by means of Divine Truths, and must suffer the punishment of falsity, because all Israel denotes the spiritual powers, 3654, and stones denote truths, and in the opposite sense, falsities, 5156; and Rehoboam making speed to get him up to his chariot to flee to Jerusalem, denotes that the corrupted will, aided by false doctrine, seeks refuge in the mere representative of a church, because making speed denotes fear because of truth from the Divine Being, 7695, a chariot denotes doctrine, 8215, and Jerusalem denotes the church, in this case the representative of a church, or a church which is only such in the outward form, as it is predicated of the corrupted will, 402.

19. This is evident from the signification of all Israel, 3654; of the house of David, ver. 16; and of unto this day, 2838.

20. Coming to pass denotes a change, 4987; all Israel denotes the spiritual church, 3654; to hear that Jeroboam had returned denotes to obey truth in the understanding, 3869; ver. 2; Jeroboam returning from Egypt, denotes that this truth is derived, externally, from the science of truth in the natural man, 3322; all Israel sending and calling for Jeroboam, and making him king, denotes that all subordinate powers are united in the government of truth in the understanding both in affection and thought, as appears from the signification of Jeroboam, chap. xi. 26; of his being made king, 1728; of all Israel, 3654; and of sending for and calling as having reference to affection and thought, 5243-5245, 683; and there being none that followed the house of David but the tribe

of Judah only, denotes that the celestial kingdom and church is governed by Divine Love only, perceiving truth from good; or, in its perverted form, by the love of dominion, and thence by Divine Truth falsified, as appears from the signification of the house of David and the tribe of Judah as denoting the celestial kingdom and church both in a good sense and the opposite, 2233, 4750; and that the celestial perceive truth from good may be seen, 202, 337.

21. This appears from the signification of Rehoboam, taken in the best sense, as denoting the celestial church, 1728, 4750; of his coming to Jerusalem, as denoting its perfect state—that is, the conjunction of good with truth, 3084; of all the *house* of Judah, as denoting all affections of celestial love, 2233, 4750; of the *tribe* of Benjamin as denoting all Divine Truths from good, 3858, 4592; of assembling as denoting to arrange and reduce to order, 6338; of men chosen as denoting truths exercising power from good, 2374, 3900; of warriors as denoting, in this place, truths defending good, because celestial good never fights, 6369, 6370; of a hundred and fourscore thousand as denoting fulness of state through victory in temptations, 4617; of fighting against the house of Israel, as denoting to flow in and rule the spiritual church by charity, 2233, 3654, 5922; and of bringing the kingdom again to Rehoboam the son of Solomon, as here denoting that the Lord's kingdom is ONE by the conjunction of the celestial and spiritual, 6366. And it appears from the signification of all the terms, taken in the opposite sense, thus from the signification of Rehoboam as denoting the corrupted celestial church, or corrupted will, ver. 1; of his coming to Jerusalem as denoting the conjunction of evil with falsity, A.R. 502-504; of all the *house* of Judah as denoting all depraved affections, 4750; of the *tribe* of Benjamin as denoting falsity from evil, which tempts, 4591; of assembling as denoting to be arranged, in this case under an evil principle, 10,397 J of men chosen as denoting falsities exercising power from evil, 2381-2384; of warriors as denoting falsities contending against truths, 10,455; of a hundred and fourscore thousand as denoting fulness of temptation, 4617; of fighting against the house of Israel as denoting a desire to destroy the Lord's kingdom and also the spiritual church, 3654; and of bringing the kingdom again to Rehoboam as denoting to destroy the spiritual church through the love of dominion, 3654; ver. 1.

22. The word of *God* denotes Divine Truth, 2001; coming denotes manifestation, or influx into the intellectual faculty, 2513; Shernaiah means *one who hears*, and thus, by correspondence, one who obeys, 2542; a man of God denotes one who is in the understanding of the truth, 3134; and saying denotes perception, 1822.

23. By speaking' and saying is denoted instruction, 7304; Rehoboam denotes the corrupted celestial church, and thus the corrupted celestial race, ver. 1; 581, 7686; the son of Solomon denotes those descended from the Most Ancient Church, because Solomon, in the best sense, represents that church; king of Judah denotes rule from the love of dominion, 1728,4750; the house of Judah and Benjamin denotes those who are in the evils and falsities thence derived of the love of dominion from self-love, ver. 21; and the rest of the people denote subordinate affections and thoughts since they belonged to the tribes of Judah and Benjamin, 4750, 4591.

24. It is evident that what the Lord says is Divine Truth proceeding from Divine Good, thus what is concluded and determined, 10,602; not to go up denotes not to ascend—that is, from their infernal abodes into the world of spirits, 1543; to fight against the children of Israel denotes to infest the men of the spiritual church, 3654; and these are called brethren from the principle of charity by which they are distinguished, and which impels them to seek the good even of those

who would injure them, 367, 3803; return every man to his house denotes that each should seek his eternal abode, 3142; that which is of the Lord is of the Divine Providence, in this case, the separation of the corrupted celestial race, with the consequent separation of the corrupt will from the understanding, and the establishment of the spiritual church, 640, 927; and their hearkening to the word of the Lord, and returning according to the word of the Lord, denotes that the Lord by His work of Redemption delivered mankind for ever from the infestations of such evil spirits, because Rehoboam and his followers denote the corrupted celestial race, ver. 23; their hearkening denotes that this race was compelled through fear to obey, 2542, 58); their returning denotes that the evil seek their own abodes, everyone turning himself to his own love, 3142; going their way denotes that each confirms his own false principles, 10,422; and according to the word of the Lord denotes according" to Divine Truth in its power in the Lord's Human Nature, And that the Lord when in the world delivered mankind *for ever* from the infestations of the corrupted celestial race may be seen 7686.

25. This appears from the signification of Jeroboam as denoting the spiritual church, chap. xi. 31, in this case in a good sense; of building cities as denoting to frame doctrinals, 1187; of Shechem as denoting the interior truths of faith, or the doctrine of charity, 4430, 4433; of dwelling as denoting life, 1293; of going out thence as denoting progress 3335; and of Penuel as denoting a state of truth in good or of the conjunction of truth with good, 4301.

26. Jeroboam saying" denotes perception, 1822; in his heart denotes perception from self-love, because now Jeroboam represents the perverted spiritual church, and the heart denotes the ruling love, good or bad, as the case may be, 7542; and "now shall the kingdom return to the house of David," denotes that the kingdom of the Lord is one by virtue of love and charity, ver. 21; 6366, 9548. And it is said that the perverted church perceives this from *doctrine*, because Jeroboam did not wish that the kingdom should return. Even bad men will acknowledge from the intellect that the Lord's kingdom is one by virtue of charity, without having any sympathy with that kingdom, and without desiring' unity but rather division.

27. This is evident because the people going up, denotes elevation of state, 1543; to sacrifice in the house of the Lord at Jerusalem denotes the continuance of celestial worship, 922, 3720, and the celestial church, 402; the people returning again to *their lord*, even unto Rehoboam king of Judah, denotes that the church would remain in the love of dominion from the corrupted will, ver. 1; their killing Jeroboam denotes that the spiritual church would be impossible or perish, ver. 25; 6767; and Rehoboam king of Judah, mentioned the second time, denotes falsity in the understanding from evil in the will, since the first time he is spoken of as "their lord," this term having relation to the love of dominion in the *will*, and the second time he is simply called king, this term having relation to the *understanding*, 2001, 1728.

28. This is demonstrated from the signification of taking counsel as denoting to consider what is right, A.E. 237; of the king, in the supreme sense, as denoting Divine Truth from Divine Good, 1728, and thus the Divine Providence, 8717, because the Lord does not take counsel as an ordinary man; of *two calves* as denoting the affection of good in the internal and external man, 9391, 5282; of gold as denoting Divine Good, 425, 9391; of "it is too much for you to go to Jerusalem," as denoting that men could no longer be celestial, ver. 27; of "behold thy gods, O Israel," as denoting that worship would be from spiritual truth, 2001, 3654; and of deliverance

from Egyptian bondage as denoting deliverance from the bondage of the natural man, 6661, 8866.

29. This is manifest from the signification of the calf, 9391; of Beth-el as denoting good in the ultimate of order, 3729, and thus the will; and of Dan as denoting the affirmation of truth, 3923, and thus the understanding.

30. This is evident from the signification of sin as denoting inverted order, 5076; of worshipping *only* at Dan as denoting external worship separate from internal, ver. 29; and of Dan as denoting the affection of truth in the understanding, 3923.

31. This is manifest from the signification of houses of high places as denoting the worship of self, 710, 1306, 2722; of priests from among all the people as denoting sensual affections, 4311; and of the sons of Levi as denoting those who are in faith grounded in charity 3875, 3877.

32. This appears from the signification of *Jeroboam* ordaining a feast, as denoting the conjunction of evil and falsity, 3596; of the eighth month as denoting a state of no faith, because the number eight denotes the beginning of a new on, 9227, in this case, a state of no faith, since a month denotes faith, A.R. 935, and the conjunction of evil and falsity, denoted by *Jeroboam's* feast, is a state of the absence of faith; of the fifteenth day, as denoting no charity, because the number fifteen also denotes a new on, 8400, and day denotes state as to good or charity, When month denotes state as to faith, 4334, 683; of like the feast that is in Judah, as denoting only a resemblance of true conjunction by celestial love. 3654; of doing thus in Beth-el, as denoting internally, because the will is internal and the understanding external, ver. 29; 585; of sacrificing to the calves as denoting profane external worship, 9391; and of pulling the priests of the high places in Beth-el as denoting that good and thence truth merely natural and sensual prevail, ver. 31.

33. This is true, because *Jeroboam* going up to the altar in Beth-el, denotes corrupt worship internally, 4541, 10,642; the fifteenth day of' the eighth month denotes void of charity and faith, ver. 32; in the month which he devised of his own heart, denotes a state of self-derived intelligence, 7272; ordaining a feast to the children of Israel denotes the conjunction of evil and falsity, 3596; and going up to the altar to burn incense, denotes the appearance of real worship externally both as to good and as to truth, because going up to the altar to sacrifice, named at the beginning of the verse, denotes corrupted worship as to good, and going up to the altar to burn incense, corrupted worship as to truth, 9475.

1 KINGS XIII

1. And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam was standing by the altar to burn incense.

1. There is an influx of truth from good, or of faith from charity, according to Divine Order, into the minds of the men of the corrupted spiritual church, even when profane worship is celebrated.

2. And he cried against the altar by the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee.

2. Which, according to such Divine Order, is directly opposed both as to good and as to truth from celestial love, to idolatrous worship; and from it there is perception, that genuine truth from good, or faith from charity, which appertains to the spiritual church by virtue of the Lord's Glorification, will destroy idolatry, both as to the apparent good which simulates true worship, and also as to the falsities by which perverted worship is maintained, even the falsities, which are of man's proprium.

3. And he gave a sign the same clay, saying, This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

3. For it is eternally true— and this is perceived by the human understanding, as proceeding from Divine Good— that idolatrous worship, or worship for the sake of self, is inconsistent, and that its external formalities are incoherent.

4. And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw it back again to him.

4. And it happens that, when the perverted understanding acknowledges the truth, that selfish worship is inconsistent and incoherent, and yet the corrupt will, acting from its own ability, attempts to destroy faith from charity; then he who thus acts surely profanes the truth, has no power, and is spiritually paralysed.

5. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

5. While it is still true, that selfish worship is inconsistent, and its formalities incoherent, which is the dictate of faith, from charity originating in Divine Truth from Good.

6. And the king answered and said unto the man of God, Intreat now the favour of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God in-treated the LORD, and the king's hand was restored him again, and became as it was before.	6. But when the idolater, as to both will and understanding, only respects faith from charity, or what is holy, outwardly, simulating a desire for interior good and truth with liberty to act, from self-love; then faith from charity is not violated, being protected by the LORD, and the idolater has only apparent power as before.
7. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.	7. The idolater, moreover, regards genuine truth, as though it were capable of conjunction with self-love, of being supported by it, and of acting for the sake of reward.
8. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:	8. But genuine truths cannot have any conjunction with self-love, for the sake of reward; they cannot be harmonious with it internally; neither can spiritual support which is from goodness and truth be acquired from a state of idolatrous worship.
9. For so was it charged me by the word of the LORD, saying, Thou shalt eat no bread, nor drink water, neither return by the way that thou earnest.	9. Because it is the nature of faith from charity, by virtue of its origin from Divine Truth, that (although it can reprove the idolatrous man through his understanding, yet) it can appropriate neither good nor truth from things external in worship, nor is it fully conjoined with charity by advancing from internal states to such as are external, but by preceding from externals to internals.
10. So he went another way, and returned not by the way that he came to Beth-el.	10. And thus genuine faith has always respect to charity, and regards the knowledges of external things in worship as means of use only.
11. Now there dwelt an old prophet in Beth-el; and one of his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them also they told unto their father.	11. But a corrupted and decaying faith without charity, is also in possession of the knowledges of good and truth in the perverted church, and through the false principle thence derived, it regards the state of those in faith from charity, and by external truths perceives that idolatrous worship is neither consistent nor coherent.

12. And their father said unto them, What way went he? Now his sons had seen what way the man of God went, which came from Judah.	12. And this corrupt faith inquires, by means of its own falsified truths, concerning faith from charity; for external truths, in the letter of the Word, teach that faith from charity leads man from natural to spiritual states.
13. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.	13. Wherefore faith without charity, by means of external truths, is desirous to consult the natural rational faculty concerning faith from charity, and this is permitted.
14. And he went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that earnest from Judah? And he said, I am.	14. And thence it is discovered that those who are in faith from charity in the corrupted and perverted idolatrous church, are consequently in a very obscure state,
15. Then he said unto him, Come home with me, and eat bread.	15. In which they are influenced by those who are in faith without charity, to abide in external worship, and seek support from external good only.
16. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:	16. And, at first, it is perceived by those in faith from charity, that it is unlawful to go back from good, and to seek support from external good and truth, or their appearances, in the perverted church.
17. For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou earnest.	17. Because they have been instructed from the Word that they may not seek support from good and truth merely natural, nor pass from a state of internal life to one which is only external.
18. And he said unto him, I also am a prophet as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. <i>But</i> he lied unto him.	18. Nevertheless, those in faith without charity, from their false doctrine, declare that they are in genuine truth, and have revelation from the Word; that faith without charity is saving; that external sanctity is necessary; and that spiritual life can be supported from natural good and truth merely.
19. So he went back with him, and did eat bread in his house, and drank water.	19. Whence it happens that those in the faith of charity are drawn into externals, and can only receive support from natural good and truth.

20. And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:	20. While those in the doctrine of faith alone, being influenced by external association with those in the faith of charity, and also by the genuine truth of the Word,
21. And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast been disobedient unto the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,	21. Actually strongly reprove those in the faith of charity, from the Word, who allow themselves to neglect the plain teaching of the Lord, and His commandments which enjoin obedience from good and truth in conjunction;
22. But earnest back, and hast eaten bread and drunk water in the place of the which he said to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.	22. And who are drawn away from internal to external states, seeking spiritual support from natural good and truth, although this is forbidden; for the consequence is that such will fail to attain the spiritual and celestial degrees of regeneration,
23. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, <i>to wit</i> , for the prophet whom he had brought back.	23. Since they seek their life only in external things, and are deluded, through false teaching, by the fallacies of merely natural reasoning,
24. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it; the lion also stood by the carcase.	24. Whence it happens that, during regeneration, interior good is overcome by falsity, while yet natural good and truth remain under the influence of falsity regarded as the truth.
25. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.	25. And there is perception, in a state of instruction from higher truths, that natural good only remains with the church, while falsity, regarded as truth, prevails, when the doctrine of faith alone is established.
26. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the mouth of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.	26. And it is perceived also by those who only profess the doctrine of faith alone, and yet live in good, that he who is disobedient to the Word of the Lord is deluded by falsity which has power to injure, in This case, the truth and good of faith from charity, this being permitted by Divine Truth from Good.

27. And he spake to his sons, saying, Saddle me the ass. And they saddled it.	27. And therefore these, consulting truths, desire to exercise the rational powers, and this is permitted.
28. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.	28. Whence, by instruction, it is discovered, that the church is only in natural good, supported by natural reason and falsified truths; while yet falsity is neither permitted to appropriate natural good, nor to injure the legitimate use of natural reason.
29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and he came to the city of the old prophet, to mourn, and to bury him.	29. For the Divine Word elevates those in natural good by means of the rational faculty, thus conjoining good and truth, although in the natural degree only, and by means of the doctrine of the external church; thereby effecting reformation and regeneration.
30. And he laid his carcase in his own grave; and they mourned over him, <i>saying</i> , Alas, my brother!	30. And hence all who are in good are alike regenerated, and although differing as to externals, are united by internals, or by charity,
31. And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones.	31. And hence also, in the regenerate state, truths are illustrated from good; it is perceived that salvation is effected by the faith of charity; and also that external truths are, by the same faith, rendered harmonious.
32. For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.	32. For the faith of charity truly condemns, from the Divine Word, all profane idolatrous worship, or the worship of the Lord for the sake of self, whether it be established on the interior knowledges of good, or upon seeming external and exulting goods, supported by the doctrines of the corrupted spiritual church.
33. After this thing Jeroboam returned not from his evil way, but made again from among all the people priests of the high places: whosoever would, he consecrated him, that there might be priests of the high places.	33. But notwithstanding instruction and warning, those who confirm themselves in idolatry are not willing to repent, and are wholly devoted to external affections, putting no restraint upon their evil passions, regarding them as holy, and exalting them above the truths of the Word.
34. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.	34. And thus the corrupted spiritual church averts and separates itself from good and truth, or from the Divine, so that it is entirely consummated and devastated, no longer possessing any internal principle constituting the church.

Proof References and Notes

1. This is evident from the signification of a man of God as denoting truth or faith, 3134; of coming from Judah as denoting an influx of truth from good, 2513, 3654; of the Word of the Lord as denoting what is according to Divine Order, because the Word is Divine Truth, 2813, and Divine Truth is Divine Order, 1728; of Beth-el as denoting good in the ultimate of order, 3729, and thus the mind of the man of the church; but as used here, Beth-el is corrupted good; of Jeroboam as denoting the perverted spiritual church, chap. xii. 26; and of his standing at the altar to burn incense as denoting profane worship, chap. xii. 33. It may appear strange to some that there should be an influx of truth from good or of faith from charity, into the minds of the men of the perverted church, but there is no reason to doubt it, since it is here so plainly declared. There is no age of the world in which Divine Truth is not manifested in some form for the instruction and warning of men, nor is there anywhere an individual of sound mind, even in the most corrupt age, who does not receive such instruction and warning. Jeroboam, as we see here, was determined to carry on his idolatrous worship in order to separate himself and the ten tribes entirely from the influence of worship at Jerusalem, and he represents all those, who, like him, corrupt religion to gain some selfish or worldly end. But they are not without their warnings, and the consequences of their sin are not entirely hidden from them.

2. The man of God crying against the altar, denotes clearly the opposition of truth from good to idolatrous worship, 375, 376; "by the word of the Lord," denotes according to Divine Order, ver. 1; "O altar, altar," denotes as to good and as to truth, the altar denoting worship, 8935, 8940, and the repetition denoting as to good and as to truth, 683; the Lord saying, denotes perception, 1832; a child, or more correctly, *a son* being born denotes genuine truth from good or faith from charity, 5913; the house of David, denotes the spiritual church established by virtue of the Lord's Glorification, because David, in the supreme sense represents the Lord, 1888, and hence the spiritual church, which is the house of David on account of good derived from the Lord, 3720, 9548; Josiah by name denotes the quality of faith from charity, because name denotes quality, 144, 145, and Josiah means *the fire of the Lord* and thus by correspondence, charity or love, 934; to sacrifice priests denotes to destroy idolatry as to apparent good, 1728; to sacrifice priests who burned *incense*, denotes to destroy idolatry as to apparent truth, 9475; and to burn men's bones upon the altar, denotes to destroy the falsities of the proprium of man, 3812. But it is to be remembered that *sacrificing* in this verse, which is interpreted as destruction, denotes the remission or removal of evils by the power of faith from charity, 10210, 10211, and that *burning* bones upon the altar denotes the remission or removal of falsities by the power of love, for this sacrificing and burning is predicated of Josiah by whom is denoted faith from love, and faith from love does not destroy anything, but evil and falsity punish themselves, 696, 9055.

3. This is true because a sign denotes a confirmation of truth, 6870, 7446; the same day, denotes what is perpetual or eternal, 2838; the sign which the Lord hath spoken denotes proceeding from Divine Good, 2001; the altar denotes idolatrous worship or worship for the sake of self, chap. xii. 33; 1205, 1211; to be rent, denotes mourning for truth destroyed, and thus the inconsistency of external worship without internal, 4763; and to be poured out, denotes what is incoherent, because denoting what is to be removed as no longer being of use both in a good and a bad sense, 9723. And it is evident that external worship without internal, or worship for the sake of self, is inconsistent because, in this case, the external does not agree with the internal, and incoherent,

because it cannot become one with the internal. To worship the Lord because we love the good and the true which come from Him, is consistent, and evidently promotes conjunction with Him; but to worship the Lord simply to escape the miseries of hell or to enjoy the rewards of heaven, is manifestly inconsistent, and cannot promote conjunction with Him, But, all the same, such imperfect worship, in the beginning of life, may serve as means, and must then be discarded, just as the ashes were removed from the altar after they had served their purpose. The rending of Jeroboam's altar, therefore, and the pouring out of the ashes denote also the effect of true faith and love in the removal from external worship of impure motives and specious fallacies. And this great work is not accomplished immediately, but is a gradual process.

4. By the *king* hearing the saying of the man of Gad is denoted the acknowledgment of the *understanding*, since king has reference to truth, 1728, 4691; by the saying of the man of God is denoted that selfish worship is inconsistent and incoherent, ver. 3; by the altar in Beth-el is denoted selfish worship, chap. xii. 33; by *Jeroboam* putting forth his hand from the altar, is denoted the corrupt *will* acting from its own ability, because when king denotes the understanding Jeroboam denotes the will, chap. x. 13, and putting forth the hand denotes own ability, 878; by Jeroboam saying "*Lay hold* on him," is denoted the desire of the corrupted will to destroy faith from charity, Deut. xxi. 19; ver. 1; by his hand drying up, is denoted defect of spiritual life, and thus a state of profanation, because he was at the altar, 806; and by his not being able to draw his hand back to him is evidently denoted the loss of spiritual power, 878.

5. This is manifest from the signification of the altar, chap. xii. 33; of its being rent, 4763; of the ashes poured out, 9723; of the sign, 6870, 7446; of the man of God, ver. 1; and of the Word of the Lord, ver. 1.

6. The king answering and saying, denotes thought, 6943, in this case the thought of the idolater who does not acknowledge; to intreat the favour, or more properly, the *faces*, denotes the operation of the will in prayer, 222; to pray, the operation of the understanding, 683, simulating a desire for interior good and truth; and the restoration of the hand, denotes liberty to act from self-love, 878, in the case where faith from charity is not violated.

7. This is evident from the signification of the king, as denoting, here, idolatrous worship, and the perverted spiritual church, chap. xii, 26; of the man of God as denoting faith from charity, and therefore genuine truth, 3134; of coming to the house as denoting presence and thus conjunction, 5674; of being refreshed as denoting to be supported (Heb.) in this case, with food, 1480; and of "I will give thee a reward," as denoting a medium of conjunction, and thus the appearance that faith from charity is desirous of merit, 3816.

8. All this is true, because the man of God denotes genuine truth, 3134, 2001; saying denotes perception, 1822; "if thou wilt give me half thine house," denotes conjunction for the sake of reward, the house denoting the delight of self-love, 4744, and the half denoting the same as the whole 9488; moreover the half denotes somewhat of conjunction, and expresses, spiritually, the idea of reward as a temporary means, 9530, 3816; "I will not go in with thee," denotes no harmony internally, 5694, 5776; not to eat bread denotes not to acquire spiritual good, 3478; not to drink water denotes not to acquire spiritual truth, 680; and place denotes state, 2625, *this* place, or *Beth-el* denoting corrupted good in the ultimate of order, ver. 1.

9. The prophet, in this verse, as before, denotes faith from charity, ver. 1; and his being charged by the word of the Lord, denotes, that such faith originates in Divine Truth, 2813, and must obey its commands or its influx, 5486. And besides this, saying denotes perception, 1822, and the perception, here, involves the fact that although faith from charity can reprove the idolatrous man through his understanding, ver. 2, yet it can appropriate neither good nor truth from things external in worship, 3168, 680; ver. 8; and not returning by the way that he came, denotes that faith is not conjoined with charity by advancing from internal states to such as are external, but by proceeding from externals to internals, because the coming of the man of God to Beth-el to Jeroboam, denotes the *influx* of faith from charity, or of Divine Truth, into the natural mind, ver. 1, where, if possible, the conjunction of truth with good takes place, 3660, 3952; C.L. 41, and his returning by another way, denotes progress from externals to internals in the order of regeneration as described in Genesis, chap. i., and explained 6-63. And moreover, way denotes doctrine whereby men are instructed and thus led into the life of charity, 2231; while to return denotes elevation to more interior life in the Natural, 7016.

10. This is manifest from the signification of the man of God, ver. 1; of another way, as denoting procedure from truth to good, 2231, and *not* the influx of truth from good, 2513, 3654; of returning, as denoting elevation of state, 7016; and of Beth-el as denoting not only corrupted good in the natural man, ver. 1, but also a state of knowledge or light in respect to celestial things, 1450-1453.

11. As a prophet denotes one who teaches truth and abstractly the truth itself, 2534, therefore a prophet denotes also faith, for faith has relation to truth, 3868, and an *old* prophet manifestly denotes either a perfected faith or: i decaying faith as the ease may be, 2348, but here a decaying faith, because it is predicated of the corrupted church, which is denoted by Beth-el, ver. 10; one of his sons, or more correctly according to the Hebrew, *his son*, denotes the false principle thence derived, 1147, 5912; the son telling his father denotes the perception of a decaying faith from external truths, 3209, and it is said external truths, because sons denote such truths, but here understand truths falsified; the works, or according to the Hebrew, the *work* that the man of God had done, denotes the state of faith from charity as to the will, 5148, 683; and the words that he had spoken, its state as to the understanding, 1288; and since both the work and the words or the man of God described the state of idolatrous worship, ver. 3, therefore it follows, that the sons telling their father all the work and the words of the man of God, denotes that a decaying faith from, even external truths, perceives that idolatrous worship is neither consistent nor coherent. It appears evident also that, in this verse, the singular number is used in reference to the will, and the plural number in reference to the understanding, because charity is *one*, 1285, but doctrines are various, 1288, 683.

12. This is evident from the signification of "their father" as denoting corrupted faith—that is, faith corrupted by evil, ver. 11; 3703; of his sons as denoting falsified truths, ver. 11; of *he*—that is, the man of God, as denoting faith from charity, ver. 1; of "what way went he?" as denoting inquiry concerning truths, and thus concerning faith from charity, 627; of seeing as denoting understanding, 3325; of way as denoting external truths, thus the letter of the Word, 10,422; of coining from Judah as denoting procedure from internals to externals; and of going another way as denoting procedure from externals to internals; and thus from natural to spiritual states, ver. 9. It will be observed that, for the most part, in these expositions principles are spoken of abstractly from persons, but it may sometimes be found useful to determine the sense to persons for the

sake of illustration, and it is so in this chapter. In a degenerate state of the spiritual church, when faith without charity prevails, there will always be found some, who, in spite of this, are in a true faith, because in charity, and thence in the good of life; and on the other hand, there will be found those, who, while professing to hold and maintain the popular falsities, are yet grounded in good. Hence then in the corrupted church we have three classes of persons—namely, those who are in faith without charity confirmed by a careless life; those holding the same faith, and yet being in good; and those who are in the genuine faith of charity. Now all these three classes of persons are represented by the two prophets, the old prophet in Beth-el denoting the first two, and the man of God from Judah denoting the third, and this will be seen as we proceed.

13. This is true, because the old prophet denotes faith without charity, ver. 11; his saying denotes perception, 1822; to his sons denotes perception from external truths falsified, ver. 11; "saddle me the ass," denotes application to the natural rational faculty, 2781, 5741; and his riding thereon, denotes that this was permitted, 1948, 2761, 1901.

14. By his going and finding the man of God, is denoted the progression of the mind, and thus the discovery, 3335, 3191; by the man of God, is denoted faith from charity, ver. 1; his being under an oak denotes a state comparatively obscure, 1443, 4552; and the old prophet saying "Art thou the man of God that earnest from Judah?" and the reply being, "I am," denotes that the obscurity was due to the state or the corrupted church. For the old prophet denotes this church, ver. 11; saying denotes perception, 1822, and, the question denotes investigation, as to the state of those in faith from charity, 3385; and the answer denotes what is reciprocal, 2919, also knowledge, 5255, and thus that those in faith from charity in the corrupted church are influenced by the prevailing state of the church, and consequently come into doubt and distress.

15. This appears from the signification of the old prophet, ver. 11; and the man of God, ver. 1; also of going to the old prophet's house at Beth-el, as denoting to abide in external worship, ver. 2, and of eating bread as denoting the appropriation of external good only, 2187; ver. 8.

16. This is quite clear from the signification of the man of God, ver. 1; of saying, 1822; of returning with the prophet, as denoting to go back from an internal to an external state, thus from interior good to exterior, 3652; of going in with him, as denoting to be in internal harmony, 5694, 5776; and of eating bread and drinking water in that place, ver. 8, as denoting to seek support from external good and truth merely, 680.

17. This is evident from the fact that what is said by the Lord is the Word, and also from all that is said in explanation of the previous verse.

18. This is evident because the old prophet denotes faith without charity, ver. 11; saying denotes instruction, 7304; "I am a prophet as thou art," denotes false doctrine, 2353, which puts itself forward as the truth; an angel speaking, denotes somewhat from the Lord, thus revelation from the Word, 4085; "bring him back with thee," denotes that faith without charity is saving, ver. 11; "into thine house," denotes a state of external sanctity, because the house was in Beth-el, ver. 1, and to be in the prophet's house denotes internal harmony, ver. 8; and 10 eat bread and drink water with him, denotes to be supported with good and truth merely external, 680; while the prophet lying unto him plainly denotes that faith without charity, or those who teach such faith as being saving, teach what is false, 8908.

19. This appears from the signification of the man of God, ver. 1; of the old prophet, ver. 11; of going back, 3652; ver. 16; of the old prophet's house in Beth-el, ver. 1; and of eating bread and drinking water, 680.* It is to be carefully noted that this verse, and those which follow concerning those in faith from charity, does not necessarily imply their rejection of their principles, but the strong temptations they endure, when the spiritual church is in a state of corruption; and we may profitably consider that the good in such a state of the church, are, against their will, detained in lower states, like the souls under the altar mentioned in the Apocalypse, who could not be delivered from their unhappy position, until the Lord Himself, in the general judgment, accomplished their deliverance, A.R. 324-329.

20. This is demonstrated from the signification of the two prophets; of it coming to pass as denoting somewhat new, or a change of subject, 4987; of the prophets sitting together at the table as denoting external association, 8352, 5120; and of the word of the Lord coming to the prophet that brought him back as denoting a revelation of the genuine truth of the Word, 1288, 5075.

21. This may be seen from the signification of the old prophet, ver. 11; of the man of God, ver. 1; of crying, 375, 376; of what the Lord says, as denoting Divine Truth or the Word, 10,290; of disobedience to the mouth of the Lord as denoting neglect of the plain teaching of the Lord, 8560; and of not keeping the commandments of the Lord God as denoting neglect of both the commandments which teach obedience to good, and also to truth in their conjunction, 2001, 683. In this verse and the verse preceding, the old prophet puts on the representation of those who, while professing faith without charity, yet live in good, as may be seen from the facts that the word of the Lord came unto him; that he reproved the man of God from Judah; and that he afterwards shewed kindness towards him, attending to his burial, mourning for him, and requesting to be buried in the same tomb.

22. This is demonstrated from the signification of the man of God, ver. 1; of coming back, 3652; ver. 16; of eating bread and drinking water, 680; of this place—that is, Beth-el, ver. 1; of a carcase as denoting a state void of spiritual life on account of evil committed, 916, 3900, 4171; of a sepulchre as denoting regeneration, 2916; and of fathers, as denoting the Ancient and Most Ancient churches, and thus the spiritual and celestial degrees of good, 6876.

23. To eat bread and to drink water in Beth-el, denotes to seek life in external things, 680: ver. 1; the old prophet saddling the ass for his guest, denotes the natural man influenced by false teaching, ver. 11; 2781, 5741; and this being done for the prophet whom he had brought back, denotes that those who are in the faith of charity are deluded by the fallacies of merely natural reasoning, when they pass from an internal to a merely external state, because the man of God, here called a prophet, denotes those in faith from charity, ver. 1; and going back denotes to pass from an internal to an external state, 3652.

24. This is evident because to be in the way, denotes to be in the course of regeneration, 2231-2234, 3123; to be slain by a lion denotes to be overcome by falsity, 6767, 6367; the carcase, which in this case was *what was torn*, denotes evil without its faults, or, what is the same, a state of injured natural good, since the man of God, although he had done wrong, was deceived by the old prophet, 4171; the ass denotes the natural man, and here natural truth, 2781, 683; and the lion denotes falsity regarded as truth, since the man of God had, without doubt, so regarded the words of the old prophet, ver. 18, and those in faith from charity, when in a state of obscurity, ver. 14, are deceived by falsity appearing as truth, ver. 18. It is evident, from the literal sense, that the man of

God was deceived, and did not deliberately sin, while the old prophet really did so, and that therefore the latter was more worthy of punishment than the former; and so, those in faith from charity are inevitably injured, when deluded by falsity, while yet it appears as if those in faith without charity escape from punishment, But the truth is, that they who are *not in good from a principle of truth*, and who are here represented, by the old prophet in the first instance, *cannot endure temptation*, and are consequently withheld from it, 270, 3928.

25. This is true because, men passing by and seeing, denotes perception in a state of instruction from higher truths, since men denote truths, 1600, to pass by denotes to lead and teach, 8577, and to see denotes to understand, 2150; the carcase denotes natural good, ver. 24; in the way denotes during regeneration, 2231-2234, and thus with the church; the lion denotes falsity regarded as truth, ver. 24; the city denotes doctrine, 402; and where the old prophet dwelt denotes where faith alone is established.

26. This may be seen from the signification of hearing as denoting perception, 3163; of the old prophet as denoting those who profess faith alone, and yet live in good, ver. 21; of the disobedience of the man of God as denoting the disobedience of the man of the church, ver. 21; of the lion as denoting the false principle appearing as true, ver. 24; of tearing him and slaying him its denoting to injure truth and goodness, 4171, 683; and of the word of the Lord as denoting Divine Truth from Good, 2813.

27. This is seen to be true from the signification of the old prophet, ver. 21; and of saddling the ass, ver. 13.

28. The prophet going and finding the carcase cast in the way, clearly denotes a state of instruction, 3685, 627; the carcase denotes natural good, because it was what was *torn* by the lion, and therefore, as pointed out before, represents natural good injured by falsity, ver. 24; 4171, to which it may be added that the man of God in returning with the old prophet to eat and drink, no doubt thought he was obeying a second command of the Lord, and, therefore, he was not really guilty of a deliberate act of disobedience. Hence again it is clear, that in the sequel of the story he denotes natural good; the ass and the lion standing by the carcase, evidently denote that the state of natural good is supported by natural reason, 5741, and falsified truths, 6367; the lion not *cut big*; the carcase denotes that falsity cannot appropriate good, 2187; and his not tearing the ass denotes that natural reason is left uninjured and entire, 4171. Thus then the whole of what the old prophet saw when he found the carcase, represents the state of the church in a corrupt age, and shows the operations of the Divine Providence in making salvation possible notwithstanding prevailing falsities, and in preserving man free to use his reason notwithstanding prevailing evils.

29. This appears from the signification of the prophet as denoting, in the highest sense, the Lord and the Word, 9954; of taking up as denoting to elevate, 6952; of the carcase as denoting those in natural good, vers. 24, 28; of laying the carcase upon the ass as denoting the conjunction of good and truth, 5741, 2798; of bringing it back as denoting to an external or natural state, 3652; of the city of the old prophet as denoting the doctrine of the external church, 402; ver. 1; and of mourning for him and burying him as denoting reformation, 3607, and regeneration, 6181.

30. Here it is evident that the prophet denotes those who profess faith alone and yet are in good, ver. 21; both prophets buried in the same grave, denotes that all who are in good are regenerated, 6181; the one prophet professing faith alone, ver. it, and the other not doing so, ver. 1, shows that

they differed in externals; and the one mourning for the other, 3607, and saying, "Alas, my brother!" shows that they were united by internals or by charity, 1222.

31. This is demonstrated from the signification of being buried as denoting the state of regeneration, 6181; of the prophet speaking to his sons as denoting the illustration of lower truths from higher truths, and of higher truths from good, because the prophet by calling the man of God his brother, acknowledges charity, and that he himself is now, representatively, in the faith of charity, 1222; his sons, therefore, now denote lower truths derived from that faith, 5912, and his speaking to his sons, saying, denotes illustration by perception and thought, 2619; of being buried, when dead, in the sepulchre of the man of God, as denoting also that charity is now primary, and that regeneration, and consequently salvation is effected by the faith of charity, 1408, 6181, ver. 1; and or the prophet's bones being laid beside the bones of the man of God as denoting that external truths are, by the same faith rendered harmonious, because bones denote external truths, 3812, 5560, and heaven is harmonious by virtue of charity or love 684, 690.

32. The man of God denotes the faith of charity, ver. 1; his saying denotes the condemnation of all profane idolatrous worship, ver. 2: Beth-el denotes the interior knowledges of good, 1450-145 3; houses of high places denote seeming external and exulting goods, 2722, 9150, which are called seeming, because predicated of idolatrous worship, and exulting because of the predominant character of self-love; and the cities of Samaria denote the doctrines of the corrupted spiritual church, 402, 6534.

33. All this is evident from the signification of Jeroboam, chap. xii. 26; and this chap. ver. 1; of not returning from his evil ways as denoting unwillingness to repent, 2288, 10,422; of making priests of the high places as denoting to be devoted to external affections, chap. xii. 31; 4311; of consecrating whom he would as denoting to put no restraint on external affections, 4311; or consecrating as denoting to regard as holy, 4311; and of priests being for the high places as denoting the exaltation of sensual affections above the truths or the Word, 1306, 2722.

34. This is true because Jeroboam denotes the corrupted spiritual church, chap. xii. 26; to sin denotes to be disjoined and averted from the Lord, 4997; to be cut off and destroyed, is to perish and thus to be consummated and devastated, 5302, 2395; and the face of the earth, or, more correctly, according to the Hebrew, *the faces of the ground* denote the interior principles which constitute the church, 358, 898, 990.

1 KINGS XIV

1. At that time Abijah the son of Jeroboam fell sick.	1. In the corrupted and perverted state of the Spiritual Church the remains of good and truth, provided by its means, begin to suffer injury.
2. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there is Ahijah the prophet, which spake concerning me that I should be king over this people.	2. On which account it is perceived by the perverted affection of good and truth in the church, that it must be elevated and assume the appearance of genuine affection; also that in this hypocritical state it must apply itself to the good and truth of the Word, which appears to justify the exaltation of idolatrous worship in the church, or in the human mind;
3. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.	3. Also that this perverted affection must simulate the acknowledgment of inmost good in fulness, of interior good thence derived, and of natural delight thence, as from the Lord, so that the appearance of genuine innocence from remains may be preserved.
4. And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set by reason of his age.	4. Wherefore the perverted affection thus acts, apparently consulting the Word with genuine affection. Rut genuine truth is hidden therefrom, because the corrupt church is at its consummation.
5. And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.	5. Nevertheless Divine Good still flows in to the truth of the Word—that is, with those in genuine truth, who perceive the quality of the perverted affection of good, and that the remains of innocence are thereby injured; and also that perverted good is hypocritical.
6. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? For I am sent to thee with heavy tidings.	6. For Divine Truth discerns the quality of the life of such in the natural degree, and also their altitude in consulting the Word; it perceives that they are in an idolatrous affection; that they are really hypocrites; and that sorrow and distress await them,
7. Go, tell Jeroboam, Thus saith the LORD, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,	7. It being the dictate of Divine Good and Divine Truth in the true Spiritual Church concerning them, that since they had been exalted to constitute the Spiritual Church, and also to rule in spiritual things by Divine permission;

8. And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;	8. And had been allowed to separate themselves from the corrupted celestial will, and assume pre-eminence; and yet had not accepted that good and truth, which enjoins external obedience and also internal devotion, so that their outward acts might bear the scrutiny of Divine Truth;
9. But hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:	9. But had confirmed themselves in idolatry more than others by the love of falsity and evil, thus averting themselves from the Lord, and regarding truth as falsity;
10. Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up, and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone.	10. Therefore they must needs be left to their own selfish love; must be deprived of truths in successive order, even ultimate truths which are falsified, those which are acknowledged in a state of restraint, and those which are freely received by the understanding; and must also put off all merely external good, or be completely vastated, just as evil must be entirely separated from those who are in the genuine love of Divine Truth.
11. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.	11. And further, every false doctrine of the perverted spiritual church shall be appropriated by its own evil affection or lust; while, at the same time, every evil affection shall be appropriated by its corresponding falsity.
12. Arise thou therefore, get thee to thine house; <i>and</i> when thy feet enter into the city, the child shall die.	12. The consequence, therefore, of this complete state of vastation, in which evil and its corresponding falsity are conjoined internally and also externally, is that remains perish, or are reserved by the Lord.
13. And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the LORD, the God of Israel, in the house of Jeroboam.	13. For they are despised and rejected by the perverted church, but are preserved for use in the interiors, since they must be elevated, being from the Lord in the man of the church both as to good and as to truth.
14. Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.	14. And it must come to pass, that Divine Truth from the Lord will disperse the idolatrous church, for already it is vastated, when remains perish.

15. For the LORD shall smite Israel, as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River; because they have made their Asherim, provoking the LORD to anger.	15. And hence the church destroys itself by the perversion of scientifics through evil influences, and by the corruption and rejection of good affections such as appertain to the genuine churches celestial and spiritual; and is therefore dispersed and removed beyond the boundaries of good and truth, since it has falsified truths, and averted itself from good, which are from the Lord.
16. And he shall give Israel up because of the sins of Jeroboam, which he hath sinned, and wherewith he hath made Israel to sin.	16. And therefore the spiritual church is separated from the Lord both on account of its internal and external idolatry.
17. And Jeroboam's wife arose, and departed, and came to Tirzah: <i>and</i> as she came to the threshold of the house the child died.	17. While lastly the hypocritical affection of good and truth, is separated from the Word and conjoined with its own falsity and evil, on which occasion remains perish, or are reserved by the Lord in the interiors.
18. And all Israel buried him, and mourned for him; according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.	18. For the perverted church rejects the good and truth of remains, which are reserved according to Divine Order; and this truth is made manifest to those who are in charity from the Lord, and thence teach truths.
19. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.	19. And all the states of the perverted Spiritual Church, both as to the operations of the will ill opposing good, and of the understanding in administering falsities regarded as truths, are preserved in the interior memory of the man of that church.
20. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.	20. Also the states of the church (considered as a community and as an individual) result in a full conjunction of goodness and truth or of evil and error, each person being associated with his like in heaven or hell, while (on earth) a new state succeeds.
21. And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess.	21. But the corrupted will is that which governs in the perverted celestial church. And such will rules when the state of vastation is completed, and a new state supervenes, wherein there is an appearance of holiness from remains in the church, or in the human mind, and also of doctrine derived from celestial love, which gives conjunction with the Lord more than spiritual love. Moreover, this corrupted will (which may be of the celestial, spiritual, or natural degree) has its origin externally from falsified truths, which are delightful and pleasant.

22. And Judah did that which was evil in the sight of the LORD; and they provoked him to jealousy with their sins which they committed, above all that their fathers had done,	22. And thus the perverted celestial church, as seen by the light of Divine Truth from Divine flood, is in selfish love, in the falsities thence derived; and thence in evil of life, more degraded than earlier perversions in the church.
23. For they also built them high places, and pillars, and Asherim, on every high hill, and under every green tree;	23. For, by a false worship, its natural affections are perverted, its intellectual powers are abused, and its external knowledges are falsified through the exaltation of evil passions, and the activity of false perceptions of truth;
24. And there were also sodomites in the land: they did according to all the abominations of the nations which the LORD drave out before the children of Israel.	24. While the conjunction of good and truth in ultimates is violated, and falsities from evils of every kind, which ought to be expelled by Divine Good through the medium of spiritual truths, are allowed to prevail.
25. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:	25. Wherefore it happens that, when remains are almost destroyed in the church, or in the individual, the natural man, which is the receptacle of the higher degrees of life, and also the ultimate wherein should be consummated the marriage of good and truth, exalts itself against the church.
26. And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.	26. And deprives it of all celestial and spiritual truths, thus destroying both truth and good; besides which it takes away also all natural truths grounded in celestial good from the Lord, which are for defence.
27. And king Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, which kept the door of the king's house.	27. But the corrupted will, which rules, appropriates to itself natural truths (which are the truths of the literal sense of the Word), apparently grounded in natural good, and commits them to the power of the natural understanding, through which there is an entrance to spiritual things.
28. And it was so, that as oft as the king went into the house of the LORD, the guard bare them, and brought them back into the guard chamber.	28. And thus it is, that the corrupted will in the natural degree is able to simulate good in external worship by reasoning apparently in favour of Divine Truths, but these truths abide only in the understanding of the natural man.
29. Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	29. But, nevertheless, all the states of the corrupted will, both internal and external, are inscribed in the memory of the man of the perverted celestial church 1

30. And there was war between Rehoboam and Jeroboam continually.	30. Nor is it possible that the will and the understanding of the man of this church can ever be in harmony.
31. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naamah the Ammonitess. And Abijam his son reigned in his stead.	31. Moreover, he is associated with his like in the eternal world and state, when his real character is fully manifested by an external in agreement with his internal, because he has confirmed himself in the falsified truths of his lower nature. But still the celestial church continues in a new state on earth.

Proof References and Notes

1. The last chapter, in its internal sense, as we have seen, describes the state of those in the spiritual church who are in faith from charity; who are in faith without charity; or who, while professing faith without charity, yet live in good, even when that church is in a state of corruption. It also shows that, in a corrupt age, men still have their liberty of choice between good and evil, and hence that where they will persist, notwithstanding' Divine warnings, in a life of selfishness, worldliness, and false religion, the consequences of their sin will inevitably fall upon them; and further that, although the good are injured, by their association with the wicked, in a degenerate state of the general church, yet they are finally delivered, all being saved who are in good, whatever their doctrine may have been, or whatever their frailties and shortcomings may have been, while yet each enjoys in the Regenerate State his own distinctive life. But the present chapter presents us with other aspects of the perverted church, and shows us how, by a wicked life, men may at length destroy all Remains in themselves, and thus cut themselves off from any possibility of salvation, since, if Remains perish, there is then no basis in the human mind for the Divine operation, 468. As time, in the literal sense, corresponds to on in the spiritual sense, it is evident that the expression "at that time," denotes the particular on of the church just described, or a state of tiller depravity, as appears from the internal contents of the last two verses of the preceding chapter, 2212, 2213; Ahijah means *whose father is Jehovah*, and thus the word denotes the origin of remains—namely, that they are from the Lord in man; but at the same time, however, they cannot become active by the operation of the Divine Spirit, apart from the church in him; and this is the sense in which it is to be understood, spiritually, that Ahijah was the son of *Jeroboam*, ver, 8; 19, 561, 576; a son denotes truth, 264; and that, in this case, he also denotes remains, is evident from all that is said about him, and especially from the contents of verses twelve and thirteen which follow; and lastly, by the son being sick is clearly denoted the injury which is done to remains when the church is corrupted and perverted, 4958, 6221. Absolutely speaking, no injury can be done to goodness and truth, and therefore remains cannot really suffer injury; but when man gives himself up to evil, so that he cannot, or rather will not, listen to the still small voice of conscience, which is the Lord acting upon him through the remains of good and truth stored up in his mind from infancy, 1906, then remains are said to be sick and diseased, and also, as is here said of Ahijah, to die, 978, 4299, 6156, 7560.

2. This is evident, because it was in consequence of the sickness of his child, that Jeroboam thus spoke to his wife; because saying denotes perception, 1822; because the wife of Jeroboam denotes the perverted affection of good and truth in the church, 409, 915; to arise denotes

elevation, 2401; to be disguised so as not to be known as the wife of Jeroboam, denotes to assume the appearance of genuine affection, 8870; to go to Shiloh denotes to assume the appearance of peace, 6373, and thus of genuine affection; to consult Ahijah the prophet, denotes to apply, in this case hypocritically, to the good and truth of the Word, since Ahijah represents charity, and charity or love involves the good and truth of the Word, chap. xi. 29; and Ahijah speaking concerning Jeroboam that he should be king, denotes that the Word appears to justify idolatrous worship, or worship for the sake of self, 10,402-10,406.

3. This appears from the signification of Jeroboam's wife, 409, 915; of ten as denoting remains and also what is full, 576, 8468; of bread as denoting good, and in this case, inmost good according to the series, 3734; of cracknels as also being bread, and thus denoting interior good, 3734; of honey as denoting natural delight, 5620; of giving these things to the prophet as denoting the acknowledgment that the things thereby represented are from the Lord, 5619; and of the desire of Jeroboam to preserve the child, as denoting the desire that the appearance of genuine innocence from remains might be preserved, 430, 821.

4. This is evident from the signification of Jeroboam's wife, ver. 2; of arising as denoting elevation, 2401; of going to Shiloh as denoting the simulation of a state of peace, 6373; and of coming to the house of Ahijah as denoting to consult the Word, apparently from genuine good, chap. xi. 29. And it is evident also because, as a prophet, Ahijah represents the Word, chap. xi. 29; 9198; not being able to see, or being blind, denotes not being able to understand truth, 2150, 2383, thus that the genuine truth is hidden; and the eyes being fixed or set, by reason *' of age, denotes that the corrupt church is at its consummation, for the fixedness evidently implies a state no longer *capable* of seeing truth, and the old age denotes the end of the church, 3493, 6256, 6257, 10,087. Here it is to be carefully observed that the blindness of the prophet Ahijah, in his old age, has a twofold signification, as it denotes on the one hand, the inability of the *good* to understand the truth of the Word, at the end of the church, on account of prevailing evils and falsities therein, and on the other the inability of the wicked to do so on account of their internal opposition to it. For then, although the Word is still the / fountain of spiritual light, and is consulted by the good and the evil alike, yet it is not understood, and is especially perverted by the evil. And this is the reason why it is said that genuine truth is hidden from the perverted affection of good, this being denoted by the blindness of the *prophet*. But that he was not internally blind, and does not therefore represent any deficiency in the Word itself, is evident, and appears from the story.

5. This appears from the signification of Lord as denoting Divine Good, 2001, 2921; of saying as, in this case, denoting influx, 2951, 7291; of Ahijah as denoting the truth of the Word, ver. 4; of the wife of Jeroboam, ver. 2; of her son as denoting remains, ver. 1; of being sick, 4958, 6221; and of feigning herself to be another woman, ver. 2; 8870.

6. In this verse Ahijah represents Divine Truth, because he represents the Word, 2813; to hear the sound, denotes to discern the quality of the life, 3163, 10,454; the feet denote the natural degree, 259, 2162; as she came in at the door, denotes the altitude of consulting the Word, 7498, 4861, 10,549; Jeroboam's wife denotes the perverted affection of good, and thus idolatrous affection, ver. 2; to feign to be another is to be hypocritical, 8870; and to be sent with heavy tidings, denotes that sorrow and distress await them, because to bear heavy tidings, or to be sent with a *harsh message*, denotes trouble on account of the non-correspondence of the interiors with the exteriors, 5423, 270.

7. This is evident from the signification of Jeroboam, chap. xiii. 1; of Lord and God respectively, 2001; of Israel, 3654; of being exalted among the people, as denoting the being exalted to constitute the spiritual church, chap. xi. 31; and of being made prince over the Lord's people as denoting to rule by primary truths the truths which are subordinate, 1482, 6653; and that, in this case, it was by Divine permission appears from the fact that the Lord established the Spiritual Church when the Celestial Church had become totally corrupted.

8. This is evident because rending the kingdom from the house of David, denotes separation from the corrupted will, chap. xi. 31; xii. 16; giving the kingdom to Jeroboam denotes to give pre-eminence to the spiritual church, chap. xi. 35; not being as the Lord's servant David was, denotes not accepting that good and truth which enjoins external obedience, since David represents the Lord, 1888, who fulfilled the whole law by his obedience, the human nature thus being a servant to the Divine, so that the Lord, in His Human Nature acted from His own proper power, 3975, 3019, 3020; David keeping the Lord's commandments, and following Him with all his heart, denotes internal devotion as to both understanding and will, 683; and doing that which is right in the Lord's eyes denotes obedience which will hear the scrutiny of Divine Truth, 10,569.

9. This is evident from the signification of doing evil above all that were before, as denoting to confirm idolatry, chap. xiii. 33-34; of making other gods and molten images, as denoting to love falsity and evil, 683, gods denoting truths, and therefore, in the opposite sense falsities 2001, and what is molten denoting evils, 8869; of provoking the Lord to anger as denoting to avert themselves, 5034, 8875; and of casting His name behind their backs, as denoting to regard truth as falsity, 2724, 7650.

10. The reasons for this interpretation are as follows: —The Lord does not bring evil upon anyone, but evil punishes itself, and therefore when it is said that the Lord will bring evil upon the house of Jeroboam thereby is denoted that those in the perverted love of good must be left to their own selfish love and its punishment, 696; to cut off from Jeroboam every man child, or, according to the Hebrew, everyone who urinates against the wall, denotes to deprive of ultimate truths which are falsified, as appears from the signification of a wall as denoting ultimate truths, or such as are in the literal sense of the Word, 6419; A R. 898, and of urine as denoting infernal falsity, 820, 5380, 5387; to cut off those who are shut up denotes to deprive of truths received in a state of restraint, as is manifest from the signification of cutting off as denoting deprivation, 5302, and of being shut up as denoting to be restrained, chap. viii. 35; 784, 6854; to cut off those who are left at large, denotes to deprive of truths freely received by the understanding, as appears from the signification of being left at large, as evidently signifying to be in freedom both in a natural and spiritual sense, 5897, 6157; Isa. iv. 3; to sweep away the house of Jeroboam denotes to be deprived of all merely external good, or be completely vastated, as is plain from the signification of to sweep away as denoting to put away all good and truth, 3142, of house as denoting good, 2233, and of Jeroboam as denoting external good without internal, which is idolatrous, chap. xiii. 1; and to sweep away dung till it be all gone, denotes to remove all evil from those who are in the genuine love of Divine Truth, as appears from the signification of dung as denoting what is evil, 10,037. And it is said that those who are in the perverted affection of good must be deprived of truths in *successive order*, because ultimate truths falsified take the lowest place; truths received in a state of restraint hold the middle place and appertain to the spiritual class; and truths received freely occupy the highest place and appertain to the celestial class; or

the series may be described as scientific truths, truths *leading* to good, and truths *derived* from good.

11. This may be seen from the consideration that him that dieth of Jeroboam, denotes falsity and evil, 5407; the city denotes doctrine, 402; dogs denote evil affections or lusts, 7784; A.R. 952; to eat denotes to appropriate, 3168; the field denotes good, 2971, and in the opposite sense evil affection, 4440; and fowls denote falsities, 1834. And when it is added that the Lord hath spoken it, thereby is denoted that it is according to Divine Truth, or according to the laws of Order, 8559-8560.

12. This is true, because "Arise thou therefore," denotes a change of state as to the perverted affection of good, 7435, 10,413; "get thee to thine house," denotes evil conjoined to falsity internally, since Jeroboam's wife denotes evil, ver. 2, and the house, as a receptacle, denotes falsity, 5023, 6690; the feet entering the city denotes evil conjoined to falsity externally, since the feet denote the natural or external man, 2162, and the city denotes falsity, 402; and the child dying denotes that remains perish or are reserved by the Lord, ver. 1.

13. This may be seen from the signification of all Israel, as denoting the perverted church, 3654; of mourning as denoting, on the part of the good, grief on account of lost good and truth at the end of the church, but here, since it is spoken of the evil, it denotes that good and truth are despised, 2910; of burying as denoting rejection, 4564; of burying as also denoting regeneration, and in regard to remains their reservation by the Lord in the interiors, 2916, 6156; of coming to the grave as denoting also resurrection and thus elevation, when spoken of remains, 2916; and of some good thing towards the Lord being found, through Ahijah, in the house of Jeroboam, as denoting that remains are from the Lord in the man of the church, as is evident without proof, 576; and that they are remains of good and truth is denoted by the terms *Lord* and *God*, 2001, while Israel denotes the Church, 3654. But it must also be further observed that the expression "in the house of Jeroboam," denotes emphatically, that remains are reserved in the interiors of the *evil*, as well as the good, and serve an important use in this respect, 7560.

14. This is evident from the signification of a king as denoting Divine Truth, 1672; of cutting off the house of Jeroboam as denoting to disperse the idolatrous church, 5302; of that clay as denoting the end of the church, 5360; and of "but what? even now," as denoting that the church is vastated when remains perish since this is the subject of these verses; 4814, 226, 1931.

15. This is demonstrated from the signification of the Lord smiling Israel, as denoting that the church destroys itself, ver. 10; of a reed shaken in the water, as denoting the perversion of scientifics through evil influences, because a reed denotes scientifics, 1085, and wind, and water denote evil influences, 842; of rooting up Israel out of the good land as denoting the corruption and rejection of good affections, 696, 382, 268, 3654; of the land given to their fathers as denoting the genuine churches celestial and spiritual, 6876; of being scattered beyond the River as denoting beyond the boundaries of good and truth, 120, 130; of making Asherim as denoting to falsify truths, 2732, 10,644; and of provoking the Lord to anger as denoting to avert themselves from good which is from Him, 5034, 8875.

16. This is manifest from the signification of the Lord giving Israel up, as denoting that the Spiritual Church, is separated from the Lord by its own evils, ver. 10; 5650; of the sins of

Jeroboam which he hath sinned, as denoting internal idolatry, chap. xii. 30; and of Jeroboam making Israel to sin, as denoting external idolatry, chap. xii. 31.

17. This is evident because Jeroboam's wife denotes the hypocritical affection of good and truth, ver. 2; arising and departing, denotes separation from the Word, 7435, 5827; ver. 2; coming to Tirzah denotes conjunction with its own falsity, as Tirzah was a city, 402, and the word means *pleasant*, therefore denoting that falsity is delightful to its own evil; coming to the threshold of the house, denotes conjunction with its own evil, 3142; and the child dying denotes that remains perish or are reserved by the Lord in the interiors, ver. 1.

18. This is evident from the signification of all Israel as denoting the perverted church, 3654; chap. xii. 30, 31; of burying Abijah and mourning for him as denoting to reject the good and truth of remains, ver. 13; 683; of according to the Word of the Lord, as denoting according to Divine Order, 2813, 1728; of Abijah being buried as also denoting the reservation of remains, ver. 13; of the hand as denoting the power of truth manifested, 9035; of Ahijah as denoting charity; and of a prophet as denoting one who teaches, chap. xi. 29.

19. This is clear, because Jeroboam denotes the perverted spiritual church, chap. xii. 30, 31; acts or words denote states, 3796; war denotes the operation of the evil will against good and truth, 10,455 to reign denotes to administer falsities regarded as truths, and specifically the operation of the understanding, 4691; and to be written in a book denotes to be recorded in the interior memory, 2474, 8620; A.R. 867; while the chronicles, or *the acts or words of the days*, denote states, 487, and Israel with its kings denotes the spiritual church, 3654.

20. This is true because days denote states, 487; Jeroboam is the spiritual church, chap. xi. 31; to reign is to govern by truth in the understanding, 4691; the number twenty-two denotes full conjunction, 2905, 5194; to sleep with the fathers, or to be gathered to the fathers, denotes association with his like in heaven or hell, 3255, 7833; and a son reigning in his stead, denotes evidently a new state succeeding, 5912, 3256-3260.

21. This appears from the signification of Rehoboam as denoting the corrupted will, chap. xii. 1; of Judah as denoting the perverted celestial church, 4750; of the *son* of Solomon as denoting a successive state of the perverted church, 5912, 3256-3260; of reigning as denoting to rule, 4691; of forty and one as denoting when the state of vastation is completed, 730, the one being added to the forty to denote the beginning of a new state, 2044; of reigning seventeen years in Jerusalem as denoting an appearance of holiness from remains in the church, 755; of the city, 402, which the Lord had chosen, 2001, 3900, out of all the tribes, 3858, of Israel, 3654, to put His name there, 2724, as denoting doctrine from celestial love which gives conjunction with the Lord more than spiritual love, 2023; and of his mother's name being Naamah the Ammonitess, as denoting the origin, externally, of the corrupted will from truths falsified, which are delightful and pleasant, since mother denotes external origin, 1815, 3703; name denotes quality, 145, an Ammonitess denotes falsified truths, 2468, and Naamah, which means *pleasant*, therefore denotes spiritually what is delightful. Thus we see that the corruption denoted by Rehoboam has its origin internally from that denoted by Solomon in the latter part of his reign, and externally from falsified truths, so that we have here a more intensified form of evil than that represented by Solomon, which also appears clearly from the internal sense of chap. xii. 11, and from the remaining verses in this chapter.

22. By Judah is denoted the perverted celestial church, 3654, 4750; in the eyes or sight of the Lord, denotes in the light of Divine Truth, 4839, 1728, from good, 2001; to be in evil is to be in selfish love, 693, 694; to provoke the Lord to jealousy is to be in falsity and evil, 8875; sin is what is contrary to Divine Order, thus evil of life, 5076; and above all that their fathers had done, denotes more than earlier perversions in the church, 6876.

23. This is evident because to build high places, pillars, and Asherim denotes to institute false worship, 1304; high places denote the celestial things of worship, and thus here natural affections perverted, 2732; pillars denote truth in the ultimate of order and thus here intellectual powers abused, 3727; Asherim denote doctrinals and thus here falsified external knowledges, 2722; mountains and hills denotes self-love and the love of the world, and thus evil passions exalted, 1691; and trees denote perceptions and thus here false perceptions of truth, 1443.

24. This is demonstrated from the signification of sodomites as denoting in general the evil of self-love, and thence the adulteration of good and the falsification of truth, which violate the conjunction of good and truth in ultimates, 2322, 2466; of an abomination as denoting, the falsities of evil, 6052; of the nations which the Lord drove out as denoting evils of every kind, 1868; of Lord as denoting Divine Good, 2001; and of the Israelites as denoting the Spiritual and thus Divine Truths, 3654.

25. The reasons are because it coming to pass denotes a change, or somewhat new, 4987; the fifth year denotes when remains are almost destroyed, 5291; king Rehoboam denotes the corrupted church, chap. xii. 1; Egypt denotes the natural man, 4973, 4980; Shishak, according to Cruden, means *a present of a bag, a pot, or a thigh*, and thence denotes the natural man as a receptacle of the higher degrees of life, 8408; and also the ultimate, D.L.W. 248, wherein should be consummated the marriage of good and truth, 3021, 3915, 3969, 5365; and Shishak coming up against Jerusalem is the exaltation of the natural man against the church, 403.

26. This is plain from the signification of Shishak king of Egypt as shown in the last verse; of the treasures of the house of the Lord and the king's house as denoting celestial and spiritual truths, 3048; of the house of the Lord and the king's house as denoting the spiritual and rational minds, and thus, in a superior sense, what is celestial and spiritual, chap. ix. 1; of even taking away all as denoting both good and truth, since these constitute the whole of man's life, 3166; of shields of gold as denoting natural truths, grounded in celestial good, chap. x. 17; and of Solomon who denotes, in the highest sense the Lord, 3048, as to celestial love, chap. i. 13.

27. This appears from the signification of *king* Rehoboam, as denoting the corrupted will ruling, chap. xii. 1; 1673, 4691; of making in their stead as denoting to cause to exist—that is, the new state described by making shields of brass, 9737; of brass as denoting natural good, 435; of the captain of the guard as denoting the understanding, 4790, 4966, 5084; and of the door as denoting the entrance to spiritual things, 2356.

28. This is evident because, "and it was so," denotes the same as "and it came to pass," since the Hebrew is the same, 4987; the king going into the house of the Lord denotes that the corrupted will simulates good in external worship by means of truths, chap. xii. 1; 1672, 4691; the guard bearing the shields, denotes reasoning apparently in favour of Divine Truths, 8226, 1788; and the shields being brought back again into the guard-chamber, denotes that these truths abide only in the understanding of the natural man, 4790, 4966, 5084; chap. vii. 1, 2.

29. This is demonstrated from the signification of acts or words as denoting states, 9987; of Rehoboam as denoting the corrupted will and thus the perverted celestial church, chap. xii. 1; of being written in a book as denoting to be inscribed on the interior memory, 2474, 8620; A.R. 867; of chronicles as also denoting states, ver. 19; and of all that Rehoboam *did* as denoting external states, when acts or words denote internal states, 5755, because the act is the external expression of the will; while the chronicles of the kings of *Judah* denote the states of the celestial church, as distinguished from the states of the spiritual church denoted by Israel, 3654.

30. This is manifest from the signification of Rehoboam as denoting the corrupted will, chap. xii. 1; of Jeroboam as denoting the corrupted understanding, chap. xi. 26; and of all their days as denoting in every state, 487.

31. This is evident from the signification of Rehoboam, chap. xii. 1; of sleeping with or being gathered to his fathers, as denoting to be associated with his like in the eternal world and state, 3255, 7833; of burial as denoting resurrection into a new state of life, 1854, 2916; of city as denoting doctrine, and thus an external corresponding with the internal 402; of David as denoting the Lord as to Divine Truth, but here the opposite, because spoken of Rehoboam, 4763; of father as denoting Divine Good but here evil confirmed, 2803, 10,490; of Naamab the Ammonitess as denoting falsified truths, ver. 21; and of his son Abijam reigning in his stead, as denoting that the church continues in a new state on earth, 5912, 3256-3260. It is to be observed here, however, in concluding this chapter, that, as there appears to be no reason, in the literal sense, for the repetition of the statement made in verse 21, that the mother of Rehoboam was Naamah the Ammonitess, there must be some reason for it in the spiritual sense, and the series must surely require it. The reason appears to be, that thereby it is intended to qualify the previous expression "city of David," by showing that the *falsity* denoted by the Ammonitess was, or is, the real external form of the *evil* denoted by Rehoboam; and that this falsity is first called the city of David, because the truth of the church represented by that city, is the truth of the church which is falsified by the evil, of which Rehoboam is the symbol.

1 KINGS XV

1. Now in the eighteenth year of king Jeroboam the son of Nebat began Abijam to reign over Judah.	1. The corrupted celestial church enters into a new state, which is a state of most external apparent good ruling through the defiled will, when conflict between the celestial and spiritual church or between the depraved will and understanding of the men of those churches is intensified by intellectual activity.
2. Three years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Abishalom.	2. And this new state exists in the church during a complete period, its origin, externally, being a state of falsity derived from the evil, which is of worldly love, and is opposed to Divine Truth, although seemingly fair and peaceful.
3. And he walked in all the sins of his father, which he had clone before him: and his heart was not perfect with the LORD his God, as the heart of David his father.	3. And hence the corrupt will adopts all the tendencies to falsity derived by heredity from the former state; and consequently is not in agreement with Divine Good and Truth, which are from the Lord in His glorified human life.
4. Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:	4. But yet, on account of the Lord's Glorification, there is still light from Divine Good and Truth in the church, and faith and love are still possible.
5. Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.	5. For the Lord in His human life on earth, as to every state thereof, acted according to Divine Truth from Divine Good; nor did He at all yield to the powers of evil, although He suffered inmost temptations to destroy Divine Truth conjoined with Divine Good, and resisted evil by apparent truths, or truths from a source not genuine.
6. Now there was war between Rehoboam and Jeroboam all the days of his life.	6. And hence His whole life in the world was a state of conflict between "Truth-Divine in the Human-Divine," and the powers of darkness operating by means of hereditary evil in the external man.
7. And the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.	7. But all the states of the corrupted celestial church, or of the man of that church, internal and external, are inscribed on his interior memory. And there is conflict between the corrupted will and the perverted understanding of the man of this church.

8. And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.	8. Moreover he is associated with his like in the eternal world and state, his life being confirmed and established in an external corresponding to his internal; while yet the church continues, on earth, in a new state.
9. And in the twentieth year of Jeroboam king of Israel began Asa to reign over Judah.	9. And this new state is a state of fulness as to remains, appertaining to the man of the Spiritual Church, in which evils are restrained and overcome by the implantation of a new will of good, which is conscience, in the understanding; and this governs in the celestial-spiritual church.
10. And forty and one years reigned he in Jerusalem: and his mother's name was Maacah the daughter of Abishalom.	10. It therefore comprehends a full state of spiritual temptations, and is, externally, derived from a state of falsity from the evil of worldly love, seemingly fair and peaceful.
11. And Asa did that which was right in the eyes of the LORD, as did David his father.	11. But internally it is a state of charity, and of faith grounded in charity from the Lord, producing obedience peculiar to the man of the spiritual church.
12. And he put away the sodomites out of the land, and removed all the idols that his fathers had made.	12. Wherefore the conjunction of goodness with truth is no longer violated in the church, nor is there any longer an external worship without internal, or worship from self-love and the love of the world.
13. And also Maacah his mother he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and burnt it at the brook Kidron.	13. And consequently falsity from worldly love is no longer predominant, since this falsity is delighted with profane worship, whereas the love of the neighbour is destructive of such worship by obedience to the genuine truth of the literal sense of the Word.
14. But the high places were not taken away: nevertheless the heart of Asa was perfect with the LORD all his days.	14. But yet the outward forms of a corrupt worship remain, although charity prevails continually internally.
15. And he brought into the house of the LORD the things that his father had dedicated, and the things that himself had dedicated, silver, and gold, and vessels.	15. And, at the same time, truths relating to love and charity are acknowledged to be from the LORD, even things spiritual and celestial with the knowledges which are their receptacles;
16. And there was war between Asa and Baasha king of Israel all their days.	16. While, also, charity is opposed to the false doctrine which lays waste the spiritual church, and this continually.

17. And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.	17. Because those who seek knowledge and demand truth separate from and opposed to charity, exalt intellectual pride, thus preventing the exercises of charity, and also the conjunction of faith therewith.
18. Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimmon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,	18. But Charity applies itself to the truth and good of the Word, which teaches true worship, and with which also the rational mind of the man of the church is furnished, and by means of the powers of the rational man, conjoins itself with the good of the natural man, derived from the good of truth, which again has its origin in the affection of knowing. And this is the natural good which governs the (new) natural man, and which perceives,
19. <i>There is</i> a league between me and thee, between my father and thy father: behold I have sent unto thee a present of silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.	19. That there is conjunction between the holy principle of charity and natural good, as well as between celestial love and the good of truth, in consequence of which the natural man now acknowledges the Divine origin of spiritual truth and good; that it is not derived from selfish love and intelligence, which devastates the church; and that, therefore, such selfish love and intelligence are to be rejected.
20. And Ben-haclad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maacah, and all Chinneroth, with all the land of Naphtali.	20. Wherefore the external man is obedient to the truth of the internal, and exercises his powers against the false doctrines of the corrupted spiritual church, subduing evil and falsity of the corporeal and sensual nature, the love of the world, and, in short, the falsities and evils of the whole resistance of the unregenerate natural life.
21. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.	21. So that the governing falsity of the corrupt church loses its power, intellectual pride is abased, and falsity abides with the evil which is congenial and pleasant to it.

<p>22. Then king Asa made a proclamation unto all Judah; none was exempted: and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built therewith Geba of Benjamin, and Mizpah.</p>	<p>22. And then the holy principle of faith conjoined with charity influences the whole extent of the church, or of the individual mind; and indeed no faculty is uninfluenced; so that the ultimate truths of the Word, which have been perverted and falsified by the pride of intellect, and also the good of merit, under the influence of which the false principle is active, are now devoted to the Lord; the genuine medium, which is the spiritual of the celestial or truth from good, between the internal and external man, is established; and the Lord is present in the external man by ultimate truths which are for circumspection and protection.</p>
<p>23. Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet.</p>	<p>23. But all the states of the man of the celestial-spiritual church, internal and external, including also his doctrines, are reserved in his interior memory; and even when he is fully regenerated, evils remain in his natural man, or in his proprium, through which his heaven is neither absolutely pure, nor free from states of obscurity.</p>
<p>24. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.</p>	<p>24. Also he is associated with his like in heaven, and his true internal state is manifested in a corresponding external, or in a state of truth conjoined with good, while the church continues (on earth) in a new state.</p>
<p>25. And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.</p>	<p>25. But self-love, which scorns restraint, and loves dominion, is predominant in the Spiritual Church, when charity and faith from celestial love are declining; and this self-love culminates in the conjunction of evil and falsity.</p>
<p>26. And he did that which was evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.</p>	<p>26. Also it is utterly opposed to Divine Truth from Divine Good; but is in harmony with the falsities of external worship separate from internal, and with the effect which this worship has in corrupting the church, and the individuals thereof.</p>
<p>27. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel were laying siege to Gibbethon.</p>	<p>27. And yet the falsities, which originate in the evils of self love and the love of the world, and which are eager in claiming merit and reward, cause the vastation of this idolatry, when it aspires to establish the doctrine of faith grounded in knowledges only; or of faith without charity.</p>

28. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.	28. And this vastation of even the appearance of worship and faith, is accomplished at the end of the church, with those who are confirmed in evil, and not only deny the faith of charity, but entirely reject even the profession thereof, nothing but the falsity of evil then prevailing.
29. And it came to pass that, as soon as he was king, he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him; according unto the saying of the LORD, which he spake by the hand of his servant Ahijah the Shilonite:	29. For when this falsity prevails, hypocritical external worship is vastated, nor is even the acknowledgment of any truth possible, since it is totally rejected; for this is according to Divine Truth from the Lord as perceived by those in the good of charity, productive of peace.
30. For the sins of Jeroboam which he sinned, and wherewith he made Israel to sin; because of his provocation wherewith he provoked the LORD, the God of Israel, to anger.	30. And is also the result of opposition to Divine Law internal and external, such opposition causing aversion from all Divine Good and Divine Truth, and inducing, in its subject, the fallacy of anger as existing with the Divine.
31. Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?	31. But all the states of the man of the Spiritual Church corrupted, are truly, both as to internals and as to externals, inscribed on his interior memory;
32. And there was war between Asa and Baasha king of Israel all their days.	32. And it is also true, that there is continual opposition between celestial charity and the falsity of evil.
33. In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, <i>and reigned</i> twenty and four years.	33. But in the end of the church, when the faith of charity from the Lord is denied and totally rejected, the falsity of evil from self-love and the love of the world prevails, and is established in the delight of evil, becoming perpetual both as to affection and thought, and thence, as to action.
34. And he did that which was evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.	34. The consequence of which is that the man in whom this falsity rules is for ever opposed to Divine Truth from Divine Good, delighting in the falsity which he has adopted and in the evil works thence proceeding.

Proof References and Notes

1. This appears from the signification of Abijam as denoting the corrupted celestial church, first because he was the son and successor of Rehoboam, 5912, and secondly because it is said of him in verse 3 that he "walked in all the sins of his father, which he had done before him," 10,623;

Abijam as denoting the corrupted celestial church in a *new state*, chap. xiv. 31; and also as denoting a state of most external apparent good, ruling through the defiled will, because the word Abijam means *the father of the sea*, and father, in this case, denotes apparent good, since it is said of the corrupted church, 3703, while the sea denotes the external of the church, A.R.567, and the will of the corrupted church is a defiled will; of Jeroboam the son of Nebat as denoting the corrupted spiritual church, chap. xi. 26, xii. 33; and of the eighteenth year as denoting a state of conflict intensified by intellectual activity since it is said of the corrupted understanding, 1709. According to 2 Chronicles, xiii. 1. *Abijah* was the name of the king who is here called Abijam, and in agreement with this, he is so called in the Septuagint and the Syriac versions; but in the Authorised and Revised Versions the name Abijam is retained. In order to determine, therefore, which name is correct, in this place, we must carefully consider the *series* in the internal sense, and then it will be seen that Abijam is really required, because it is clear, that the three kings- namely, Solomon, Rehoboam, and Abijam denote successive degrees of corruption in the church, and that the last of these is one of most external apparent good, which is, on this account properly described by the name Abijam, and would not be properly described by the name Abijah, chap. xiv. i.

2. This is evident because Abijam, as just shewn, denotes the state of the corrupted church, most external; three years denotes a complete period, 2788; Jerusalem denotes the church, 402; mother denotes external origin, 1815, 3703; Maacah means to *squeeze*, to *bruise*, to *injure*, and therefore by correspondence evil, 431, 7524; and Abishalom means the father of peace, and therefore denotes, in a good sense, charity, or spiritual good, 4680, and in the opposite sense the love of the world, which is destructive of charity, and is represented by Absalom in his state of opposition to David, 10,623, Bruce, *Three Kings*, p. 408. But it is said that Maacah denotes *falsity* which is from the evil of worldly love, because when father denotes evil, mother denotes falsity, 3703; that the evil of worldly love is opposed to Divine Truth, because Absalom or Abishalom opposed to *David* denotes this, 4763; and lastly it is said that this love of the world is seemingly fair and peaceful, because Absalom was famous for his beauty, was named from peace, and yet was actually in opposition and hostility to his father, How often does it happen, indeed, that when, in the course of life, all worldly things appear beautiful and men seem to enjoy prosperity and peace, without misfortune of any kind, their hearts and minds are totally at variance with that Divine Charity which is the very essence of heavenly blessedness, and that Divine Truth which is the very form of charity !

3. This appears from the signification of Abijam as denoting the corrupted celestial church or the corrupted will, ver. 1; of his father Rehoboam as denoting the former state of the church, chap. xiv. 31; of the sins of his father as denoting here, hereditary evil, 313, 494; of his heart not being perfect with the Lord his God, as denoting not in agreement with Divine Good and Divine Truth, 3888, 9568, 2001; and of the heart of David his father as denoting the love of the Lord in the glorification of His Human Nature, since David represents the Lord, 1888; and his heart the Divine mercy and love, 9050, John iii. 16.

4. This is true because Abijam denotes the church in a corrupted state, ver. 1; for David's sake denotes on account of the Lord's Glorification, 1888; a lamp denotes spiritual light, 9782-9787; Lord and God denote Divine Good and Divine Truth, 2001; Jerusalem denotes the church, 402; and setting up his son and establishing Jerusalem denote the possibility of faith and love, because

son denotes the truth of faith, 264, and to establish, or cause to stand, denotes the presence of the Lord in good or love, 3136, 683, 2173.

5. This is demonstrated from the fact that David represents the Lord in His human life on earth, 1888; that doing what is right in the eyes of the Lord, denotes acting according to Divine Truth from Divine Good, and it is said, "in every state thereof," because this is plainly implied in the whole verse, 4839, 1728, 2001; that not turning aside from anything that the Lord commanded him, denotes not yielding to the powers of evil, 4816; that all the days of his life, denotes in every state, 487; and that the sin of David in connection with Uriah the Hittite denotes the Lord's inmost temptation to destroy Divine Truth conjoined with Divine Good, since, in the highest sense, Uriah the Hittite denotes this, for the Hittites, generally, denote the spiritual church or the truth of that church, 2913, and Uriah means *the light or fire of the Lord*, thus denoting Divine Truth conjoined with Divine Good, 3195, 6832, 2001. The reason why the *temptations* of the Lord are here denoted, and not any actual evil or sin, although in a lower sense the sin of David represents the adulteration of good and truth of which the man of the perverted church is guilty, 8904, is because the Lord had no actual evil or sin, but only tendencies to evil received hereditarily from the mother, 1444, by means of which he endured temptations; and the reason why the *inmost* temptations of the Lord are here referred to is because David's temptation began when he walked upon the roof of the king's house, and the roof denotes the inmost, 10,184; 2 Sam. xi. 1. But it is further added that the Lord, at first, resisted evil from, or by means of, apparent truths or truths from a source not genuine, because the Hittites also denote such truths, 3470, from which point of view, the sin of David denotes the illegitimate conjunction of the Lord with the gentiles by means of the affection of such truths, 4989, 9182-9184; the removal of Uriah the Hittite the separation of such truths, 1707; the previous duplicity of David, the operations of Divine Providence for such removal, 1708; the unwillingness, and refusal of Uriah to go down to his house, the impossibility of genuine conjunction by the truth is he then represented, 1661; and the marriage of Bathsheba to David that genuine conjunction is possible when the state is changed, 9184. Thus now it will be seen, that this verse, involving as it does, in the last clause, the whole contents of 2 Sam. xi., describes, at once, the perfect sinlessness of the Lord in His earthly life, and the quality of the imperfection of that life, which was due to the hereditary evil derived from the mother, and to the fact that the Lord was born as an infant, and could therefore only receive the Divine Life in fulness as His Human Nature was gradually made perfect. Hence He resisted evil, at first, from apparent truths, or truths from a source not genuine, as all men do in the beginning of regeneration; then from genuine truths; and lastly from inmost truth, as appears plainly from Matt, xxvi, 53, 54; 4295.

6, This is true from the signification of war as denoting conflict between good and evil, 1659, 1664; and of Rehoboam as here denoting Divine Truth from Divine Good, because all the kings of Judah and Israel, in the highest sense, represent the Lord, 1728. But since neither Divine Good nor Divine Truth can be tempted, but only Truth Divine in the Lord's Human Divine, therefore it is so stated, 2813, 2814; besides which Rehoboam means *he who sets the people at liberty*, and so, by correspondence, the truth by which evil is overcome and freedom secured; and it is further to be observed that Rehoboam here denotes Divine Truth, and not the corrupted will, as before, because this will is particularly spoken of as being engaged in conflict with the corrupted understanding in the next verse, this one, in the internal sense, being the conclusion of what is said in the previous verse. Otherwise it is difficult to see why this statement should be made, and, in effect, almost immediately repeated. And as it is with the signification of Rehoboam so it is with

that of Jeroboam in this place. Jeroboam, generally speaking, denotes the corrupted understanding, and thus the corrupted spiritual church, chap. xi. 26; xii. 33, but here the hereditary evil by means of which the Lord suffered temptation, 1444, this, in him, being opposed to the truth which endured the conflict. And lastly that "all the days of His life" denotes the whole period of the Lord's life in the world is evident, 1690.

7. This is evident, because Abijam denotes the corrupted celestial church, ver. 1; the acts or words, and deeds, denote all states internal and external, 9987, 5755; being written in a book denotes to be inscribed on the interior memory, 2474, 8620; war denotes spiritual conflict, 1659, 1664; and Abijam and Jeroboam denote respectively the corrupted will and the perverted understanding', ver. 1; chap. xi. 26.

8. This is demonstrated from the signification of Abijam, ver. 1; of sleeping with or being gathered to the fathers, as denoting association with his like in the eternal world and state, 3255, 7833; of burial as denoting resurrection and thus the renewal and confirmation of life, 2916; of city as denoting doctrine, and thus an external corresponding with the internal, 402; of David as denoting the Lord as to Divine Truth, but in the opposite sense falsity, 10,219 the end; and of Asa his son reigning in his stead, as denoting successive representation among men, and thus the continuance of the church in a new state, 3256.

9. By Asa, as just shewn, is denoted a new state of the church. The word Asa means *physician* or *cure* and thus correspondentially a new state of good and truth, 6502; by twenty is denoted fulness as to remains, 2280; by Jeroboam king of Israel is denoted the man of the spiritual church, chap. xii. 28; 3654; by Asa is denoted the new will, which is Conscience, by which evils are restrained and overcome, 6502, 863, 875, 918; and by Asa beginning to reign in the time of Jeroboam is denoted the implantation of the new will in the understanding, chap. xi. 26: And hence now we see how the church becomes celestial-spiritual, and how the good kings of Judah represent this celestial-spiritual on in the natural degree. But this will be more fully verified as we proceed, 4286,

10. This is evident, because Asa denotes the celestial spiritual church, as has been already shewn; forty and one years denotes a full state of spiritual temptations, 730, the one being added to denote the idea of fulness intensely, 9616; and his mother's name being Maacah the daughter of Abishalom denotes external origin from a state of falsity derived from the evil of worldly love, ver. 2. But as, in this verse a difficulty arises, both in the literal and spiritual senses, it is necessary to explain them. With regard to the literal sense, it is stated in the second verse of this chapter, that the name of Abijam's mother was Maacah the daughter of Abishalom, or as it is in 2 Chron. xi, 21, Absalom; and yet it is said in this verse, that the mother of Asa was Maacah the daughter of Abishalom, which of course was impossible as Abijam could not have married his mother. As a matter of fact then, Maacah was really Asa's grandmother, and is called his mother in accordance with the custom of calling a remote ancestor father or mother, 8055, and for the sake of the internal sense. But with regard to the internal sense, the difficulty is in understanding how the falsity from the evil of worldly love which Maacah represents, can be the external origin of both the corrupted state of the celestial church denoted by Abijam, and the renewed state denoted by Asa; for certainly it will be thought that falsity *cannot* be the external origin of the good of charity and faith from charity denoted by Asa, because it is unreasonable so to think, and it is elsewhere plainly declared that the *affection of the knowledges of TRUTH*, denoted by Hagar the mother of

Ishmael, is the external origin of the spiritual church, 2691. But the difficulty is entirely removed by the consideration that the first affection of truth with everyone who is regenerated, is an affection grounded in the loves of self and the world, 2650-2654, and hence that it is subject to many fallacies and falsities; and also by the consideration that the heavenly marriage, which is the regeneration of man, is formed in his proprium or self-hood, which is nothing but evil, 155, 252, and that thus, as it is commonly said, even the heavens are not pure in the sight of the Lord. Hence then it may be seen wherein the external origin of the true church is *the same* as that of the corrupt church, and also wherein that origin differs. It is the same, generally speaking, but it differs as do the remains and the proprium of the man who constitutes the church. The Lord provides remains in *every man*, whereby the true church may be formed in him, 8, 19; and He operates upon man through those remains, which, on this account, are truly the mother or external origin of spiritual life in him. But then man's *conscious* spiritual life, as derived from the operation of the Lord on those remains, is the affection for knowledge, and especially for knowledge concerning Divine things from the Word, and hence again, in a lower degree, this is truly called mother, 2691. And lastly this again is grounded in man's *proprium*, as before pointed out, 755, 252, and this is the mother in the lowest degree, and is the plane upon which a man must choose, in freedom, whether he will abide in the infernal proprium into which he was born, or accept a new proprium from the Lord, 1937. Hence we see, therefore, that all alike have the liberty of choosing; that the man of the corrupted church abuses his freedom; and that the man of the true church rightly uses it, and thus becomes more and more a true church, 2880.

11. This is true, because Asa denotes the new on of the church, ver. 8; doing that which is right in the sight, or in the eyes, of the Lord denotes to act internally from a state of charity and faith grounded in charity, 8361; and "as did David his father," denotes obedience peculiar to the man of the Spiritual Church, since David, in the highest sense, denotes the Lord, and therefore in a lower sense the man of the Spiritual Church, 1888.

12. This appears from the signification of sodomites, chap. xiv. 24; of the land, 566, 662; and of idols, 1094,

13. This is demonstrated from the signification of Maacah who denotes falsity from worldly love, ver. 2; of queen as denoting falsities governing or being predominant, 4581; of making an abominable image for an Asherah as denoting profane worship, 8869, 2722; of Asa as denoting charity or love to the neighbour, ver. 11; of *cutting down* the image, as denoting to destroy profane worship, 5302; and of burning it at the brook Kidron as denoting obedience to the genuine truth of the literal sense of the Word, since burning the image denotes the destruction of idolatry by the force of the love of good, 4906; at the brook, or river, denotes by obedience to the Word, 3424; and Kidron, which means *obscure*, denotes, consequently, the literal sense of the Word, 3438; besides which, the brook, river, or ravine of Kidron was one of the boundaries of the city of Jerusalem, chap. ii. 37, and thus again denotes the literal sense of the Word, which is truth in ultimates, 5196.

14. This is so, because high places denote corrupt worship, 2722; their not being taken away evidently denotes that the outward forms of such worship remained, as well as, it may also be added, the outward imperfections of such worship, 7392; and Asa's heart being perfect with the Lord all his days, denotes that charity prevails continually as appeal's from the signification of the

heart as denoting love or charity, and also what is inmost, 7542; and of all his days as denoting in every state and thus continually, 487, 931.

15. This is true because to offer gifts to the Lord denotes to acknowledge that they are from Him, 5619, 8642; what was his father's and what was his own denote, respectively, what has relation to love and charity, 8897; silver and gold denote, respectively, truth and good and thus what is spiritual and celestial, 425; and vessels denote knowledges which are receptacles, 3079.

16. This is evident from the signification of war, 1659, 1664; of Asa, ver. 9; of Baasha king of Israel as denoting the false doctrine which lays waste the Spiritual Church, because the word Baasha means, according to Cruden, in *the work*, in *the compression*, *he who seeks and demands*, or *he who lays waste*; according to others is derived from a root signifying *to be bad*; and again, according to others is placed under a root meaning to injure or consume, from all which, and from the history of this king the conclusion is drawn; and of all their days as denoting in every state, and thus continually, 487, 931.

17. This is shewn from the signification of Baasha, as explained in the last verse; of Judah as denoting love or charity, but in this place charity because spoken of the celestial-spiritual church, 3654, 5782, 5833; of Ramah, which means *high*, *lofty*, *haughty*, as denoting intellectual pride, because said of a perverse king of Israel, who, like Jeroboam, denotes the understanding, 1691; chap. xi. 26; and of not suffering anyone to go out or come in to Asa king of Judah, as denoting to prevent the exercises of charity and the conjunction of faith therewith, because Asa denotes the new will which is conscience, and thus charity, ver. 9; and to go out and come in denotes the whole state of a thing from beginning- to end, and thus, here, the exercises of charity, and the conjunction of faith therewith, 9927, 10,240.

18. Asa, as before, denotes the new will which is conscience; and thus charity, 863, 875, 918; silver and gold denote the truth and good of the Word, 425; the house of the Lord, and the king's house denote respectively the spiritual and rational minds, and thus true worship and rationality, A.E. 654; the servants of Asa denote, in this place, the Rational, and hand denotes power, 2541, 9133; sending the silver and gold to Ben-hadad denotes conjunction with the good of the natural man, because Ben-hadad was king of Syria and by Syria is denoted the knowledges of good, 1232, 1234, such as appertained to the second Ancient Church instituted in Syria, 1238, which was evidently a church on the natural or external plane or degree; Ben-hadad being the son of Tabrimmon denotes the derivation of natural good from the good of truth or spiritual good operating in the natural man, because the name Tabrimmon means *good pomegranate*, or *goodness raised*, *prepared* or *given*, and therefore by correspondence the good of truth, which is the good that man acquires in the natural state during regeneration by obedience to truth from a sense of duty, 9552, 9918, 3295; Tabrimmon being the son of Hezion denotes the origin of the good of truth from the affection of knowing, because Hezion is derived from a root which means *to see visions*, *to see with pleasure*, and therefore denotes the affection of knowing, 5400, 1895, 1896; Ben-hadad dwelling in Damascus denotes that this natural good governs in the new natural man, 1715, 1796; and saying denotes perception, 1815. But a difficulty, as to the internal sense, is presented in this verse, because the words "Ben-hadad, the son of Tabrimmon, the son of Hezion," may be taken in two ways- that is, the father and grandfather of Ben-hadad may either be considered as *interior* principles from which the natural good represented by him is derived, just as, for example, Esau and Jacob were the sons of Isaac the son of Abraham, 2628, 3279; or they

may be taken as *exterior* states leading up to interior states, 5906. How then shall we know which of these progressions is here intended ? Clearly we must decide from the signification of the terms. Considering first, that Tabrimmon and Hezion were both kings of Syria, and that Syria or Aram denotes the knowledges of good in an external state, 4107, 4395, 3249, and secondly the correspondence of these names as shown above, we perceive that they do not represent interior things which produce things exterior in successive order, but, on the contrary, exterior things which are the means *by* which, and not the real causes *from* which the new life of good in the natural man exists, 3332, and hence the interpretation as given in the formal statement of the internal sense.

19. This is evident from the signification of a league as denoting conjunction, 6804; of Asa as denoting charity, ver. 18; of Ben-hadad as denoting natural good, ver. 18; of Asa's father as denoting, in the best sense celestial love, or good, 3703; of Ben-hadad's father as denoting the good of truth, ver. 18; of a present of silver and gold as denoting that all spiritual truth and good is of Divine origin, 5619, 425; of Baasha as denoting selfish love and intelligence which devastate the spiritual church, ver. 16; and of the league or covenant being broken, and Baasha departing, as denoting the rejection of selfish love and intelligence, 20 59, 5696.

20. This is demonstrated from the signification of Ben-hadad as denoting natural good and thus the external man, ver. 18; of Asa as denoting charity and thus the internal man, ver. 18; of hearkening and sending as denoting obedience, 2542, 2397; of the captains and armies of Ken-haclad as denoting the powers of the new natural man, A.R. 337, 832; 3448; of the cities of Israel as denoting, here, the false doctrines of the corrupted spiritual church, 402, 3654; of Ijon which means a *fountain*, and Dan which means *judging*, as thence denoting, what is interior and exterior in the ultimate of the natural degree, because they were situated in the northern border of the land of Canaan, or, what amounts to the same, the evil and falsity of the corporeal and sensual nature, 683, 3765, 6396; of Abel-beth-maacah as denoting the love of the world, because the words mean the *mourning of the house of Maacah*, and house denotes good or evil, 2233, 3142, while Maacah denotes the love of the world, ver. 2; and of Chinneroth with all the land of Naphtali as denoting the falsities and evils of the whole resistance of the unregenerate natural life, because Chinneroth was a *city* on the shore of the sea of Galilee in the *land* of Naphtali, the former therefore denoting falsity, 402, and the latter evil, 620, and Naphtali denotes the resistance of the natural man, 3927.

21. This is evident because it coming to pass denotes a change, 4987; Baasha denotes the governing falsity of the corrupt church, ver. 16; Ramah denotes intellectual pride, ver. 17; Tirzah denotes falsity, chap. xiv. 17; and the *dwelling* of Baasha in Tirzah denotes the evil of that falsity which is congenial and pleasant, 1293.

22. By *king* Asa, here and elsewhere, is denoted the holy principle of faith conjoined with charity, ver. 9; 2015; making a proclamation, or causing to hear, denotes to influence, 3507, 9926; by all Judah, and none being exempted, is denoted the whole extent of the church, of the mind, or of the faculties, 768; by stones and limber, or wood, are denoted respectively the truth and good of the Word, wood also denoting the good of merit, 3720, 2812; by *Baasha* building with the stones and timber is denoted the perversion and falsification of truth, vers. 16, 17; by their carrying away the stones and timber is denoted the devotion of the truth and good of the Word to the Lord, 4105; by Geba of Benjamin is denoted ultimate good from spiritual truth, and at the same time the spiritual

of the celestial which is a medium, because Geba means *a hill*, and thus denotes good, 10,438, and Benjamin denotes the spiritual of the celestial, 3969, 4585; and Mizpah, which means *a watch-tower*, therefore denotes the ultimate truth of the Word which serves for circumspection and protection, 4198.

23. This appears from the signification of Asa as denoting the man of the celestial-spiritual church, ver. 9; of his acts, or words, his might, what he did, and his cities, as denoting all his states internal and external, 9987, 5755, 402, 6343; of being written in a book as denoting to be inscribed on the interior memory, 2474, 8620; of the words of the days, or the chronicles, as denoting states, 487; of old age as denoting 'a state of full regeneration, 2198, 4620; of diseases as denoting evils, 5712; and of the feet as denoting the natural man, 2162. And moreover that heaven is not absolutely pure, because evils remain in the proprium of man may be seen in 9333, 868, 1581; H.H. 154-161.

24. This is plain from the signification of Asa, ver. 9; of sleeping with, or being gathered to the fathers, as denoting to be associated with their like in heaven or hell, 3255; of burial as denoting resurrection to a new state of life, 2916; of the city of David as denoting a corresponding' external, ver. 8; 402, 2268, 2451; and of Jehoshaphat his son reigning in his stead, as denoting the continuance of the church in a new state, 3256.

25. The reasons for this are, that Nadab means *liberal* and also a *prince* and therefore by correspondence denotes self-love, which scorns restraints and loves dominion, 2870, 5044, as appears also from the description of him in the next verse; Israel denotes the spiritual church, 3654; Asa king of Judah denotes charity and faith from celestial love, ver. 9; the second year of Asa denotes what is successive in the church, and also a declining state, 1335, 10,087; and reigning' two years denotes until the conjunction of evil and falsity, because two denotes conjunction and this is predicated of Nadab, 5194. Note here, that the second year of Asa in respect to the *progress* of the church denotes an advancing state but, in this place a declining state, because according to the series of the internal sense.

26. This is evident from the signification of Nadab, as shown in the last verse; of doing what is evil in the eyes or sight of the Lord as denoting to be utterly opposed to Divine Truth from Divine Good, 8361, 2001; of walking as denoting to live, 519; of way as denoting doctrine true or false, 4867; of the way of his father, or of Jeroboam, as denoting external worship separate from internal, chap. xii. 33; and of the sin wherewith he made Israel to sin as denoting the effect of false worship in corrupting the church and the individuals thereof, chap. xii. 30.

27. As Ahijah means *the brother of the Lord*, and therefore in the best sense denotes love and charity, so in the opposite sense he denotes the evils of self-love and the love of the world, 3803, and as Issachar denotes reward, 6388-6394, therefore Baasha the son of Ahijah of the house of Issachar denotes those who from the falsities of self-love and the love of the world, claim for themselves merit and reward; Baasha *smiting* Nadab at Gibbethon, which belonged to the Philistines, denotes that the falsities of self-love and the love of the world cause the vastation of the idolatry represented by Nadab, 10510; and this being done while Nadab and all Israel were laying siege to Gibbethon, denotes that such vastation happens when the corrupted church aspires to establish the doctrine of faith grounded in knowledges only, or of faith without charity, as appears from the signification of Gibbethon, which was in the tribe of *Dan*, and thus denotes the truth of faith derived from good in the ultimate, 10,335, of the Philistines as denoting,

generally, those in faith without charity, 1197; and of Nadab and the Israelites *laying siege* to Gibbethon, as denoting the desire of a false church to establish the doctrine of salvation by faith without charity, because war denotes spiritual conflict, and the attempt of the Israelites to gain the town for themselves, by war, denotes a desire to establish the doctrine represented by it, 3353. It might be supposed, indeed, that the desire of the Israelites to take Gibbethon from the Philistines would denote the effort of the spiritual church to destroy the false doctrine, and so it would have been had Nadab represented the genuine church, but as he denotes the corrupted church, the signification is as here stated. Besides it is also to be observed, that, although the Philistines *generally* represent those who make faith alone essential, in a bad sense, yet they also denote those who, while they make faith the essential yet live in good, or act from the good of truth, 3459, and hence we see that the conflict of the Israelites with the Philistines, as described in this verse, truly denotes the desire of the corrupted church to destroy the doctrine of faith alone, understood in a good sense, and to establish it in the bad sense, the consequence of which is the devastation of the church denoted by the act of Baasha, whose very name, as we have already seen, means devastation, ver. 16.

28. This plainly appears from the signification of the third year as denoting the end of the church, 1825; of Asa, ver. 9; of Baasha, ver. 16; of slaying, 4727; and of reigning in his stead, 3256.

29. This is evident, because it coming to pass, denotes a change of state, 4987; Baasha being king denotes falsity prevailing, ver. 16; his smiting all the house of Jeroboam denotes the vastation of hypocritical external worship, 407, 10,510; chap. xii. 33; his not leaving to Jeroboam any that breathed until he had destroyed him, denotes that the acknowledgment of no truth is possible, because it is rejected, 468, 9281, 2395, 10,510; and the saying of the Lord which he spake by the hand of His servant Ahijah the Shilonite, denotes Divine Truth from the Lord as perceived by those in the good of charity productive of peace, as appears from the signification of a saying, or a word, 1288; of Lord, 2001; of speaking, 1791; of hand, 6996; of servant, 2541; of Ahijah, 3803; and of Shilonite, 6373.

30. This is correct, because the sin of Jeroboam, which he sinned and wherewith he made Israel to sin denotes opposition to the Divine Law internal and external, chap. xii. 30-33; 7589; provocation and anger denote aversion from all Divine Good and Divine Truth, 683, 5034, 2001; and that the Lord is angry is a fallacy, 5798.

31. This is evident from the signification of acts, or words, and deeds, 9987, 5755; of being written in a book, 2474, 8620; and of the chronicles of the kings of Israel, 487, 3654; vers. 7 and 23.

32. This appears from the signification of Asa, ver. 9; of Baasha, ver. 16; of war, 1659, 1664; and of "all their days," 487, 931.

33. This is true, because Baasha denotes the falsity of evil from self-love and the love of the world, vers. 16, 27; king Asa denotes the faith of charity, ver. 9; 1672; the third year denotes the end of the church, 1825; to reign over all Israel denotes to prevail, 4691; Tirzah denotes what is delightful, ver. 21; 1293; and twenty-four denotes what is complete and perpetual both as to affection and thought, 5313, because this number is the double of twelve, 5194.

34. This is evident from the signification of Baasha, just shown; of doing evil in the eyes of the Lord, 8361; and of the way and sin of Jeroboam, 4867; chap. xii. 30-33; and it is added "delighting" in his falsity and evil works, because he reigned in Tirzah.

1 KINGS XVI

1. And the word of the LORD came to Jehu the son of Hanani against Baasha, saying,	1. Revelation is made to those in the corrupted church who are in truth derived from good, concerning the state of those who are confirmed in the falsity of selfish and worldly love, whence it is perceived,
2. Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;	2. That inasmuch as such persons exalt themselves, by permission, above the truths of the church, practising the idolatry of external worship without internal, and encouraging also the same sins in the church generally, thus averting themselves from the Lord,
3, Behold, I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat.	3. Therefore they are entirely vastated, even as they are vast-ated who confirm themselves in such idolatry.
4. Him that dieth of Baasha in the city shall the clogs eat; and him that dieth of his in the field shall the fowls of the air eat.	4. For such falsities are separated from truths, and must needs be appropriated by lusts; and the affections of those falsities are also opposed to good, and must needs be appropriated by falsities;
5. Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?	5. While the life of all those who are given up to such falsity as to its three degrees, is recorded in their interior memory.
6. And Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead.	6. And at the same time they are associated with their like in the eternal world and state, having, in their resurrection from judgment, an external corresponding with their internal, which, to them, is delightful, a new state succeeding.
7. And moreover by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha and against his house, both because of all the evil that he did in the sight of the LORD, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he smote him.	7. Moreover it is the dictate of Divine Truth from the Lord with those who are in truth from good, against falsity and the evil from which it is derived, that, since they have not only sinned by adopting external worship without internal, but have also caused the entire vastation of external worship, therefore they have rejected all Divine Truth from Divine Good, and by their actions have averting themselves from Divine Good also.

8. In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, <i>and reigned</i> two years.	8. Wherefore since conjunction with the Lord by remains and by conflict against evil through the faith of charity is no longer possible, evil from falsity in the natural man, with its delight, now rules; and thus falsity and evil are fully conjoined.
9. And his servant Zimri, captain of half his chariots, conspired against him: now he was in Tirzah, drinking himself drunk in the house of Arza, which was over the household in Tirzah.	9. Also the understanding of the natural man, wherein are truths in three degrees by the application of which evil puts on the appearance of good, is no longer thus compliant, evil having rejected truths and become intoxicated with falsities from internal and also external delight therein.
10. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.	10. Whence, it happens that falsity from evil in the natural man is exalted, and all spiritual life, both as to truth and as to good is rejected; and this takes place in a state of the total vastation of the faith of charity which gives conjunction with the Lord with holiness and peace.
11. And it came to pass, when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha: he left him not a single man child, neither of his kinsfolks, nor of his friends.	11. And it happens that when this falsity is exalted, and has dominion, interior falsity from self-love and the love of the world is fully confirmed in evil, losing even the appearance of spiritual life; and thus is no longer able to falsify even the ultimate truths of the Word, which have relation either to charity or faith and their protection.
12. Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,	12. Thus interior evil with its falsity is confirmed, and all appearance of spiritual life is destroyed, when evil with its falsity prevails in the natural man; and this is in agreement with Divine Truth, as revealed to those who are in truth from good.
13. For all the sins of Baasha, and the sins of Elah his son, which they sinned, and wherewith they made Israel to sin, to provoke the LORD, the God of Israel, to anger with their vanities.	13. For interior evil and its falsity together with exterior evil and its falsity, prevailing in the church where sensual things only are loved, inevitably cause aversion from Divine Good and Divine Truth.
14. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?	14. But all the states of the evil of the natural or external man are inscribed on his interior memory.

15. In the twenty and seventh year of Asa king of Judah did Zimri reign seven clays in Tirzah. Now the people were encamped against Gibbethon, which belonged to the Philistines.	15. And the falsity of that evil has dominion, universally, when the faith of charity is totally vastated, and when, too, the acknowledgment of faith without charity is on the point of being established.
16. And the people that were encamped heard say, Zimri hath conspired, and hath also smitten the king: wherefore all Israel made Omri, the captain of the host, king over Israel that clay in the camp.	16. For when this is the case, it is perceived throughout the fallen church, that falsity from evil in the natural man has dominion, and that that evil is confirmed and truth rejected, the consequence of which is that the love of self in its most external form of sensual love becomes predominant in that state of the church.
17. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.	17. And sensual love with all its subordinate powers, is elevated against all acknowledgment of, and delight in, the truths, so called, of the fallen church.
18. And it came to pass, when Zimri saw that the city was taken, that he went into the castle of the king's house, and burnt the king's house over him with fire, and died,	18. Which being the case, the falsity of the evil of self-love in the natural man is conjoined with its own evil, all doctrine being consequently rejected.
19. For his sins which he sinned in doing that which was evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.	19. Because of the violation of Divine laws, by acting against Divine Truth from Divine Good, through false doctrine, and through hypocritical worship in agreement therewith both internally and externally.
20. Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?	20. And all the states of the falsity of evil in the natural man, are they not inscribed, both as to internals or intentions and as to externals or violations of Divine Truth in act, upon his interior memory?
21. Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.	21. But still, in the vastated church, the understanding is separated from the will, and man has the capacity to understand truth, known from the common affection of truth, and to follow it, or to be dominated and led away from the truth by the love of self acting through the sensual life.
22. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.	22. But, with the wicked, self-love and its falsities or delusions prevail against the dictates of truth from good in the understanding, so that truths are rejected, and sensual love gains the dominion.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, <i>and reigned</i> twelve years: six years reigned he in Tirzah.	23. And sensual love does gain the dominion, when the faith of charity is completely vastated and a new state succeeds, which involves all previous states and includes a state of conflict against the truths of the understanding, from the delight of falsity conjoined with evil.
24. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria.	24. The result or which is that the love of what is false is confirmed by such conjunction, and falsity is established in the mind, as if it were protecting truth, all doctrine receiving its quality from the love by which it is formulated.
25. And Omri did that which was evil in the sight of the LORD, and dealt wickedly above all that were before him.	25. And self-love in the sensual degree of the mind or in the ultimate, is opposed to Divine Truths from Divine Good, and is more defiled than previous states because it is evil in its fulness.
26. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the LORD, the God of Israel, to anger with their vanities.	26. For it involves all the evils and falsities of the understanding corrupted by self-love in the spiritual degree of the mind, and the external worship without internal thence resulting, and thus the separation and aversion of the man of the church from Divine Good and Divine Truth or from conjunction with the Lord.
27. Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?	27. And all the states of the sensual man perverted by self-love, both internal and external, are they not inscribed on the interior memory of that man, who enjoyed the advantages of the truths of the Spiritual Church ?
28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.	28. But still he is associated with his like in the eternal world and state, and his external corresponds with his internal; while a new state of the church (on earth) naturally succeeds.
29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.	29. And this new state is one of complete vastation as to truth and as to good, and therefore as to charity and faith, because the falsity of the evil of self-love on the ultimate or sensual plane predominates, with full conjunction of evil and falsity.
30. And Ahab the son of Omri did that which was evil in the sight of the LORD above all that were before him.	30. Consequently this state is entirely opposed to Divine Truth from Divine Good, being the confirmation of falsity with the evil in ultimates, or in the sensual and corporeal degree of man's life.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal and worshipped him.	31. For with persons in this state, the corruption of the understanding which has the capacity for perceiving truths, and the practice of external worship without internal, are not only considered light offences, but they also conjoin in themselves falsity with evil from the abuse of exterior knowledges, which culminates in the acknowledgment of faith without charity (which burns to destroy all truth and goodness), and in the worship of self,
32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.	32. So that this worship is established in the corrupted will and in the falsities of the perverted understanding.
33. And Ahab made the Asherah; and Ahab did yet more to provoke the Lord, the God of Israel, to anger than all the kings of Israel that were before him.	33. And hence come formulated false doctrines, and also the evil actions of the selfish life, which cause perpetual aversion from Divine Good and Truth, above all preceding states of evil and falsity in the corrupted Spiritual Church.
34. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof with the loss of Abiram his firstborn, and set up the gates thereof with the loss of his youngest son Segub; according to the word of the Lord which he spake by the hand of Joshua the son of Nun,	34. And in this corrupted and perverted state of man and of the Spiritual Church does Idolatry, or worship from self and the world, rear up the infernal falsity which defends evil and hinders the realization of good, the first consequence of which is the rejection of faith and the last the rejection of Charity, according to the Divine Truth from Divine Good which teaches that evils are to be resisted from a principle of good, and that he is eternally separated from the Lord, who confirms himself in evil by means of falsity.

Proof References and Notes

1. This appears from the signification of the word of the Lord as denoting revelation, 5272,10,318-10,321; of Jehu the son of Hanani, as denoting those who are in truth from good, because Jehu means *he who exists*, and Hanani means *my grace, my mercy*, the former therefore corresponding to Divine Truth *by* which all things exist and the latter to Divine Good *from* which all things exist, 5272; T.C.R. 37, 38; and of Baasha as denoting those who have confirmed themselves in the falsity of selfish and worldly love, chap. xv. 16, 27.

2. This is true, because the Lord exalting Baasha from the dust, denotes that he permits the wicked to exalt themselves, apparently from an inferior state of condemnation, 5264, 592, 2148, 249; a prince of the people Israel denotes here falsity made primary in the church, 5344, 7789, 3654; the way of Jeroboam denotes the practice of external worship without internal, chap. xii. 30-33; to make Israel to sin is to encourage this worship in the church generally, 5076; and to provoke the Lord to anger denotes aversion, 5798.

3. This is evident because utterly to sweep away Baasha and his house denotes the vastation of those whom he represents, 3142, 410, 4058; Baasha and his house denote falsity and evil, 683, 2173; and to make Baasha's house like the house of Jeroboam the son of Nebat denotes vastation as complete as that of those who confirm the idolatry of external worship separate from internal, chap. xiv. 10, 11. As to the gradual vastation of both the good and the evil, see 7541, 7542; and with regard to the vastation of the good and the evil respectively, shewing that the good are vastated as to falsities and the evil as to truths, see 7474.
4. This may be seen from the consideration that him that dieth of Baasha, denotes falsity and evil separated from truth and good, 5407; the city denotes doctrine, 402; clogs denote evil affections or lusts, 7784; A.R. 952; to eat denotes to appropriate, 3108; the field denotes good, 2971, and in the opposite sense evil affection, 4440; and fowls denote falsities, 1834; chap. xiv. 11.
5. This appears from the signification of Baasha, chap. xv. 16, 27; of acts, or words, and deeds and might, as denoting all the states of life in its three degrees, 9987, 5755, 6343, because the first refers to the understanding, the second to the will, and the third to both in ultimates; and of being written in the book of the chronicles of the kings of Israel as denoting to be recorded in the interior memory, 2474, 8620, 487, 3654.
6. The reasons are, because sleeping with, or being gathered to the fathers, denotes association with the like in the eternal world and state, 3255; burial denotes resurrection to a new state of life, 2916; Tirzah as a *city*, denotes an external corresponding with the internal, chap. xv. 8; 402, 10,219; Tirzah as a dwelling-place, denotes what is delightful, chap. xv. 21; 1293, 2268; and Elah his son reigning in his stead denotes a new state succeeding, 3256-3260.
7. By the word of the Lord coming, is denoted a dictate of Divine Truth from the Lord, T.C.R. 189, 190; 2513, 607, 608; by the hand is denoted power, 878; by Jehu the son of Hanani is denoted those in truth from good, ver. 1; by Baasha is denoted falsity from evil, chap. xv. 16, 27; and by his house evil from which is falsity, 3142; by the evil that Baasha did in being like the house of Jeroboam, is denoted the adoption of external worship without internal, chap. xii. 30-33; by "in the eyes or sight of the Lord" is denoted, what is contrary to the precepts of the Lord, thus contrary to Divine Truth from Divine Good, 8361; by provoking the Lord to anger is denoted aversion, and thus the rejection of all Divine Truth; and by smiting Jeroboam aversion from and rejection of Divine Good also, because it denotes the entire vastation of external worship without internal, 10,510, From the explanation of this verse may be seen the reason why it is *twice* said that the word of the Lord came to Jehu the son of Hanani against Baasha.
8. This is manifest because twenty denotes conjunction, since it is twice ten and involves all the remains of good and truth in man, 5194, 2280; six denotes conflicts, 737; Asa king of Judah denotes the faith of charity, chap. xv. 9; 1672; Elahi means *an oak* and *a curse*, and therefore, by correspondence, denotes evil in the natural man, 1443, 379, and it is said "evil from falsity," because he was the *son* of Baasha, 10,623; Tirzah denotes what is pleasant or delightful, chap. xiv. 17; and Elah reigning two years, denotes the conjunction of evil and falsity, 5194. And it is said in the beginning of this verse that conjunction with the Lord *was no longer possible*, because the subject is the *declension* of the church and not its progress.
9. This is seen from the signification of Zimri as denoting the understanding, wherein are truths of three degrees, because the word means *my field*, *my branch*, *my vine*, which terms have relation

to the understanding, and denote respectively doctrinal or scientific truths, 366-369, rational or derivative spiritual truths, 5114, and spiritual truths, 5113; of captain as denoting those who are in the knowledges of good and truth, thus also the understanding, A.R. 832, 337; of half as denoting somewhat when one denotes the whole, 9530; of chariots as denoting doctrines, 8215; of Zimri *conspiring* against Elah as denoting to be plotting evil, and thus to be no longer compliant, 5764, 9348; of drinking himself drunk as denoting to investigate the truths of faith by merely natural reasoning and thus to reject truths and fall into errors, or, in other words, to become intoxicated with falsities, 1072; and of the house of Ami, who Was over his household in Tirzah as denoting internal and external delight in falsities, because Arza is placed under the Hebrew word for earth, as a root, and therefore denotes the natural or external man, 1016, besides which Arza was evidently the *steward* of Elah and thus again denotes the natural man, 3019; because the *house* of Arza and the *city* of Tirzah denote respectively what is internal and external, 9213, 402; and because Tirzah denotes delight, chap. xiv. 17.

10. This is true, because Zimri denotes falsity from evil in the natural man, ver. 9; to, go in, here denotes progression in evil, 3335; to smite and to kill denote the rejection of spiritual life as to truth and as to good, 4251, 2173; twenty-seven denotes holiness and peace or rest, 901, 85, and also the conjunction of goodness and truth and thus conjunction with the Lord, 8504, but in this place the total vastation of goodness and truth, or of faith from charity denoted by king Asa, chap. xv. 9, since it is said of Zimri; and reigning in his stead, denotes to be exalted and also a successive state, 4691, 3256.

11. It coming to pass denotes a change, 4987; Zimri denotes falsity from evil in the natural man, ver. 9; to reign is to be exalted, 4691; to sit on the throne is to have dominion, 5313; all the house of Baasha smitten, denotes that interior falsity from self-love and the love of the world is confirmed and loses even the appearance of spiritual life, chap. xv. 16, 27; 4251; leaving not a single man child denotes not a single ultimate truth of the Word which can be falsified, chap. xiv. 10; and kinsfolk and friends denote what has relation to charity or to the faith of charity, 917, 5530, 3875. In this verse and the preceding the *destruction* of Elah and all the house of Baasha is said to denote the rejection of all spiritual life and the confirmation of falsity and evil, when yet it appears on the surface as if it should denote the destruction of evil and falsity; but since as a matter of fact, evil and falsity are never destroyed, but confirmed in the wicked through their rejection of, and consequently vastation as to, spiritual life, which is the life of goodness and truth, it follows that the death of Elah and the whole house of Baasha really denote the extinction of spiritual life, and full confirmation in the life of evil and falsity, 304, 680, 5605.

12. This is evident from the signification of Zimri, ver. 9; of Baasha and his house, chap. xv. 16, 27, and of the word of the Lord and Jehu the prophet, ver. 1; 2535.

13. This is demonstrated from the signification of Baasha, ver. 12; of Elah, ver. 8; of sin, 5076: of Israel, 3654; of anger, 5798; of Lord and Cod respectively, 2001; and of vanity, 9248, 8882. The Hebrew word for vanity is not the same, in this verse, as in those explained in the references, and this sometimes happens in other cases; nevertheless it may be assumed to have the same general signification.

14. The reasons are, because Elah denotes evil in the natural or external man, ver. 8; the acts, or words, and deeds of Elah denote all states of the understanding' and will respectively, 683; ver. 5;

and being written in the book of the chronicles of the kings of Israel denotes to be inscribed on the interior memory, 2474, 8620, 487.

15. This is shown from the signification of Zimri as denoting the understanding of the natural man, which natural man is intoxicated with falsities, and thus the falsity of evil in the natural man, ver. 9; of reigning as denoting to have dominion in the spiritual church, 4691; of seven days as denoting an entire period of every state and time, and also, in relation to the vastated church, what is profane, 2044, 5268; of Tirzah as denoting, in this place, infernal delight, chap. xiv. 17; and of the people being encamped against Gibbethon which belongeth to the Philistines, as denoting when the acknowledgment of faith without charity is on the point of being established, chap. xv. 27.

16. By the people being encamped is denoted the state of the church in which faith without charity is about to be established, ver. 15; 8193, 10,546; by their hearing say, is denoted perception, 3163; by all the people of Israel is denoted the fallen church, 3654; by Zimri conspiring and slaying the king is denoted that falsity from evil in the natural man has dominion, that evil is confirmed, and truth rejected; vers. 9, 10, 15; and by Omri made king that day in the camp, is denoted that the love of self in its most external form of sensual love becomes predominant in that state of the church, because Omri means a *sheaf of corn, rebellion, or bitter*; and therefore, in a good sense, correspondentially, doctrine in which is truth and the good of truth, 4686, 5295, 10,303, and thus good and truth in the Natural arranged into an orderly series when man is regenerated; but in the opposite sense by the same things are denoted evil and falsity and its arrangement in harmony with the ruling love of evil which distinguishes a church or an individual when it is fully vastated, and so, fully rebels against the Lord, and is disgusted with the bitterness, to it, of Divine Truth, 1668,8349; while lastly by "that day in the camp," is denoted in that state of the corrupted church, 487, 8193, 10,546.

17. This appears from the signification of Omri, ver. 16; of ascending or going up, 1543, 5406; of Gibbethon, chap. xv. 27; of besieging, or making war against, 3353; and of Tirzah, chap. xiv. 17. "The state of the church described in this verse is well illustrated by the hatred of sensually-minded men for the so-called truths of the fallen Jewish church in the time of the Lord at His first Advent, and also by the similar hatred of such men for the so-called truths of the consummated Christian Church in the present day. For even wicked men do not fail to detect the absurdity and iniquity of such principles, and to make this one of their arguments in favour of the entire neglect of religion.

18. This is evident, because it coming to pass denotes a change, 4987; Zimri denotes the falsity of the evil of self-love in the natural man, ver. 9; the city being taken by Omri denotes that doctrinal truths are corrupted by sensual love, 402; ver. 16; 9164,9348; to go into the castle, or palace, of the king's house denotes to enter into the state of the internals, 3271; H.H. 502; chap. vii. 8; to burn the king's house over him with fire, denotes to conjoin falsity with its own evil, 3444, 9055; and to die denotes to reject all truth and goodness and consequently all doctrine, 7507, 7511.

19. By Zimri is denoted falsity from the evil of self-love in the natural man, ver. 9; by sin is denoted the violation of Divine laws, 4839; by evil in the sight of the Lord is denoted action against Divine Truth from Divine Good, 3863, 2001; by walking in the way of Jeroboam is denoted to sin through false doctrine, 4861; his sin was the idolatry of external worship without internal, chap. xii. 30-33; and by his making Israel to sin, is denoted the same idolatry externally as well as

internally, because the king denotes the superior or governing power, and the people of Israel the subordinate powers, 6653.

20. This clearly appears from the signification of Zimri, ver. 9; of acts, or words, and deeds, 9987, 5755; of treason or conspiracy, ver. 9; and of being written in the book of the chronicles of the kings of Israel, 2474, 8620, 487.

21. This is evident because the children of Israel denote, in this place, the vastated church, 3654; the division into two parts, denotes the will and understanding separated, 4424, 644; the word Tibni means *straw*, or otherwise the *understanding*, and hence denotes the understanding of the natural man, 3114, 7112; Ginath means *that which defends or protects*, and hence denotes ultimate good and truth which defend man in temptation, and therefore Tibni the son of Ginath denotes the understanding of the natural man which is intended to be, and ought to be, a defence to the spiritual man, 5008, 5022-5028; and Omri denotes sensual love, ver. 16. But the reason why it is said, in this verse, that man has the capacity to understand truth, known from the *common affection of truth* is, because it is evident that Ginath the father of Tibni denotes this common affection without which man would not care to understand any truth, and without which he would have no motive for following the truth, in the first instance, or for defending himself against evil by its means. He might, indeed, learn truths and defend himself against evil from a purely selfish motive, but, clearly, this would not be from the spiritual affection of truth, and neither would it promote his regeneration. We must remember, therefore, that Ginath denotes the spiritual affection of truth *for the sake of truth*, and that only when a man deliberately chooses to follow this and not the promptings of sensual love, does he commence the real work of regeneration.

22. This is demonstrated from the signification of Tibni, ver. 21; of Omri, ver. 16; and of Tibni dying and Omri reigning, 7507, 7511, 4691, 4973-

23. Omri beginning to reign denotes that sensual love does gain the dominion, 4691, 4973; in the thirty and first year of Asa king of Judah, denotes when the faith of charity is completely vastated and a new state succeeds, chap. xv. 9; 1672, 2959, 1347, 2044; Omri reigning twelve years denotes a state involving all previous states, 3926; and his reigning six years in Tirzah denotes a state of conflict against the truths of the understanding from the delight of falsity conjoined with evil, 900; chap. xiv. 17. It is said "conflict against the truths of the understanding," particularly, because such a conflict evidently preceded the state described by Omri reigning, as we see in verse 21.

24. This is evident from the signification of Omri as denoting sensual love, ver. 16; of buying with silver as denoting acquisition and appropriation by truth, in the present case by falsity, because said of Omri; thus it denotes the confirmation of the conjunction of evil and falsity in a new state, 7999, and this is the reason why it is said "*two talents*," 5194; of Shemer, as meaning a *guardian*, a *thorn*, and therefore as denoting truth which protects goodness or falsity which defends evil, in this place the latter, 9096, 9144; of building on a hill as denoting, here, to establish falsity on evil, 1304, 1691; of city as denoting doctrine true or false, 402; of name and calling by name, as denoting to impart a quality, 145; and of Samaria from Shemer as denoting, in a good sense the spiritual church and in the opposite sense the church vastated, 2702, 2220, 2466. That the quality of doctrine is according to the love by which it is formulated is obvious.

25. This is true, because Omri denotes the love of self in its most external form of sensual love, ver. 16; to do evil in the eyes or sight of the Lord denotes to be opposed to Divine Truth from Divine Good, 3863, 2001, 8361; and to deal wickedly above all that were before him, denotes to be more defiled than previous states, because it is evil in its fulness, 245-249, 5084; *D.L. W.* 217.
26. This may be seen from the signification of Omri, ver. 16; of walking in all the ways of Jeroboam the son of Nebat and in his sin wherewith he made Israel to sin, chap. xi. 26; xii. 30-33; and of provoking the Lord the God of Israel to anger with their vanities, ver. 13.
27. Omri denotes the sensual man perverted by self-love, ver. 16; acts, or words, and might denote all states of life internal and external, 9987, 6343; and to be written in the book of the chronicles of the kings of Israel, denotes to be recorded in the interior memory of the man who enjoyed the advantages of the truths of the spiritual church, 2474, 8620, 487, 3654.
28. This is proved from the signification of Omri, ver. 16; of sleeping with, or being" gathered to, the fathers, 3255; of being buried, 2916; of Samaria the *city* which Omri *built*, 402, 10,219; and of Ahab reigning in his stead, 3256-3260. From this and similar verses elsewhere, it is clearly manifest, that after death when judgment is completed the external form and surroundings of everyone are in perfect agreement with the *life* he has freely chosen on earth; and that thus every man in his earth life is *building* for himself a house, or a city, not made with hands eternal in the heavens or eternal in the infernal regions.
29. By Ahab is denoted the falsity of the evil of self-love on the ultimate or sensual plane, because the word means *the brother of the father* and thus, in the genuine sense, denotes truth, but in the opposite sense falsity, 3303, 6756; but it is said falsity from evil, because Ahab as the *son* of Omri also denotes this, 1147; and it is further said falsity from the evil of self-love on the ultimate or sensual plane, because Omri denotes this evil, ver. 16. By Ahab *reigning* is denoted that this falsity predominates, 4691; and that its predominance is complete vastation may be seen, 7679, 7680, 7327. By Ahab beginning to reign in the thirty and eighth year of Asa is denoted complete vastation as to truth and as to good, because Asa denotes charity and its faith, chap. xv. 9; 1672; thirty denotes complete vastation as to truth, 2959; and eight the same as to good, 9659, 10,624. And by Ahab the son of Omri reigning twenty and two years in Samaria is denoted full conjunction of evil and falsity, as appears from the signification of the number twenty-two, which denotes full conjunction, because it is a multiple of two by eleven, 5194, 9616; of Ahab as just shewn; and of Samaria, ver. 24.
30. This appears from the signification of Ahab, ver. 29; and of doing what was evil in the sight of the Lord above all that were before him, 3863, 2001, 8361.
31. This is true because it coming to pass, denotes a change, 4987; a light thing denotes what is not heavy, and consequently, what does not gravitate to lower things, 8279; to walk denotes to live, 519; Jeroboam the son of Nebat, denotes the corrupted understanding, chap. xi. 26; the sins of Jeroboam denote external worship without internal, chap. xii. 30-33; the marriage of Ahab to Jezebel denotes the conjunction of falsity with evil, arising from the abuse of exterior knowledges, because Ahab denotes falsity, ver. 29; Jezebel, which means *island of the habitation, woe to the habitation, or island of the dunghill, woe to the dunghill*, thence by correspondence, denotes ultimate good or ultimate evil, but in this place, according to the series, evil, 7719, 699, 10,037; marriage denotes conjunction, 5138; daughter denotes evil affections, 3024; Baal, which means

master or *lord*, thence denotes self-love, 1094, 10,642; and the worship of Baal therefore denotes self-worship; while the Zidonians denote exterior knowledges, 1201. But since Jezebel denotes the evil affection arising from the abuse of exterior knowledges, therefore she also denotes faith without charity as it is shewn in *A.R.* 132, and therefore it is said parenthetically in this verse that this evil burns to destroy all truth and goodness.

32. The altar denotes worship, 4541; Baal denotes self-love, ver. 31; the house of Baal denotes the will, 710; to build denotes to establish, 1488; and Samaria denotes the falsities of the perverted understanding because it denotes the spiritual church perverted, ver. 24.

33. This is evident, because Ahab denotes the falsity of the evil of self-love in the ultimate or sensual man, ver. 29; an Asherah denotes profane worship and thus formulated false doctrine, 2722, 8869; to provoke the Lord the God of Israel to anger denotes aversion caused by an evil life, ver. 13; and "more than all the kings of Israel that were before him," plainly denotes above all preceding states of evil and falsity in the corrupted spiritual church, as appears from the signification of Jeroboam the son of Nebat as denoting the corrupted understanding and thence external worship without internal, which was the first state of decline in the spiritual church, chap. xi. 26; xii. 30-33; of Nadab as denoting self-love scorning restraint and loving dominion, which is the second, chap. xv. 25; of Baasha as denoting the falsity of evil from self-love and the love of the world, devastating the church, which is the third, chap. xv. 1733, and of Elah as denoting evil from falsity in the natural man, which is the fourth, ver. 8; of Zimri as denoting falsity from evil in the natural man, which is the fifth, vers. 9, 10; of Omri as denoting sensual love, or self-love in its most external form, which is the sixth, ver. 16; and of Ahab as denoting the falsity of the evil of self-love on the ultimate or sensual plane, which is the seventh, ver. 29. And thus may be seen the successive degrees of the vastation of the general church, the spiritual degree being represented by the reigns of Jeroboam, Nadab, and Baasha; the natural degree by those of Elah and Zimri, and the sensual degree by those of Omri and Ahab, the corrupted *will* being denoted, respectively by Nadab, Elah, and Omri, and the corrupted *understanding* by Baasha, Zimri, and Ahab, Jeroboam denoting the *beginning* of the corruption as to both combined, and also the internal of the spiritual degree, while Nadab and Baasha denote the external.

34. This is demonstrated from the signification of the days of Ahab as denoting the corrupted and perverted state of man and the spiritual church, 487; ver. 29; of Hiel the Beth-elite as denoting the Idolatry of the worship of self and the world, because Hiel means *the life of God*, and Beth-el *the house of God*, both of which, from correspondence, denote, in the best sense, good derived from truth, which is the good of the spiritual church, and therefore, in the opposite sense, which is that here intended, evil from falsity, which, in its essence, is selfish and worldly love confirmed by falsity, 33, 2001, 1453, 3729; chap. xiii. 1; of building a city as denoting to establish a doctrine, 1187; of Jericho as denoting falsities which defend evils, and hinder the realization of good, 8815; of laying the foundation in the loss of his firstborn as denoting the first consequence—namely, the rejection of faith -because the firstborn denotes faith, 7778, the loss or death of the firstborn, which is here implied, denotes the rejection of faith, 3387, 7871, and Abiram means *the father of fraud*, and thus again denotes a doctrine which deceives, 9013; of setting up the gates in the loss or death of his youngest son, as denoting the rejection of charity, because the younger denotes charity, 342, 3819, the loss or death of the youngest the rejection of charity, 3387, and Segub means *fortified*, or *raised*, and thus denotes, in a good sense, truth which defends good, but here falsity which defends evil and opposes good, 7297; of the word of the Lord as denoting Divine

Truth from Divine Good, 1288, 2001; and of "which He spake by the hand of Joshua the son of Nun," as denoting the truth which teaches that evils are to be resisted from a principle of good, and that he is eternally separated from the Lord who confirms himself in evil by means of falsity, because the hand denotes power, 878, Joshua denotes truth combating, and therefore truth resisting evil from a principle of good, 8595, Nun means *durable* and *eternal* and therefore denotes, as the father of Joshua, the quality of such good, 8899, 145, the curse pronounced on the man who should build Jericho denotes separation from the Lord eternally, Josh. vi. 26; 379, 5071, and rebuilding Jericho denotes the establishment of falsities which defend evils, 1187, 8815.

1 KINGS XVII

1. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the LORD, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.	1. The Word of the Lord,— as to the acknowledgment that He is Divine Truth united to Divine Good, leading the souls of men, drawing them to Himself, and dwelling in them; and also as accommodated to those who are in the beginning of regeneration,—is opposed to the vastated church, testifying that the Lord is Life Itself; that all truth, or the whole Word, is from Him; and that, in its state of vastation, the church cannot receive either interior truth with its peace and innocence, or exterior truth.
2. And the word of the LORD came unto him, saying,	2. Consequently there is perception from the Lord with those who acknowledge the Word, that
3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.	3. The truth is hated by the vastated church and must therefore be concealed in an obscure state of love to the Lord, among apparent truths or falsities, drawn from the external things of the church and of the Word;
4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.	4. And that those who are in this state of good and truth, imbibe apparent truths and falsities, which falsities, nevertheless, are instrumental for their nourishment.
5. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.	5. And such persons are obedient to the truths they know, although living in an obscure state as to truth, and in external things.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.	6. So that they receive interior good and exterior good, in their states of brightness and in then states of obscurity, even by means of the falsities of their religion, being instructed also from the Word,
7. And it came to pass after a while, that the brook dried up, because there was no rain in the land.	7. But it happens that, on account of the vastated state of the church, and hence on account of the non-reception of influx—that is, of good and truth from the Lord—truth from the Word fails.
8. And the word of the LORD came unto him, saying,	8. But, with those who are regenerating, there is still perception by the Word from the Lord,

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.	9. That there must be an elevation from their obscure state, and that they must apply themselves to doctrine concerning the knowledges of good and truth outside the vastated church among those who are in good and earnestly desire truth.
10. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.	10. And this elevation of state naturally follows, when by obedience, introductory truths, being obtained, it is discovered that even these truths lead to good; and that although it is, at first, the good of merit, yet it desires truth, which desire is intensified by contact with the Word; for it teaches that unless truth can be taught in suitable or corresponding forms, or knowledges, good cannot be sustained;
11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.	11. While at the same time it is also necessary that good should be appropriated with truth.
12. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and, dress it for me and my son, that we may eat it, and die.	12. But it is perceived by those in good and who desire truth, not only that all life is from the Lord, with whom is the union of good and truth, but also that they themselves have not, as yet, the conjunction of good and truth, but only the remains of truth and love in their receptacles in the mind; also that they are striving after this conjunction, although it is in the good of merit, in order that good and truth may be realized internally, and appropriated externally in their regeneration. Otherwise the soul perishes.
13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son.	13. Yet in this state of uncertainty, the Word gives consolation, and teaches, that the good and truth of remains must needs be realized and appropriated; but only when the conjunction of good and truth is acknowledged to be from the Lord.
14. Forthus saith the LORD, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.	14. For it is the testimony of Divine Good and Truth conjoined, that remains of truth and of good are always stored up in the mind for the use of the man of the church, even in its states of vastation; and hence that a new church amongst the nations will succeed the vastated church.
15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat <i>many</i> days.	15. And obedience to the Word of the Lord, even in the worst states of mankind, when accompanied by internal acknowledgment and external devotion to good, causes the appropriation of the good and truth of remains, and thus a continuous heavenly state,

16. The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.	16. In which it is realized that neither truth nor love can fail, according to Divine Truth from Divine Good, when the Lord is acknowledged to be Good and Truth united, or the Divine manifested in the Human; and when obedience results in the appropriation of good and truth in the regenerated soul.
17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.	17. But nevertheless, it must happen, that, when a state of vastation exists in the church, the affection of interior truth from good will be tempted, because essential truth will suffer from evils and falsities; and this to so great an extent that it will appear to be extinct.
18. And she said unto Elijah, What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son !	18. Wherefore they who are in this temptation have a perception thence derived, that Divine Truth is their enemy; they are aware of the evil in themselves, which renders their affection for truth imperfect; and they fear the loss of that truth.
19. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed,	19. But they also perceive that the truth has been too much ascribed to themselves, and must be ascribed to the Lord; which being done, there is elevation to a more interior state of conjunction with the Lord by the Word, and also the reception of the truth in corresponding doctrine.
20. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?	20. Moreover the desire of good for truth is now more intensified by prayer to the Lord, but at first with the perception that its apparent removal is from the Lord, when yet, in reality, there is a state of instruction.
21. And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.	21. In which there is closer application to the Word in will, understanding and life, thus complete application, expressing the desire that the outward form of the truth may be filled, by influx from the Lord, with its inward spirit.
22. And the LORD hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived.	22. The consequence of which is that such influx is granted, and the outward form of the truth is filled with spirit and life.
23. And Elijah took the child, and brought him clown out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.	23. And thus the Lord, by the Word, restores the truth, flowing in from internals to externals, so that the church receives new life; when it is perceived that good is united with truth.

24. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

24. And thus the church perceives from the Lord, that truth is revealed in external forms from internal principles; and that when truth from good is expressed in ultimates it is in light and in power.

Proof References and Notes

1. This is evident because a prophet denotes the Word of the Lord, 9188, 9198; Elijah means *God the Lord*, and therefore, by correspondence, Divine Truth united to Divine Good, 2001; a Tishbite means *one that makes captives*, that *turns back or recalls*, and that *dwells*, and therefore, by correspondence, in the best sense, one who leads the souls of men, at first, as it were, by capturing or compelling them, 9164, secondly by turning them to himself by repentance, *T.C.R.* 530; 9517, and thirdly by making his dwelling-place or abode with them, 10,153; Gilead denotes exterior good by which man is initialed or introduced into interior good, 4117, 4747, and therefore a sojourner of Gilead denotes one who is instructed in Divine Truths, 1461, an inhabitant of Gilead, denotes one who is in the beginning of regeneration, and thus in the good of truth, 3066, and if, as many do, we regard Tishbe as the city in Gilead, from which the prophet came, then it will denote the doctrine of truth suitable to those represented by Gilead, 402; Elijah, therefore, like John the Baptist, particularly denotes the Word of the Lord, 3540, preparing the way of the Lord at His first coming and at His second coming, 7643; Ahab denotes the vastated church, chap. xvi. 39; Elijah saying to Ahab denotes, what was concluded and determined, thus testification, 10,602; "As the Lord the God of Israel *liveth*," denotes that the Lord is life itself, 2001, 1735; before whom I stand, denotes that all truth in the whole Word is from the Lord, 3136, 3702; and "there shall not be dew nor rain these years but according to my word," denotes that the church in its state of vastation cannot receive either interior truth with its peace and innocence, or exterior truth, 91-93, 3579, 2445, 10,570.

2. This appears from the signification of the word of the Lord as denoting Divine Truth, *T.C.R.* 189; 1288; of Elijah as denoting the Word and thence those in the church who acknowledge the Word, ver. 1; and of saying as denoting perception, 1822.

3. This is evident because by going- hence is denoted separation and thus aversion or hatred, 5962, 2910, 1860; by turning eastward is denoted to come into a state of love to the Lord, 1451; by hiding himself, is evidently denoted concealment, 6721; by the word Cherith is meant *cutoff* or *destroyed*, and therefore correspondentially what is removed and thus rendered obscure, 5302; and by before Jordan is denoted among apparent truths or falsities drawn from the external things of the church and the Word, because a brook, or stream, or river denotes the Word, 3424, Ezek. xlvii. 9, and Jordan denotes the external things of the church and the Word, 1585.

4. This is evident because to drink of the brook, denotes to imbibe truths from the Word, 3513; to be fed, denotes to appropriate good, 3513; and to be fed by ravens is to receive good and truth by the *instrumentality* of falsities, 866. It is said, "by the instrumentality of falsities," because nothing' but good and truth can really nourish the soul; but yet it appears otherwise, inasmuch as persons in the state described here, are apt to regard falsities as if they were truths; besides which it appears from the following verses that the prophet was really nourished by what the ravens brought him—namely, *bread* and *flesh*. It is clear that those who take the apparent truths

of the Word for real truths, and from them fashion false doctrine, are fed *by means of* their doctrine, for thus they acquire the good that comes by truth, although this is apparent good only, since it is warped by falsities. It must be evident to everyone, that, with such persons, although the motive be in itself good, the action may be wrong, an illustration of which is to be found in the conduct of the man of God from Judah, who allowed himself to be deceived by the old prophet from Beth-el, and went back, and ate bread and drank water in the place of which the Lord had said, that in it he should eat no bread and drink no water, chap. xiii. 11-22.

5. This is demonstrated from the signification of Elijah, ver. 1; of the brook Cherith; and of Jordan, ver. 3.

6. This is true because by Elijah is denoted those who are in an obscure state, vers. 1 and 3; by the ravens are denoted falsities, 866; by bread is denoted, interior good, and by flesh exterior good, 8431, 8432; by morning, is denoted a state of brightness, and by evening a state of obscurity, 8426; and by drinking of the brook, is denoted instruction from the Word, 3424, 3513. This verse describes, appropriately, the estimation in which the Word of the Lord, denoted by Elijah, is held in the vastated or consummated church; also the state of those of the church who are in good under such circumstances; and lastly the state of the Gentiles who are in good and have not truth directly from the Word, in which case by their drinking of the brook, nevertheless, is denoted that they receive truth from the Word indirectly; for the church of the Lord where the Word is, is as the heart and the lungs in man, and the church of the Lord where the Word is not, is like those parts of the body in man through which the blood circulates even to the remotest extremities by means of the heart and lungs, 4197, 9256.

7. This is clear from the signification of it coming to pass as denoting a change, 4987; of after a while, or at the end of days, as denoting the state of the vastated church, 487; of the brook drying up as denoting-failure of truth, 3580; and of no rain in the land as denoting the non-reception of influx, 10,570.

8. The word of the Lord coming unto Elijah saying, denotes that with those who are regenerating there is still perception by the Word from the Lord, because the word of the Lord coming denotes revelation from the Lord by the Word, 1288, 2513; and saying denotes perception, 1822.

9. This is evident from the signification of arising as denoting elevation from their obscure state, 4881; of Zarephath which belongeth to Zidon as denoting doctrine or the knowledges of good and truth outside the vastated church, because Zarephath means *the crucible in which metals were melted*, and therefore denotes doctrine which is the receptacle of good and truth, 10,105, and Zidon denotes exterior knowledges outside the church, 1201; and of a widow woman as denoting those who are in good and earnestly desire truth, 4844.

10. All this is time because Elijah arising denotes elevation of state, 4881, his going to Zarephath denotes application to doctrine concerning exterior knowledges, ver. 9, and thus it denotes obedience; his coming to the *gate* of the city denotes the acquisition of introductory truths, 2943; a widow woman denotes good which earnestly desires truths, 4844; gathering sticks, or wood denotes the good of merit, 2784, 2812, 9011, 8495; Elijah calling to the woman and saying, denotes contact with the Word both as to the will and understanding, 2619, 6840; and "Fetch me, I pray thee, a little water in a vessel that I may drink," denotes intensified desire for truth, and the teaching that unless truth can be communicated in suitable forms or knowledges, good cannot be

sustained, because "Fetch me, I pray thee," evidently denotes intense desire, 4956— that is, for truth, 2702; a vessel denotes doctrine, and thus a suitable form of truth, 10,105; and the widow denotes good. Here, indeed, it is Elijah, who asks the woman for drink and not the contrary, but nevertheless, thereby, in the internal sense, is denoted the desire of good for truth, and that good cannot be sustained without truth, in the same way as the Lord is represented as speaking in the parable of the sheep and the goats: "I was thirsty and ye gave me drink," clearly denoting the reception of truth from the Lord by those who were in charity or in good, and not that the good had communicated truth to the Lord, except by communicating it to those in whom the Lord was, 4954-4959. See also on this point, 3088, 3089, where the question asked by the servant of Abraham, denotes the same thing as the question of Elijah in the verse we are considering— namely, exploration from the Divine Good as to whether truth could be received by those in good.

11. His calling to her and saying, as she was going to fetch it, "Bring me, I pray thee, a morsel of bread in thine hand," denotes that, at the same time, it is also necessary that good should be appropriated with truth, as appears from the signification of "As she was going to fetch it" as denoting the effect of contact with the Word, because going denotes progress, 3335, and water denotes truth, 2702; of calling to her and saying as denoting influx and operation into the will and the understanding, 2619, 6840; and of bread as denoting good, 9323. Careful consideration will show that truth is not *appropriated* by mail—that is, is not made his own unless good be with it, because no man really retains truth of any kind or degree unless he loves it, and from that love applies it to use, 668, 2261.

12. All this is evident, because the widow saying, denotes perception by those who are in good, and who desire truths, 1822,4844; the Lord thy God, denotes the union of Divine Good and Divine Truth, 2001; the Lord thy God *living* denotes that all life is from the Lord, 1735; not having a cake denotes not having, as yet the conjunction of good and truth, 9198; meal denotes the remains of truth derived from good, 2177; oil denotes the good of love, 886, 4582, 4638; a cake made of them denotes truth conjoined to its good, 7978; "the barrel and the cruse denote receptacles in the mind- namely, the understanding and the will, 3079,683; gathering *two* sticks denotes a striving after the conjunction of good and truth, although it is in the good of merit, 5194; ver. 10; to go in and dress it for me and my son, denotes in order that good and truth conjoined may be realized internally and externally, as appears from the signification of going in as denoting to enter into an interior state, 9927, of dressing or preparing food as denoting the arrangement of good and truth appropriated, 8422, and of, for the widow and her son, as denoting internally and externally, 4257, 3583; and to eat and die denotes to appropriate good and be regenerated, because eating denotes appropriation, 3513, and dying denotes regeneration, 3326. But in the opposite sense, and thus in the case of *not* appropriating good and truth in regeneration, dying denotes to perish eternally, 2687.

13. All this appears from the signification of Elijah, ver. 1; of his saying to the woman "Fear not," as denoting consolation iii a state of uncertainty, 2826; rf "go and do as thou hast said" as denoting the realization and appropriation of the good and truth of remains, ver. 12; and of making a little cake for Elijah first and bringing it forth to him, as denoting the acknowledgment that the conjunction of good and truth is from the Lord, 9198, 5619.

14. By the Lord the God of Israel saying is denoted that it is the testimony of Divine Good conjoined to Divine Truth, 2001; by the barrel of meal not wasting neither the cruse of oil failing,

is denoted that remains of truth and of good are always stored in the *tm'ml* for the use of the man of the church, 9198; and by "until the day that the Lord sendeth rain upon the earth," is denoted that a new church amongst the nations will succeed the vastated church, ver. 1; 91-93, 487, 566, 567, 9198. Two points require a little notice with regard to this verse; It is said that *remains* of truth and good are always stored in the mind for the use of the man of the church, although in none of the references art-remains mentioned, and moreover, it is distinctly said that the Word of the Lord, denoted by Elijah, came *only* to those out of the vastated church, 4844, when yet remains are stored up with everyone, 468. The reason of this is that, with the vastated church, or with the wicked, remains perish, or, in other words, are reserved in their interiors, chap. xiv. 1, 13, 17; 1906, 6156, 7560; but with the good, on the contrary, they are appropriated, 2284, 5342. Hence we now see that by the barrel of meal which wasted not, and the cruse of oil which did not fail, are properly denoted the *remains* of truth and good which are appropriated by man when he acknowledges that all good and truth are from the Lord, which is represented by the widow making, from her small store, a little cake for the prophet *first*, and afterwards for herself and her son. The other point is that by the day on which the Lord sends rain upon the earth is denoted that a new church amongst the nations is established by the Lord, which is shewn from the signification of rain, of day, and of the earth or, more properly, of the ground. But to this may be added, in order to complete the proof, that by three years and six months, the period during which there was no rain, is denoted the full vastation of the old church and the commencement of the new, 9198; A.R. 547, 562, and this shews that the prophet's sojourn with the widow of Zarephath truly represents the incipient state of the new church.

15. This is manifest, because the widow denotes those who are in good, 4844; her doing according to the saying of Elijah, denotes obedience to the Word of the Lord by internal acknowledgment and external devotion, ver. 13; she and he, and her house *caling* denotes appropriation, 3513; she, denotes as to inmost affection or good, 4844; he, denotes as to interior affection or the affection of truth, 3540; her house denotes as to external affection, 9150; the meal and the oil denote the truth and good of remains, ver. 14; and many days denote a continued heavenly state, 487, 4780.

16. This is true because the meal and the oil denote truth and love, ^ ver. 12; according to the word of the Lord, denotes according to Divine Truth from Divine Good, 1288, 2001; which He spake by Elijah, denotes which was revealed to those in good and who desire truth, ver. 13; the meal and the oil not failing denotes that truth and good are appropriated, ver. 15; and that this was the result of the acknowledgment of the Lord as Divine Good and Divine Truth united, as well as of obedience, may be seen from vers. 12, 15.

17. This appears from the signification of it coming to pass, as denoting a change, and somewhat new, 4987; of the son of the woman the mistress of the house, as denoting interior truth from good, 489, 4844, 8337, 1936; of the sickness of the woman's son as denoting a state of temptation, because sickness or disease denotes evil troubling the spiritual life, 8364; of the mistress of the house as denoting the affection of interior truth which was tempted, 1936; of the sickness being sore, or unyielding, as denoting the injury to truth from evils and falsities, 7272; and of no breath left in him as denoting that truth appears to be extinct, 10,049. Observe that, in the last three references, the Hebrew words for mistress, for sore, and for breath are not the same as those in this verse; but, as elsewhere stated, they are assumed to have the same general

correspondence. But let it also be carefully noted that, no doubt, the internal sense, if it could be seen as the angels see it, would reveal such specific differences.

18. This is so, because the widow denotes those who are in temptation, 4844; her saying denotes perception, 1822; "What to me and to thee, O thou man of God?" denotes that they who are in temptation are disposed to regard Divine Truth as their enemy, because the woman denotes one in temptation, ver. 17, and Elijah represents the Word or Divine Truth, ver. 1, and these are set in opposition, as appears from the affection contained in the words; "thou wilt come to call my sin to remembrance," denotes that they are aware of the evil in themselves which renders their affection for truth imperfect, 728, 8289, 4839, 6097; and "thou art come to slay my son," denotes fear for the loss of the truth, 6767, 489.

19. By Elijah saying to the widow, is denoted perception, 1822; by "Give me thy son," is denoted that the truth had been too much ascribed to self and must now be ascribed to the Lord, 5619; by taking him out of her bosom, is denoted that the truth is no longer ascribed to self, 6744, 6960; by carrying him up into the chamber where he abode is denoted elevation to a more interior state of conjunction with the Lord, 9500, 3084, 5694; by Elijah carrying him is denoted by means of the Word, ver. 1; and by Elijah laying the child on his own bed is denoted the reception of the truth in corresponding doctrine in the natural degree of the mind, 10,360 at the end. But to this it may be added that when a bedchamber denotes the interiors then the bed denotes the inmost, 7354, and hence we see, that the truth must be ascribed to the Lord in the inmost of our minds, or in other words, with all the heart; and that when this is done the receptacle of the truth in the natural degree, or the doctrine, will be correspondingly perfect.

20. This is evident because Elijah, who prays, now represents the woman or widow for whom he prays, and hence this prayer denotes intensified desire, 2535, and at the same time the obscure perception, owing to the state of temptation, that the apparent removal of truth is from the Lord, which is denoted by the words of the prophet 589, 735; for the Lord does not do evil, neither does He slay anyone. And secondly that this prayer is in reality the description of a state of instruction is evident also from 2535, and from what follows. By earnest prayer, in fact, we are not only strengthened by being drawn nearer to the Lord, but we receive brighter perceptions of truth, and hence also consolation.

21. This is evident from the signification of Elijah, as denoting the Word, ver. 1; of stretching himself upon the child as denoting application, because the Hebrew word means measured, 4495, and measure denotes state as to truth, and thus the action of the prophet denotes application of the Word to the life so that the latter may have the same quality as the former, 9603; of three times as denoting what is complete, 2788; of Lord and God as denoting Divine Good and Divine Truth, 2001; of "I pray thee," as denoting aspiration after good and truth, 2535; and of the soul of the child coming into him again as denoting the desire that the outward form of the truth may be filled by influx from the Lord, with its inward spirit, 9281. It is said "by influx from the Lord" because man has no life except by such influx, and such influx is also implied in the expression "come into," or "return into," 6553.

22. This is evident because by the Lord hearkening is denoted that what is desired is granted, 3507; by the voice of Elijah is denoted the quality of desire expressed in his prayer, 10,454; and by the soul of the child coming, or returning, into him again, and his reviving, is denoted that the outward form of the truth is filled with spirit and life, ver. 21; 33, 34-

23. This is evident, because by Elijah taking the child is denoted that the Lord by the Word restores the truth, vers. 1, 17; 3809; by the chamber and the house are denoted the internal and external respectively, ver. 19; the child delivered to his mother denotes that truth is restored to the church, 489, 4257; and Elijah saying, "See, thy son liveth," denotes that good is united with truth, 489, 33.

24. This is true because the woman denotes the church, 252, 253; saying denotes perception, 1822; Elijah, in the supreme sense, denotes the Lord, 2762; a man of God denotes external truth from what is internal, 429, 476, 2001; the Word of the Lord denotes truth from good, 1288, 2001; mouth denotes truth in ultimates, 8068; and truth is spiritual light and power, 3094, 4015, 8200.

Thus it is evident that this whole chapter beautifully describes the tenderness and solicitude with which the Lord provides for man, even when, from the general state of the church, salvation would seem almost impossible; and also three successive states of man in the beginning of his regeneration—namely, his state when he is in apparent truths and falsities; his state when he begins to appropriate remains; and his state of temptation following.

1 KINGS XVIII

1. And it came to pass after many days, that the word of the LORD came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.	1. It is of the Divine Providence, that after a succession of states, and when the church is fully vastated, Revelation is made through the Word to those in the corrupted church; and there is also influx of Divine Truth from the Lord, with temptations, impending.
2. And Elijah went to shew himself unto Ahab. And the famine was sore in Samaria.	2. And hence this Revelation is made when the man of the church is in great need of the knowledges of truth and good.
3. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the LORD greatly:	3. Also the corrupted church has external conjunction with those who are in charity, and who administer good; and these have conjunction with the Lord, by obedience, faith and love.
4. For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)	4. For it happens that when faith without charity rejects the truths of the Word, charity protects them, and this completely; although, at the end of the church, those in charity and faith are in obscurity; but yet they receive from the Lord, through charity, the good and truth suited to their state.
5. And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts.	5. And even the corrupted church desires, by putting forward the appearance of good, and by the study of the Word, as to its interior and exterior truths, to secure for itself scientifics, or the knowledges of external truths, so that its intellectual, rational, and natural powers may be supported.
6. So they divided the laud between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.	6. But the wicked, and the good do this from different motives; for the former act from the love of dominion or the pride of intellect, while the latter act from the love of good and truth for its own sake.
7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah?	7. And consequently they who are in good, in searching the Word, first perceive its essential truth concerning the Lord, and acknowledge it, and humble themselves before it, although it may not appear in all its clearness.
8. And he answered him, It is I: go, tell thy lord, Behold, Elijah <i>is here</i> .	8. But the Lord reveals Himself to Such, and commands them to proclaim the truth even to the corrupted church.

9. And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?	9. Nevertheless the good, in the corrupted church, are in fear lest they should betray the truth, and lest good should be rejected through the rejection of truth.
10. As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not.	10. And as they know that all life is from the Lord, with whom is the union of good and truth, or of the Divine and the Human, they also discern that self-love only seeks the truth to pervert or destroy it, supposing it can be discovered in merely human states of affection and intelligence; and that, failing in this, they resolutely confirm themselves in the denial and rejection of the truth.
11. And now thou sayest, Go, tell thy lord, Behold, Elijah <i>is here</i> .	11. Wherefore those in good can hardly conceive that, without injury, Divine Truth can be made known to the wicked.
12. And it shall come to pass, as soon as I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.	12. And they fear that, when, separated from the truth and in their state of desolation, they attempt to announce it, its essential life will appear wanting to them, and that it will not appear to the understanding of the corrupted church; so that, consequently, good will be rejected; when yet a state of good derived from truth confirmed, is the saving principle in the church, producing obedience in its successive development.
13. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?	13. And surely it is known to the Lord, who is the Word, that when faith without charity rejects Divine Truths, then they are all preserved among those who are in charity, and that fully, although in a state of obscurity, and with love and faith according to their state !
14. And now thou sayest, Go, tell thy lord, Behold, Elijah <i>is here</i> : and he shall slay me.	14. And why therefore should the truth be revealed, and thus the Word be opened as to its essential spirit and life, when this might lead to the rejection, not only of the truth but of good also?
15. And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day.	15. But it is perceived from the Word, nevertheless, that, as all good is from the Lord, who is omnipotent; and Divine Truth proceeds from Divine Good, Revelation must certainly be made at the end of the church.
16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.	16. And this Revelation is made through those who are in charity to the corrupted church. Also the corrupted church expects this Revelation, which is the Coming of the Lord.

17. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel?	17. But notwithstanding, when the truth is revealed, it is misunderstood and condemned as heretical by the corrupted church.
18. And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed the Baalim.	18. While yet Divine Truth united with Divine Good in the Word, cannot cause dissension in the church; but the evils of self-love, both actual and hereditary; as well as the false principles derived from those evils.
19. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table.	19. For which reason it is necessary that the Spiritual Church should be collected, visited, and judged, at the Coming of the Lord, by means of the Word, so that the truth may be declared, and evil and falsity condemned, especially the evils and falsities, from faith alone.
20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.	20. And this gathering together is effected when evil prevails; and where the evil and the good, in the intermediate state, are alike in the zeal of their faith.
21. And Elijah came near unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.	21. But Divine Truth, or the Word, reveals to all in the church, that man cannot continue in the intermediate state, or undecided as to truths or falsities; and that Divine Love, as the origin of Divine Truth, should be worshipped, or on the contrary, the Love of Self. Common perception, however, is, on this point, in uncertainty as yet.
22. Then said Elijah unto the people, I, even I only, am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men.	22. But it is the dictate of Divine Truth, united to Divine Good, and thus of the Human made Divine, or of the Divine Human, that it is one, and the origin of all truth from good, although rejected in the church; while falsities from evil have totally vastated the church, being so abundant as to leave little remains.
23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and put no fire under.	23. And therefore now, the state of the good and of the evil, as to their natural affections, is to be explored; and this takes place, during judgment, first with the wicked, who are let into their own natural loves, in perfect freedom: subordinate powers being arranged in order under the ruling love; while each acts from the merit of his own good, or as from himself; he yet being forbidden to ascribe to himself Divine Love. Also the same process is to take place with the good.

24. And call ye on the name of your god, and I will call on the name of the LORD.- And the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.	24. Moreover the wicked, in the process of judgment, offer their worship through the falsities of their evils; while the good worship the LORD by means of Divine Truths; but that alone is true worship, into which Divine Love can flow, and with which it can be in harmony; and this is acknowledged in the church from common perception.
25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your God, but put no fire under.	25. It therefore follows, that it is the dictate of Divine Truth, or the Word, to those who teach falsities from self-love, that they should allow free play to their natural affections, bringing them into agreement with their internals; for they are not in good; also that they should worship from falsities, but not ascribe Divine Love to themselves.
26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.	26. The effect of which is, that the natural affections of the wicked are set at liberty, by Divine permission; that these are brought into agreement with their internals; and that they worship from the falsities of self-love, in successive states of ardour; but neither Divine Love, nor Divine Truth are manifested to them. On the contrary they are excited to profane their worship by fanaticism.
27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or per-adventure he sleepeth, and must be awaked.	27. So that they come into the highest ardour of their selfish love; and then the truth appears to excite their falsities; for they think of the Divine as needing to be urged, or that he reflects, takes rest, is instructed, or is merely natural, and needs rousing as an ordinary man.
28. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.	28. But their falsities are violent from their own evils; for their evils bring punishment of themselves through falsities interior and exterior; and thus they do violence to charity, and are completely vastated.
29. And it was so, when midday was past, that they prophesied until the time of the offering of the <i>evening</i> oblation; but there was neither voice, nor any to answer, nor any that regarded.	29. Nevertheless they continue to teach their falsities until the church is consummated; but they have no longer a genuine affection for good, a definite intelligence of truth, or a life of good and truth.
30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the LORD that was thrown clown.	30. But, on the contrary, Divine Truth or the Word strongly influences those who are in good, and they are also attracted by Divine Truth in the process of judgment. And with them the worship of the LORD is preserved.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the Word of the LORD came, saying, Israel shall be thy name.	31. For the Divine Word contains all truths of such a quality that they are adapted to the states of the natural man, in order that from being natural he may become spiritual, by conflict against evil and by victories over it, and thus acquire a new quality.
32. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed.	32. And the true worship of the Lord, by those who are in good, is effected by these truths, which are derived from love or charity, and lead to it; also there is a receptacle in the natural man for truths, where the conjunction of good and truth can take place—namely, the human understanding.
33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four barrels with water, and pour it on the burnt offering, and on the wood.	33. While the good of merit, or obedience to truths, as from self, and the natural affections in their freedom, are, by the Lord, through the Word, duly arranged and subordinated to the ruling love of good; and there is at the same time, by man's free action, the conjunction of these affections with truths.
34. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.	34. And this conjunction is effected not only as to inmost things, but also as to things interior, and things external; and thus completely as to all affections.
35. And the water ran round about the altar; and he filled the trench also with water.	35. So that the whole man, in the judgment, is known to worship the Lord from truths grounded in good, and this in all fulness, both as to the will and the understanding, or as to the interiors and as to the exteriors.
36. And it came to pass at the time of the offering of the <i>evening</i> oblation, that Elijah the prophet came near, and said, O LORD, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.	36. And it therefore follows that, in the process of judgment, when the real quality of man's life is made known and manifested, there is with the good, as well as with the wicked, a nearer approach of Divine Truth, and thus an opening of the Word, disclosing the whole process of the Lord's Glorification, as to celestial things, as to spiritual things, and as to natural things; and thus as to the essential truths, that the DIVINE HUMAN alone is to be worshipped; that the Word is Divine; and that the Glorification of the Lord, as well as the regeneration of man, is according to the Word and by means of the Word.
37. Hear me, O LORD, hear me, that this people may know that thou, LORD, art God, and <i>that</i> thou hast turned their heart back again.	37. And this opening of the Word is accompanied, on the part of the good, by a closer conjunction both as to good and as to truth, with Divine Love united to Divine Truth in the Divine Human, and thus by a state of full receptivity from love.

38. Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.	38. The effect of which is that Divine Love now flows in freely, and conjoins itself with man's consecrated natural affections, with his obedience as from self, with all his truths from the Word, and with his sensual delights; so that, in short, there is complete and full conjunction of Divine Love with Divine Truth, or of the will with the understanding, in the regenerated soul;
39. And when all the people saw it, they fell on their faces: and they said, the LORD, he is God; the LORD, he is God.	39. And hence, too, complete humiliation before the Lord, who is acknowledged from the heart and with the understanding to be God not only as to His Divine but also as to His Human Nature;
40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.	40. Whence there is perception from the Word that all falsities from self-love are to be rejected; and, by the power of Divine Truth, they are therefore rejected to the extremes of the mind, and their rejection is confirmed.
41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain.	41. At the coming of the Lord in the Word, the church is elevated, and perceives that good and truth are to be appropriated according to the state; and mankind generally are sensible of a stronger influx through heaven from the Lord.
42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees.	42. And hence religion revives; there is a stronger appetite for good and truth; the Word is more highly esteemed in the church; and there is a fuller conjunction of interior things with exterior.
43. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing". And he said, Go again seven times.	43. Also the natural man is elevated, first as to the understanding, to the contemplation of Divine Truth in general, but without perception; and secondly as to the will in a state of holy obedience.
44. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man's hand. And he said, Go up, say unto Ahab, Make ready <i>thy chariot</i> , and get thee down, that the rain stop thee not.	44. Whereupon some degree of perception is granted, and the man of the church obscurely apprehends the letter of the Word, wherein Divine Truth is in its power because in ultimates. And hence there is a farther elevation of the natural mind, and the perception that temptation is at hand.

45. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.	45. For the natural effect of this state of the church is, that doubts and obscurities as to Divine Truths arise, evil influences begin to operate, and temptation as to truths follows. But all this is conducive to the progress of the spiritual church.
46. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.	46. And Divine Love is omnipotent by Divine Truth; for truth in conjunction with good with the man of the church is now active, and by truth, or by the Word, is he led at the commencement of a New Dispensation.

Proof References and Notes

1. By it coming to pass is denoted here as elsewhere another change of state, and thus what is of the Divine Providence, as appears from the whole verse, and from the character of the Divine Providence, which is in all the particulars of man's life, as well as in its generals, 4987, 10,774, 10,775; by "after many days" is denoted a succession of states, 487; by the third year, is denoted when the church is fully vastated, 1825; by the word of the Lord coming to Elijah, is denoted revelation made through the Word, chap. xvii. 1; by Ahab is denoted those in the corrupted church, chap. xvi. 29; and by "I will send rain upon the earth," is denoted influx of Divine Truth from the Lord with temptations impending, 8416, 729, 10,570. It is to be particularly noted in this place, that rain upon the earth denotes blessing, which is Divine Truth revealed; for nothing comes from the Lord but goodness and truth; and that the temptation impending, also denoted by rain, does not signify the temptation of the vastated church but of the incipient new church. This is the reason why it is not said as in the versions, "I will send rain upon the *earth*" but I will send rain upon the *ground*, 268, 566.
2. This evidently appears from Elijah going to shew himself unto Ahab, which denotes revelation, because Elijah denotes the Word, chap. xvii. 1; Ahab denotes the vastated church, chap. xvi. 29; and Elijah *shewing* himself, or causing himself to be seen, denotes revelation, A.R. 24-26; and by a sore famine in Samaria is denoted a defect of the knowledges of good and truth in the spiritual church, 1460, 2702.
3. This appears from the signification of Ahab, as denoting the corrupted church, chap. xvi. 29; of Obadiah, which means *servant of the Lord*, and therefore denotes those who are in charity, 5161; of Obadiah being over the household of Ahab, and thus being the steward of Ahab, as denoting the external conjunction of those in the vastated church with those who are in charity, 1795; of over the house as denoting to administer good, 2233, 2234; and of fearing the Lord greatly its denoting conjunction with the Lord by obedience, faith, and love, 2826. A vastated church existing, as an organised institution, at anytime or in any country, could not maintain its position, and influence without, at least, making a *profession* of genuine religion, and without being aided and supported by those in good, who, although aware of the general state of the church, as to its governing powers and principles, are not able to do more than indirectly to promote charity and preserve a true faith. Thus, in such a state, the good are the servants of the vastated church, are strongly under the influence of its prevailing errors, and yet at the same time, are truly the servants of the

Lord, and are doing all that they can do to promote His glory and the well-being of their fellow-creatures.

4. All this is true, because Jezebel denotes faith without charity, A.R. 132; cutting off the prophets of the Lord, denotes the rejection of the truths of the Word, 5302, 2534; Obadiah taking a hundred prophets and hiding them, denotes that charity protects the truth, ver. 3; 6721, 6722; a hundred, and also fifty denote what is full and complete, 2141, 2636; a cave denotes an obscure state, 2463; and their being fed with bread and water, denotes to receive good and truth from the Lord, according to their state, 9323.

5. By Ahab saying to Obadiah, is denoted the perception of those in good or charity under the influence of the corrupted church, chap. xvi. 29; ver. 3; 1898, 1919; by Ahab employing Obadiah is denoted that the vastated church puts on the appearance of good; by going through the land unto all the fountains of water and to all the brooks is denoted the study of the Word as to its interior and exterior truths, 1612, 3096, 3424; Ezek. xlvii. 9; by finding grass is denoted to secure for itself scientifics, 59, 274; and by the horses, the mules, and the beasts, are denoted, respectively, intellectual, 2761, rational, 1949, 1950, and natural powers, 44-46. In this verse we prefer the marginal reading of the *Revised Version*, "and lose none of the beasts," because, as the Hebrew is translated in the text, it appears as if the word "beasts" referred to the horses and mules only. But the truth appears to be, that the horses and mules denote intellectual powers, and beasts affections; and if we understand natural affections as the series indicates, then the interpretation "intellectual, rational and natural powers" is justified.

6. This is evident from the signification of Ahab, chap. xvi. 29; of Obadiah, ver. 3; of dividing the land between them, as denoting their being in different states because place denotes state, 3356, 1581; and of going different ways, as denoting acting from different principles, because going denotes progression in those things which are of good or life, 3335, and way denotes doctrine true or false, 1582, 4867. And as Ahab represents the wicked man and Obadiah the good man, the state or way of the former is one of the love of dominion, and the pride of intellect, chap. xvi. 31-33; and the state or way of the latter is one of the love of good and truth for its own sake, vers. 3 and 4. This therefore is involved in what is here said of their going different ways each by himself.

7. This is demonstrated from the following considerations: —Obadiah denotes those who are in good, ver. 3; being in the way denotes to be searching the Word, because way denotes doctrine, 1582, 4867; Elijah meeting Obadiah denotes that the good perceive the essential doctrine concerning the Lord, because Elijah in the highest sense, denotes the Lord as the essential Word, chap. xvii, i, and it is said that Elijah met Obadiah, and not that Obadiah met Elijah, because the Lord reveals Himself in the Word to those who seek Him, by influx, 4247; Obadiah knowing Elijah, denotes acknowledgment and faith, 10,155; his falling on his face denotes humiliation, 1999; and his saying "Is it thou, my lord Elijah?" denotes that the Lord does not always appear in all clearness, because an interrogation denotes inquiry concerning the truth, 3385, also perception, 5597, and also the state of communication, 3291; besides which some degree of uncertainty is involved in the question asked.

8. This is evident from the signification of Elijah, chap. xvii. i; of Obadiah, ver. 3; and of telling as denoting to reveal, 7634; while "thy lord," clearly denotes the corrupted church, chap. xvi. 29.

9. This is true, because Obadiah represents the good in the corrupted church, ver. 3; "wherein have I sinned?" denotes a state of fear lest the truth should suffer injury, as is evident from the signification of Elijah as denoting the Word, and thus the truth, chap. xvii. 1; of sin as denoting injury to the truth, or in other words what is contrary to the truth, 5076; and of the affection in the words which, while in the literal sense they denote the fear of Obadiah for his own safety, in the spiritual sense denote a holy fear lest truth and good should suffer, 2826; thy servant, denotes those who are in good and thence acknowledge the Lord and the Word, 3409; and Ahab slaying Obadiah denotes the rejection of good through the rejection of truth, since Ahab rejecting Elijah denotes the corrupted church rejecting the truth, and his slaying Obadiah denotes the rejection of good, ver. 3; 3387.

10. The reasons for this interpretation are as follows: —The Lord thy God *liveth* denotes that all life is from the Lord because He is life itself underived, 290; Lord and God denote Divine Good and Divine Truth united, 2001; it is said the Divine and the Human, because the Lord assumed the Human as Divine Truth, but did not separate from it Divine Good, T.C.R. 85; Ahab seeking for Elijah denotes the man of the corrupted church seeking for the truth with the intention of perverting or destroying it, chap. xvi. 29; xvii. 1; nation and kingdom denote respectively good and truth, and in the opposite sense evil and falsity, consequently merely human affection and intelligence, 1672, 2069, 1849; an oath denotes irrevocable confirmation, 2842; and to take an oath of a *kingdom* and *nation*, that Elijah was not with them, denotes confirmation in falsity and evil, and thus the *denial* and *rejection* of truth and goodness.

11. This is evident because Elijah represents Divine Truth, chap. xvii. 1; Obadiah those in good, ver. 3; Ahab who is "my lord," denotes the wicked; and telling denotes revelation, 7634. And the words themselves, taken together, involve the thought that if truth were revealed to the wicked, injury to the truth would be the result. But on this point see 301-303, when it will be found that injury would be the result to the *wicked* if they received the truth and afterwards rejected it, or in other words if they profaned the truth; but yet that they may *know* the truth without injury provided they are not willing to receive it.

12. By Obadiah going from Elijah, is denoted when good is separated from truth, ver. 3; chap. xvii. 1; the spirit of the Lord carrying Elijah 'whither Obadiah knew not, denotes a state of desolation as to truth, because Elijah denotes the Word, and his being carried away by the spirit denotes a state of the separation of truth, thus a state of desolation, 4105, 5270, and it states that the Spirit of the Lord carried, or would carry, him away according to the appearance, 2768; while Obadiah not knowing, denotes that the man of the church comes into such states unconsciously, 6651, 6652, 4256; by Obadiah coming to tell Ahab, and Ahab not being able to find Elijah, is denoted that the truth, even when announced or revealed, does not appear to the corrupted church, because Obadiah going to tell Ahab, denotes the revelation of the truth to the corrupted church, ver. 8; and Ahab not finding Elijah denotes that the corrupted church does not recognise the truth, 8505; by Ahab slaying Obadiah is denoted that the corrupted church rejects good, ver. 9; and by Obadiah the servant of Elijah fearing the Lord from his youth is denoted that a state of good derived from truth confirmed is the saving principle in the church producing obedience in its successive development, because Obadiah as the servant of Elijah denotes a state of good derived from truth, 3601; fearing the Lord denotes obedience from fear or faith or love, 2826, and from my youth denotes successive development, 7668. The reason, however, why it is said that a state of good derived from truth is the *saving* principle in the church, is because this is involved in the

final clause of the verse on account of its being opposed to the preceding words "He shall slay me," the idea being that man in his state of desolation, yet has confidence in good, and consolation thence.

13. This is demonstrated as follows:—"Was it not told my lord?" denotes that, surely, it is known to the Lord, who is the Word, because the Lord does not need to be told or questioned, 7634, 226, 5597; and when Jezebel slew the prophets of the Lord, Obadiah hiding a hundred men by fifty in a cave, and feeding them with bread and water, denotes that when faith without charity rejects Divine Truths, then they are all preserved among those who are in charity, and that fully, although in a state of obscurity, and with love and faith according to the state, ver. 4.

14. This is evident because Elijah represents Divine Truth, chap. xvii. 1; the rejection of Elijah by Ahab denotes the rejection of Divine Truth by the corrupted church; and Ahab slaying Obadiah, denotes the rejection of Divine Good, ver. 12.

15. This appears from the signification of Elijah as denoting the Word, chap. xvii. 1; of saying as denoting perception, 1822; of the Lord living as denoting that all good is from Him, 290; of the Lord of *hosts* as denoting omnipotence, 2921; of before whom I stand, as denoting the procedure of the Word or Divine Truth from Divine Good, because Lord denotes Divine Good, 2001, Elijah denotes the Word or Divine Truth, chap. xvii. 1; and standing denotes presence, and thus the presence of Divine Truth *before* Divine Good, 3136, and the presence of Divine Good *in* Divine Truth, 3702; of Elijah shewing himself as denoting revelation, 9248; and of to-day as denoting the end of the church, because it was "in the third year," ver. 1.

16. This is evident because by Obadiah going to meet Ahab and telling him is denoted this revelation, ver. 3; chap. xvi. 29; 4247, 7634; and by Ahab going to meet Elijah, is plainly denoted that the corrupted church expects this revelation, 3088, 3806, 4235.

17. This is true, because Ahab seeing Elijah, denotes that the corrupted church is aware that revelation is made, 2150; Ahab saying unto Elijah, denotes the perception of the corrupted church concerning the truth, 1822; and "Is it thou, thou troll bier of Israel?" denotes that the revelation is misunderstood and condemned as heretical, because, "Is it thou," denotes that the truth revealed is misunderstood, since it involves Ahab's thought concerning Elijah, who denotes the Word, chap. xvii. 1; and "thou troubler of Israel," denotes that the truth is condemned as heretical, because a troubler, or vexer, means one who is angry with another, and anger denotes aversion, in this case, the aversion of the truth from the corrupted church, and thus its condemnation as heretical, 5798.

18. This is demonstrated from the signification of Elijah as denoting Divine Truth united to Divine Good in the Word, chap. xvii. 1; of not troubling Israel, as denoting not causing aversion and division in the church, ver. 17; of thou and thy father's house as denoting actual and hereditary evil, because this is spoken of Ahab, chap. xvi. 29; and of Omri, chap. xvi. 10; 7833, 7834, 8876; and of Baalim as denoting idolatrous worship from self-love, chap. xvi. 31, and thence the *falsities* of such worship, in this place, because coupled with the father's house which denotes evil, and because the plural form is used, 3986, 4149.

19. Here Elijah who speaks, denotes the Word by which judgment is effected, 5068; gathering denotes the collection of truths or falsities under their ruling principles or loves, 6112; all Israel denotes the spiritual church, 3654; Carmel means *harvest, full ears of corn, vineyard of God*, and

excellent vineyard and thus, by correspondence denotes the place and state of judgment in the spiritual church at the consummation of the age, 9295, 1071; visitation precedes judgment and is therefore denoted by the manifestation of Elijah to Ahab, and by his saying "Gather *to me* all Israel upon mount Carmel," 2242; judgment is denoted by its being said, that not only all Israel, but the prophets of Baal, and the prophets of the Asherah were to be gathered, 1311, and also by its being said that they were to be gathered on *mount Carmel*, the mountain denoting evidently—as appears from the texts quoted in the last reference—the revelation of the *inmost loves* of those who are to be judged, 2460, 8795, 8797; the prophets of Baal denote evils, chap. xvi. 31; the prophets of the Asherah denote falsities, chap. xiv. 15, their eating at Jezebel's table denotes the appropriation of the evils and falsities of faith without charity, 2187; A.R. 132, and the former being four hundred and fifty, while the latter were four hundred, denotes their quality respectively—namely, fulness of the conjunction of evil with falsity, 2141, 2252, and complete vastation as to truths, 2959.

20. This is demonstrated thus: Ahab denotes the corrupted church, chap. xvi. 29; and therefore by *Ahab* gathering the prophets, is denoted that the gathering for judgment is when evil prevails, 1311; and as mount Carmel denotes the place and state of Judgment, ver. 19; it also denotes the intermediate state or World of Spirits, H.H. 422, 426; also that the good and the evil there are alike in the zeal of their faith will appear from the following account in this chapter concerning the conduct of the prophets of Baal and of Elijah in making their respective offerings.

21. This is true because Elijah denotes the Divine Truth or the Word, chap. xvii. 1; all the people of Israel, denotes all in the Church, 3654; "how long halt ye between two opinions?" denotes that man cannot continue in the intermediate state, this being involved in the question, as demanding a choice, 806, 9093; H.H. 425; whether the Lord or Baal be *God* denotes the necessity of decision as to *truths* or *falsities*, because in relation to the Lord the term God denotes Divine Truth, 2001, and therefore in relation to Baal infernal falsity, and, in judgment, the wicked reject truths and the good reject falsities, H.H. 349; 9330; following the Lord, or, on the contrary, following Baal, denotes that man's eternal state is decided by the quality of his ruling love, as being either love to the Lord or the love of self, because Lord denotes Divine Good, or Divine Love, 2001, and Baal denotes the love of self, chap. xvi. 31; H.H. 470-472, 477-480; and the people not answering a word, denotes that common perception on this point is uncertain as yet, because the people in relation to the prophet, or to the king, denote a state relatively external, or a state of general rather than of particular perception, 6653, and not answering denotes uncertain perception, 5472.

22. This is shewn from the signification of Elijah as denoting Divine Truth united to Divine Good and thus in the highest sense the Human united to the Divine, or the Divine Human, chap. xvii. 1; T.C.R. 85; 5256; of "I, even I only, remain," as denoting that the Divine Human is one, 2149; also of "I, even I only, remain" as denoting that the Divine Human is the origin of all truth from good in man, 1013, 2284; of Elijah *only* remaining, as denoting that the Divine Human is rejected in the church, because to be alone in the best sense denotes to be led only by the Lord, 139, and therefore, in the opposite sense, that the Lord is rejected; and of Baal's prophets being four hundred and fifty men as denoting that falsities from evil have totally vastated the church, being so abundant as to leave little remains, 2269, 2959. Total vastation is denoted by four hundred, and also by fifty, because the latter denotes fulness, and the former denotes duration and state of

vastation; while little or no remains is the evident consequence of vastation, and four hundred and fifty, as being a multiple of fifteen by thirty, also denotes this, 798.

23. By "let them therefore give us now two bullocks" is denoted the state of the good and the evil, in judgment, as to their natural affections Elijah denoting the good and the prophets denoting the evil, chap. xvii. 1; ver. 19; and bullocks denoting natural affections, 2180, 9391; by the prophets choosing one bullock for themselves first; is denoted that the state of the wicked is first to be explored, who are let into their own natural loves in perfect freedom, 5057, 5058; by the bullock being cut in pieces, is denoted the arrangement of subordinate powers in order under the ruling love, 10,048, 10,051; by laying the bullock on wood is denoted that, in judgment, each arts from the merit of his own good, or as from himself, 2812, 90111; and by not putting fire under is denoted that each is forbidden to ascribe Divine Love to himself, 934.

24. This is evident for the following reasons:— the prophets of Baal denote evils, chap. xvi. 31; the *name* of Baal denotes, therefore, falsities from those evils, since in the genuine sense name indicates *quality* as to good and truth, and, consequently, in the opposite sense, quality as to evil and falsity, 3422, and moreover good has its quality from truth, and thus evil has its quality from falsity, 9643, add to which that the expression "*your god*" has reference to truth, 2001, and therefore again, in the opposite sense to falsity; the name of the Lord denotes the all of love and faith from which He is worshipped, thus His quality, 2724, and the expression Lord has reference to good, 2001; to answer by lire denotes to flow in with Divine Love, 2919, 934; and all the people answering and saying "It is well spoken," or "good is the word," denotes acknowledgment from common perception, ver. 21; 9987.

25. This is demonstrated as follows: —Elijah denotes Divine Truth or the Word, chap. xvii. 1; the prophets of Baal denote those who teach falsities from self-love, chap. xvi. 31, and besides, prophets denote those who teach, 2534; choosing one bullock first, denotes that they should allow free play to their natural affections, 2180, 9391, 2874, 2875; dressing the bullock denotes bringing the natural affections into agreement with their internals, 10,045, 10,048; H.H. 502; the prophets of Baal being *many* denotes that those who teach falsities from self-love are not in good, H.H. 534; *D.P.* 250; calling on the name of their god denotes worship from falsities, ver. 24; and putting no fire under denotes that they should not ascribe Divine Love to themselves, 934.

26. This is plain from the signification of the prophets of Baal, chap. xvi. 31; of the bullock, 2180, 9391; of dressing it, 10,045, 10,048; of calling on the name of Baal, ver. 24; of from morning until noon as denoting successive slates of ardour, because it denotes a free state of the evil wherein they can think of those things which they love, 1458, 7218; of no voice nor any that answered as denoting that neither Divine Love nor Divine Truth is manifested, 219, 220, 683; and of leaping upon the altar as denoting the profanation of their worship by fanaticism, because the altar denotes worship, 4541, and leaping upon, or *passing over* it denotes, in a good sense, protection from evil by virtue, of being preserved in a state of good, 7939, and therefore, in the opposite sense, condemnation and confirmation in a state of evil; and that such persons profane their worship by fanaticism, is the natural consequence of such a state.

27. This is evident from the signification of it coining to pass as denoting a change of state or of subject, 4987; of noon as denoting a state of the highest ardour, 7218; of Elijah mocking them and saying, "Cry aloud for he is a god," as denoting that the truth appears to excite their falsities because Elijah denotes the Divine Truth or the Word, chap. xvii. i, mocking denotes a contrary

state of affection, and thus an appearance of exciting evil and falsity, 2654, 7273, crying aloud denotes acknowledgment and faith and also the opposite, 5323, and a god denotes truth and in the opposite sense falsity, 2001; of crying *aloud* as denoting the thought that their god required to be urged, 6852; of musing or meditating as denoting reflection, 3196; of going aside, or retiring, or resting, as denoting cessation from labour, 85; of being on a journey as denoting instruction, 1463; and of sleeping as denoting a state merely natural, or a state of the proprium of man, 147, 150; A.E. 911.

28. This is true because the prophets of Baal denote those who are in evils from self-love, chap. xvi. 31; their crying aloud denotes that these falsities are violent from their own evils, 2351; their cutting themselves after their manner denotes that their evils bring punishment of themselves, as appears from the signification of a cut or wound as denoting injury to the affections, and therefore of cutting or wounding *themselves* as denoting that evil brings injury or punishment upon itself, 9056; knives and lancets denote falsities interior and exterior, 2799, 683; and shedding blood denotes violence done to charity, 374, 1005, and thus complete vastation. That the Lord, moreover, punishes no one, the evil bringing punishment upon themselves is evident also from 696.

29. This is manifest from the signification of the prophets of Baal, chap. xvi. 31; of midday, 7218; of evening as denoting when the church ceases to be, and thus the time of visitation and the consummation, 2323; of the time of the offering of the evening oblation, as denoting the end of an old state and the beginning of a new state, since "morning involves also midday, and evening involves also the earliest dawn," 10,135; and of "no voice, nor any that answered, nor any that regarded," as denoting no longer a genuine affection of good, a definite intelligence of truth, or a life of good and truth, because of the threefold expression as involving will, understanding, and action, thus all the degrees of life, and because voice denotes interior quality, 10,454, answering denotes Divine Truth, 8824, and regarding or *hearkening*, denotes obedience, 2542. Also that prophesying denotes teaching may be seen, 2534.

30. By Elijah saying is denoted perception, 1822; by the people are here denoted those who are in common perception from good, vers. 21, 24; 9987; it is said "from good" because the saying "it is well spoken," or "good is the word," ver. 24, involves this; by Elijah saying "Come near unto me," is denoted strong influence, 3572, 3574, 5883; by the people coining near is denoted strong attraction, and it is said, "in the process of Judgment," because this is the subject from verse 19 to verse 39 inclusive, 5884, 5885; and by Elijah repairing the altar of the Lord which had been broken down, is denoted the restoration and thus the preservation of the worship of the Lord, because the altar denotes worship, 4541, and to repair it denotes "to amend the falsities which have crept in by the separation of truth from good," 4926, and thus to restore and preserve true worship.

31. This is true since Elijah denotes the Divine Word, chap. xvii. 1; twelve denotes all things of faith and love, 575, 577; stones denote truths, 3720; "according to the number of the sons of Jacob," denotes of such a quality that they are adapted to the states of the natural man, because number denotes quality, 10,217, sons denote truths, 489, and Jacob denotes the natural man, 1409, 1893; and "unto whom the word of the Lord came, saying, Israel shall be thy name," denotes in order that from being natural he may become spiritual, by conflict against evil and victories over it, and thus acquire a new quality, because the word of the Lord coming denotes the

reception of Divine Truth by man, as in verse 1; saying denotes perception, 1822; Israel denotes man made spiritual by conflict against evil and victories over it, 4286, 4287; and a new name denotes a new quality, 145.

32. This is proved from the signification of Elijah, chap. xvii. i; of stones, 3720; of the altar, 4541; of "in the name of the Lord," as denoting according to Divine Truth from Divine Good, thus by those who are in good; in other words by those who are in faith from love, which is the same thing as being in truth from good, and which leads to good, 2724; of a trench as a receptacle as denoting that in the natural man which receives truths—namely, the human understanding, 5531; and of "as great as would contain two measures of seed," as denoting where the conjunction of good and truth could take place, because two denotes conjunction, 5194; measures denote the faculty of receiving, thus quality as to good and truth, 7984, and seed denotes the truth of faith which must be rooted in the good of charity, 880. Moreover that the conjunction of good and truth with the man of the spiritual church takes place in his understanding, where conscience is formed by the Lord and constitutes the new will, may be seen, 875, 4493.

33. This is evident because putting the wood in order, denotes the arrangement and subordination of the good of merit, or of obedience to truths as from self, 2812, 9011, 2447; cutting the bullock in pieces denotes the arrangement and subordination of the natural affections, 2180, 10,048, 10,051; placing the wood on the altar, and the bullock cut in pieces on the wood, denotes the subordination of the natural affections to the ruling love of good, since the altar, in the highest sense, denotes the Divine-Human and the bullock the Human-Divine, and consequently, in the spiritual sense, the worship of the Lord from the ruling love of good and the natural affections, 2814, 4541, 2180; and filling four barrels with water and pouring the water on the burnt offering and on the wood, denote, at the same time, by man's free action, the conjunction of the natural affections and the good of merit with truths, which appears from the signification of the number four as denoting conjunction, 1686, of a barrel or cask as denoting a receptacle of truth, 3079, of water as denoting truth, 2702, and of pouring the water upon the burnt offering and the wood as denoting also the conjunction of truth with the natural affections and the good of merit, 3728, 2180, 2814. But it is said, "the natural affections in their *freedom*" and "by man's *free action*," because this is denoted by the *people* being required to take part in the offering, to fill the barrels, and to pour the water upon the offering, just as, at the marriage of Cana in Galilee, the *servants* were required to fill the water pots, and when they had filled them up to the brim, the water was made wine by the Lord, which evidently signifies that man must be instructed in truths, by his own free co-operation, in order that from being natural he may become spiritual, 6777; A.E. 376; 5893.

34. This is evident from the signification of Elijah, chap. xvii. r; of pouring the water on the burnt offering and on the wood, ver, 33; and of three times as denoting completely as to all affections, 2788.

35. This is manifest from the signification of water, 2702; of rivers or running water, as denoting what is spiritual from a celestial origin, or, in other words truth grounded in good, 2702; of round about as denoting truth in ultimates, 2973; of the altar as denoting worship, 4541; of the trench being *filled* as denoting fulness as to truth from good, 6777; and of the burnt offering and the trench as denoting as to the will and understanding, or as to things interior and exterior respectively, 2180, 5531, 3079. And it is said in this verse "the whole man," because all human

faculties are denoted, in successive order, by the altar, the wood, the bullock, the water, and the trench, the former three representing the things of the will, and the remaining two the things of the understanding, thus celestial good, spiritual good, natural good, spiritual truth, and natural or scientific truth, which is the ultimate receptacle. Also it is further said that the whole man, in the judgment, is *known* to worship the Lord in all fulness, because this verse describes the descent or influx of interior good and truth into the external man, so that there is perfect agreement between the internal and external, H.H. 502-507.

36. By it coming to pass is denoted a change of subject and state, 4987; by the time of the offering of the evening oblation is denoted the process of judgment, ver. 29; by the evening oblation itself is denoted "a state of light and of love in the external man," and thus the real quality of man's life made known and manifested, 10,135; by Elijah coming near is denoted a nearer approach of Divine Truth, and thus an opening of the Word, chap. xvii. 1; 3572, 3574, 5883; by Elijah saying "O Lord, the God of Abraham, Isaac, and Jacob" is denoted the disclosing of the whole process of the Lord's Glorification, as to celestial things, as to spiritual things and as to natural things, since saying denotes influx and perception, thus revelation, 5743; Lord and God, in the highest sense denote the Divine Good and the Divine Truth, or the Essential Divine and the Divine Human, 2001; T.C.R. 85; and Abraham, Isaac, and Jacob denote, respectively, 6098, 6185, 7193, what is celestial, spiritual, and natural; by "let it be known this day that thou art God in Israel," is denoted that the Divine Human alone is to be worshipped, 7209; by "I am thy servant" is denoted that the Word is Divine, chap. xvii. 1; 9034, 10,321-10,325; and by "I have done all these things at thy word," is denoted that the Glorification of the Lord as well as the regeneration of man is according to the Word, and by means of the Word because, since Elijah denotes the Word, therefore all the things done by Elijah denote all things of Divine Truth or the Word, and thus of the Lord's Glorification and man's regeneration, of which the Word treats throughout, 1502.

37. This appears from the signification of the people as denoting those who are in good, since they stand opposed to the prophets of Baal who denote those who are in evil, 7439; chap. xvi. 31; of hearing or *answering* as denoting influx of truth from the Divine in consequence of prayer, and thus as denoting closer conjunction, 8824; of the repetition as denoting as to good and as to truth, 683; of Lord and God as denoting with Divine Good united to Divine Truth in the Divine Human, 2001, 3441; and of the Lord turning the heart back again as denoting a state of full receptivity from love, 9517, 7542.

38. This is evident because the fire of the Lord falling denotes the influx of Divine Love, 934, 6499; consuming or devouring denotes full conjunction, when no injury is done by the influx, 6834, 10,533, 2187, 5149; the burnt offering denotes the natural affections, 2180; the wood denotes the good of merit, or obedience as from self, 2812, 9011; the stones denote the truths of the Word, 3720; the dust denotes sensual delights, 249; and the fire licking up the water that was in the trench denotes the full and complete conjunction of Divine Love with Divine Truth, or of the will with the understanding in the regenerated soul, 934, 2702, 3089, 3168. But there is a difficulty in this verse, which needs to be removed. In the references, the word *consumed*, or *devoured*, or *eaten up*, clearly denotes destruction, because it is said, in the first case, that the bramble seen by Moses to be on fire, was yet *not* consumed, and, in the second, that the Jewish nation, if the Divine flowed in with them, *would perish*; whereas in the verse before us although the offering, the stones, the dust and the water were entirely consumed, yet, the representation, according to the series in the spiritual sense, is that of the full union of the Divine and Human

natures in the Lord, and the full conjunction of the internal mind with the external in the man of the church, through the influx of Divine Love to ultimates with him in the process of Judgment. The difficulty, however, is removed when we consider that consumption or destruction can only be predicated of the Divine Love according to the *appearance* with the wicked or with those who are not prepared to perceive it adequately. It is not the Divine Love which causes destruction, but the evil and falsity, which are opposed to it, and so it happens that whenever the wicked come into contact with Divine Love they are tormented, and supposing that this love is the cause of their torment they call it a consuming fire, 9434. But it is otherwise with the good, and therefore, in the Judgment, the Divine Love flowing in, through their internal man, which is in correspondence and harmony with it, descends even to ultimates causing the complete sanctification of the external man: and this is what is denoted by the fire of the Lord consuming, devouring, or eating up the burnt offering, the stones, the dust and the water. And moreover, in respect to the Lord, this verse, shows, in the highest sense, that He made His Human Nature Divine even to ultimates in the natural world, wherefore he alone rose from the dead with His whole natural body complete, leaving nothing behind Him in the sepulchre, 1729, 2083, 5078, 10,825. See also, in further illustration of the contents of this verse in the internal sense, 6849, 6872; and since it is a great difficulty with some, that the Lord's body, which He had in the world could be made Divine, the following remarks are added before commencing the next verse.

The Lord, when in the world, had only *one Human Nature*, which he derived by conception and birth from the Father by means of the mother; and hence He says of Himself "I came forth *from* the Father and am conic into the world," John xvi. 28. The individuality, therefore, of the Lord when He was in the world was from the Father; but at the same time he inherited tendencies 10 evil from the mother; although He did not inherit from her anything substantial. The reason is, because no finite being can produce substance. All substance is from the Divine Being, And this applies to every degree of substance from the substance of the Spiritual Sun, which is the beginning of finiteness, to the ultimate or lowest substance, which we call material.

But the Lord, when in the world put off all the evil tendencies which He derived from His mother, and which, so long as anything from her life remained with Him, modified and qualified the substance from the Father which constituted His body. For the body both as to its substance and formation or organisation was entirely from the Father; In proportion, therefore, as the Lord, by Glorification was made perfect, in the same proportion His body became Divine—that is, was divested of finite qualities. And when, at length, He was crucified and His body was placed in the tomb, there remained no longer anything but a small remnant of what was maternal, and this was dissipated in the tomb, so that the Lord then arose from the tomb with His body completely Divine, since the substance of which it was constituted, was now free from all finiteness, and was no longer material but Divine Substantial, because the quality of all substance is according to the *life* by which it is organised, and Divine Life can only organise in *all* the degrees of substance, spiritual as well as natural, a Divine Body. Thus then the Lord's Body is *now* constituted of every degree of substance made Divine.

39. This is demonstrated from the signification of the people of Israel as denoting those in the spiritual church who are in good, ver. 37; of falling on their faces as denoting complete humiliation, 1999; and of the people *twice*, saying, "The Lord he is God," as denoting acknowledgment from the heart and with the understanding that the Lord is God, both as to the Divine and the Human Nature, 683; and it is said as to the Divine and Human Nature, because the

double expression involves this, and so does also the total consumption of the water and the dust in the trench,

40. This is true because Elijah denotes the Word, or Divine Truth, chap. xvii. 1; saying denotes perception, 1822; the prophets of Baal denote falsities from self-love, 2353, 3301; not one escaping, denotes that all falsities are removed from the good during Judgment, as well as that, with the wicked, there are then no remains of truth, 5899; Elijah bringing them down to the brook Kishon denotes that falsities are rejected to the extremes of the mind, because to go down denotes descent from interiors to exteriors, 4969; a brook or stream, or river denotes the Word, 3424; Kishon means what is bent or tortuous, and therefore denotes truth or falsity in ultimates, 1443; and this river was at the base or foot of mount Carmel, and thence also denotes the ultimates or extremes of the mind, 10,236, 9406, 868; and the prophets being slain denotes the rejection of falsities confirmed, 4503.

41. This is evident from the signification of Elijah as denoting the Lord as to the Word, chap. xvii. 1; of Ahab as denoting the corrupted church, and thus the church generally, chap. xvi. 29; 3670; of going up as denoting elevation, 5817; of eating and drinking as denoting the appropriation of good and truth, 3168; and of a sound of abundance of rain, as denoting a stronger influx through heaven from the Lord, because a sound or *voice* denotes fulness of influx, 5933; and abundance of rain denotes fulness of good and truth from the Lord, 8416, 729, 10,570.

42. By Ahab going up is denoted that religion revives, because Ahab here denotes the church, ver. 41; and going up denotes ascent from exterior to interior states, 5817; by eating and drinking is denoted a stronger appetite for goodness and truth, 3168; by Elijah going up to the top of Carmel is denoted that the Word is now highly esteemed in the church, because going up to the top denotes elevation to the utmost, 3168, 3728, and Carmel, as well as denoting the intermediate state, also denotes the church, from the signification of its meaning as "excellent vineyard," 1069; ver. 19, while Elijah denotes the Word, chap. xvii. 1; and by bowing himself down upon the earth and putting his face between his knees, is denoted a fuller conjunction of interior things with exterior, because to bow down upon the earth denotes humiliation from joy, 2153, the face denotes the interiors, 1999, and the knees denote influx and communication between things spiritual and things natural, 5323, 5328.

43. This is manifest because Elijah saying to his servant denotes perception in the natural man, 1822, 3019; "go up now," denotes elevation, 5817; "look" denotes as to the understanding, 2245; the sea denotes Divine Truth in general, 3708; saying nothing denotes no perception, 1822; and going again seven times denotes as to the will in a holy state of obedience since going again denotes as to the will, when going the first time denotes as to the understanding, 683. and seven times denotes a holy state of obedience, 720, 4255.

44. This is demonstrated from the signification of saying at the seventh time as denoting perception in the holy state of regeneration, 1822, 720, 4255; of "Behold there ariseth a cloud out of the sea as small as a man's hand," as denoting that the man of the church obscurely apprehends truth in the letter of the Word, because arising denotes, elevation, 3171, a cloud denotes the letter of the Word, 5922, the sea denotes Divine Truth in obscurity, 3708, small denotes truth in its first formation, 8458, and hand denotes the power of truth in ultimates, 878, 10,076; of Elijah saying *go up* as denoting farther elevation, 5817; of the servant, who was told to go up, as denoting the natural mind, 3019; and of "get thee down that the rain stop thee not," as denoting that

temptation is at hand, because going down, in this case, denotes humiliation or, in oilier words, application and preparation, lest there be temptation, 8805, and "that the rain stop thee not," denotes lest the man of the church should be *hindered* by temptation, 8416, 729, 10,570; while making ready the chariot to go down also denotes preparation as to the understanding as well as the will since the chariot denotes doctrine, and this appertains to the understanding, 8215.

45. This is true, because it coming to pass denotes a change, 4987; in a little while denotes the effect—that is, the succeeding state, 4814; the heaven denotes the interiors, 16; black with clouds denotes doubts and obscurities, 1043; wind denotes evil influences, 842; rain denotes temptations, specifically as to truth 729; A.R. 411; riding in a chariot denotes progress, 3335, 8215; and Jezreel denotes the spiritual church, 3580.

46. All this appears from the signification of the hand of the Lord, as denoting the omnipotence of Divine Love by Divine Truth, 878, 2001; of Elijah as denoting the Divine Truth and the man of the church, chap, xvii. 1,4; of girding the loins as denoting the conjunction of good with truth, 7863, 9212; of running before Ahab, as denoting to lead the man of the church actively, 3131, 8105-8107; and of the entrance of Jezreel as denoting the commencement of a New Dispensation, 9903, 3580.

1 KINGS XIX

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

1. It is perceived in the corrupted spiritual church, by those who are in faith without charity from self-love, that Divine Truth, or the Word, testifies concerning the Lord, that His Human Nature is Divine, and then also concerning the falsities of faith alone, that they are rejected.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

2. And those who are in faith alone infest the man of the spiritual church, who loves the Word, and threaten the extermination of true doctrine, and consequently of true charity perpetually.

3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

3. But those who love the Word are protected by an elevation of their state as to charity, and by conjunction with true doctrine adapted to their state of rational thought, and confirmed in their lives, which doctrine is from celestial love, and defends the natural man.

4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers:

4. While the spiritual man, through infestation, is brought into a temporary state of obscurity as to perceptions of truth, and of despair as to the preservation of spiritual life, in which it seems as if they who are in charity are still under the power of hereditary defilements.

5. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat.

5. The result of which is a lapse into a natural state from defect as to truths; but therein Divine Love protects him, and stimulates him to activity, and the appropriation of good.

6. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

6. When it is perceived that from within he is provided with good conjoined to truth, and also truths, with which he is nourished in that obscure state.

7. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

7. Moreover Divine Love now more strongly affects his will as well as his understanding, causing fresh activity, and stimulating him to the appropriation of good, because regeneration cannot be effected through the understanding alone.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.	8. And hence there is farther elevation, and appropriation of good and truth enabling those who love the Word to endure the full course of temptation leading to the realization of Divine Love in an external state of the church and of worship.
9. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?	9. For then there is a state of the obscurity of love, and yet of the revelation of Divine Truth in that obscurity, prompting an inquiry into the cause of this state.
10. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.	10. Whence there is perception that those who love the Word have an ardent zeal for Divine Good, from which is Divine Truth manifesting the Divine power against evil; but that this zeal is in obscurity because, in the corrupted spiritual church, conjunction with the Lord is broken, the worship of the Lord is destroyed, and the doctrine of a true faith is rejected; and because, although the Word is still acknowledged, the tendency is to deny it entirely.
11. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:	11. On which account there is further revelation giving the perception, that the man of the church must stand firmly in Divine Love which is from the Lord, and that revelation in an external state of the church and of worship is still from that love; that, in its outward form, it is Divine Truth destroying evil and error, in which Divine Good does not appear; and that it next produces convulsions and changes in the state of the church, or of the individual mind, good being again not apparent:
12. And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.	12. That, thirdly, it results in temptations from the lusts of self-love, in which, once more, Divine Love or Good is not perceived; and that, lastly, it is Divine Truth united with Divine Good and proceeding from it.
13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?	13. But the man of the church, in its obscure state, although affected by Divine Love, can only endure it, when veiled by Divine Truth adapted to that obscure state; and now from the good of truth, he is again prompted to inquire into the cause of this state.

14. And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.	14. Whence the former perception from Divine Truth is confirmed—namely, that those who love the Word have an ardent zeal for Divine Good from which is Divine Truth manifesting the Divine Power against evil; but that this zeal is in obscurity because, in the corrupted spiritual church, conjunction with the Lord is broken, the worship of the Lord is destroyed, and the doctrine of a true faith is rejected; and because, although the Word is still acknowledged, the tendency is to deny it entirely.
15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria:	15. And It is further perceived from Divine Good, that the incipient church must, as yet, remain in obscurity as to the knowledges of good; and that first the affection for those knowledges must be awakened, and become predominant:
16. And Jehu the son of Nimshi shalt thou anoint to be king Over Israel: And Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.	16. Afterwards that Divine Truth derived from charity which gives conjunction with the Lord shall govern the spiritual mind; and lastly that the Word of the Lord which, internally, teaches nothing but charity acquired through the proper exercise of the rational faculty, in the course of purification from evil, shall be supreme in the will.
17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.	17. For it must happen, that evils and errors which cannot be seen and overcome by obedience from the affection of knowing, will be Seen and overcome from the affection of interior truths and that those which cannot be removed by this affection, will be entirely rejected by the power of the Word from a principle of charity.
18. Yet will I leave <i>me</i> seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.	18. And, in the spiritual church, there always remain those who are capable of attaining the holy state of regeneration, and who do not yield to the power of self-love by the conjunction of evil and falsity in themselves either externally or internally.
19. So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke <i>of oxen</i> before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him.	19. And the consequence of these states of perception is, that he who loves the Word passes from his obscurity into a state of charity conjoined with truth, and acquired by truth, which, at first, is a state of good preparing to receive truths, and this by the full exercise of the natural powers, charity being inmost, and Divine Truth from the Lord, being its outward form and expression.

20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

20. But this state (being one of transition) is liable to recede from good, and therefore although it follows the Lord, it also looks back to former states of life as to affection and thought, thus to evils and falsities, the desire to obey the Lord predominating, and hence there is fluctuation preceding conjunction.

21. And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

21. So that good, as yet, recedes from truth, further preparation of the natural affections of good and truth—in which good is adapted by truths, through the good of merit, or obedience as from self for the sake of reward—being necessary: and after this, good is appropriated by truths; an elevation of state occurs; and the natural mind being brought into harmony with the spiritual, is subservient to it.

Proof References and Notes

1. All this becomes evident from the signification of Ahab who denotes the corrupted spiritual church, chap. xvi. 29; of Jezebel who denotes those in faith without charity, chap. xvi. 31; A.R. 132; of Ahab *telling* Jezebel, which denotes perception from self-love by those who are in faith alone, 3209; of "all that Elijah had done," which means, what he did on mount Carmel, and which therefore denotes testification concerning the Lord, that His Human Nature is Divine, chap, xviii. 36; and of the prophets being slain with the sword, which denotes that the falsities of faith alone are rejected, chap, xviii. 40.

2. This is evident from the signification of Jezebel, ver. 1; of Elijah, chap. xvii. 1, 4; of a messenger as denoting communication, but in this verse infestation, because said of Jezebel and Elijah, 4239; of saying as denoting perception, 1822; and of the message as denoting the threatened extermination of true doctrine and thence of charity perpetually, because the oath denotes confirmation, in this case, in evil and falsity, 2842; the life or soul of Elijah denotes the doctrine of the Word, and thus of faith and charity, and the life or soul of the prophets of Baal denotes falsity from evil, and thus the making the former as the latter denotes profanation, 1005; and hence the extermination of faith and charity; and by to-morrow at this time denotes perpetually, 3998.

3. Elijah seeing that, denotes the consciousness of infestation on the part of those who love the Word, 2150; his arising denotes protection by an elevation of the state as to charity, because it is said he arose and went for his *life*, or soul, 2401, 1742; his coming to Beer-sheba, denotes conjunction with true doctrine adapted to their state of rational thought, and confirmed in their lives, 2733; belonging to Judah, denotes that true doctrine appertains to celestial love, 3880, 3881; and his leaving his servant there, denotes the defence of the natural man, because the servant denotes the natural man, 3019, and his being *left* Beer-sheba denotes his defence during temptation, 6532. This verse, in the internal sense, finely shews how the Lord secretly operates by His Divine Providence, for the protection of man during slates of trial and temptation, by elevating and instructing him precisely according to his needs, and also by confirming him more strongly in his good principles, as appears from the full signification of Beer-sheba.

4. This is fully apparent from the signification of Elijah as here denoting the spiritual man, chap. xvii. 1, 4; of a day's journey as denoting a temporary state, 487, 4375; of the wilderness as denoting a state of obscurity, 2708; of silting clown under a juniper tree as denoting despair as to perceptions of truth, 9422, 1443, 2682; of "now, O Lord, take away my life," as denoting despair also as to the preservation of spiritual life, 5605; and of "I am not better than my fathers," as denoting to be still under the power of hereditary defilement, 8876. By observing here, that the juniper tree is, in the margin of the *Revised Version*, identified with the *broom*; and considering the character of its shrub as described in Job xxx. 4, and Ps. cxx. 4—that is, as being a poor support for the destitute in the wilderness we may also conclude that it denotes a low state of perception as to truth and good, attended with despair as to the preservation of spiritual life.
5. By lying clown and sleeping is denoted a lapse into a state merely natural, 147, 150; A.E. 911; by under the juniper tree is denoted a state of defect as to truths, ver. 4; by an angel touching him is denoted that Divine Love protects, 1925, 4404; and by saying "Arise and eat," is denoted a stimulant to the appropriation of good, 2401, 2187.
6. This is evident, because looking denotes perception from the understanding 2245; the head denotes the interiors, or what is from within, 3728; a cake baked on the coals, denotes truth and good conjoined, 9198; a cruse of water denotes truth, 2702; and Elijah sleeping again, denotes an obscure state because it denotes a state merely natural, 147, 150; A.E. 911.
7. This is demonstrated from the signification of the angel of the Lord *coming again* and touching him, 1925, 4404, 2841; of his saying arise and eat, 2401, 3187; and of the journey being too great, as denoting that regeneration cannot be effected through the understanding atone, 1457, 2227.
8. This again is clear from the signification of arising, 2401; of eating and drinking, 3168; of Elijah as denoting those who love the Word, chap. xvii. 1,4; of strength of that meat, as denoting power from good, 6343, 3168; of forty days and forty nights as denoting a full course of temptation, 730; and of Horeb the mount of God as denoting the realization of the Divine Love, in an external state of the church and of worship, 6830, 10,543.
9. This is shewn from the signification of a cave in the mountain as denoting the obscurity of love, 2463; of the word of the Lord coming as denoting the revelation of Divine Truth, 728; and of "What doest thou here, Elijah?" as denoting inquiry into the cause of that obscure state, 5800, 3385.
10. This is true since saying denotes perception, 1822; Elijah denotes those who love the Word, chap. xvii. 1,4; jealousy denotes ardent zeal, 8875; Lord denotes Divine Good, God denotes Divine Truth, and Hosts denote Divine Power, 2001, 2921; Elijah being in the cave denotes an obscure state, 2463; the children of Israel denote the corrupted spiritual church, 3654; the covenant broken, denotes conjunction broken, 665, 666; the altars thrown down denotes worship destroyed, 4541; the prophets slain with the sword denotes the doctrine of a true faith rejected, 2535, 4503; "I, even I only, am left," denotes that the Word is still outwardly acknowledged, chap. xvii. 1; and "they seek my life to take it away," denotes the tendency to deny it altogether, 6767.
11. Elijah being told to go forth, denotes further revelation, because it denotes perception and influx anew, 5743; going forth and standing on the mountain before the Lord, denotes standing firmly in Divine Love which is from the Lord, 7000, 3136, 795; the Lord passing by, denotes that revelation in an external state of the church and of worship is still from Divine Love, 10,575,

2001; a great and strong wind rending the mountains and breaking in pieces the rocks before the Lord, denotes that, in its outward form, revelation is Divine Truth destroying evil and error, since a wind denotes Divine Truth destroying evil, 7679, 8823, "great and strong" has reference to good and truth from the Lord, 2227, 3727, and mountains and rocks denote evils and falsities, A.R. 339; the *Lord* not being in the wind denotes that Divine Good does not appear, 2001; an earthquake denotes commotions and changes in the state of the church, 3355; and the *Lord* not being in the earthquake again denotes that Divine Good does not appear, 2001.

12. This is manifest, because fire denotes Divine Love, and in the opposite sense, infernal love, and consequently temptations, 6832, 7861; the *Lord* not being in the fire denotes that, once more, Divine Love, or Good, is not perceived, 2001: and after the fire a still small voice denotes that, lastly Divine Truth united to Divine Good is manifested, 8823, 6971, 8458.

13. This appears from the signification of Elijah as denoting the man of the church, chap. xvii. 1, 4; of hearing as denoting to be affected by Divine Love, 2641; of the cave as denoting an obscure state, 2463; of wrapping his face in his mantle as denoting Divine Love veiled by Divine Truth, 2463, 358, 2576; of standing in the entering in of the cave as denoting a state of the good of truth, 8989, 3136; and of "What doest thou here, Elijah?" as denoting an inquiry into the cause of that state, 5800, 3385.

14. This is true since saying denotes perception, 1822; Elijah denotes those who love the Word, chap. xvii. i, 4; jealousy denotes ardent zeal, 8875; Lord denotes Divine Good, God denotes Divine Truth, and Hosts denote Divine Power, 2001, 2921; Elijah being in the cave denotes an obscure state, 2463; the children of Israel denote the corrupted spiritual church, 3654; the covenant broken denotes conjunction broken, 665, 666; the altars thrown down denotes worship destroyed, 4541; the prophets slain with the sword denotes the doctrine of a true faith rejected, 2535, 4503; "I, even I only, am left," denotes that the Word is still outwardly acknowledged, chap. xvii. 1; and "they seek my life to take it away," denotes the tendency to deny it entirely, 6767.

15. By the *Lord* saying is denoted further perception from Divine Good, 1822, 2001; Elijah denotes the incipient church, chap. xvii. 1, 4; by returning on the way, is denoted progress in doctrine, 4217, 2234; the wilderness denotes an obscure state, 2708; by Damascus are denoted the knowledges of good, 1232, 1715; anointing the king denotes truth grounded in good and thus affection awakened, 3009; and by being made king is denoted the predominance of this love of knowledge; while Hazeel means the *vision of God* and therefore also denotes the knowledges of truth so that Hazeel king of Syria denotes the knowledges of truth from good, and their predominance, 2001, 1232, 1728.

16. This is shewn to be true, because Jehu means *Jehovah is*, and therefore denotes Divine Truth from Divine Good, and in a lower sense faith from charity, 3141; Nimshi, according to *Cruden*, means *rescued from danger* or *that touches*, and therefore denotes conjunction with the Lord, since it signifies communication on the one part and reception on the other, 10,023; Israel denotes the spiritual church, 3654; Elisha means *God that saves*, and therefore denotes Divine Truth or the Word as the means of salvation, 2762; Shaphat means *one who judges*, and therefore denotes the proper exercise of the rational faculty, 6397, 9425; Abel-meholah means *sorrow or mourning of weakness or sickness*, and therefore denotes purification from evil, 6539-6542, 4958; and a prophet denotes one who teaches, and, in this case, has respect to the will because the king denotes truth in the understanding, 2534.

17. This is demonstrated from the signification of him that escapeth as denoting some evil or error, because, in a good sense, one who escapes denotes one who has remains, 5899, and therefore in the opposite sense one who is in evil because remains have perished, 468, 560; chap. xiv. 1; of Hazael as denoting the love of knowledge, ver. 15; of the sword of Hazael as denoting truth combating and overcoming evil, 2799; of Jehu as denoting faith from charity, and therefore the affection of interior truths, ver. 16; of Elisha as denoting the power of the Word from a principle of charity, ver. 16; and of slaying as denoting to be removed or rejected, 6767.

18. This is true because Israel denotes the spiritual church, 3654; seven thousand left denotes those capable of attaining to the holy state of regeneration by virtue of remains, 395, 576, 9716; Baal denotes self-love, chap. xvi. 31; knees denote the conjunction, in this case, of evil and falsity, 3915; and by kissing is also denoted conjunction, 3808. Hence, therefore, bowing the knees and kissing denote the conjunction of evil and falsity externally and internally respectively.

19. This is all evident from the signification of Elijah as denoting him who loves the Word, chap. xvii. 1, 4; of departing as denoting' a change of state, 3355; of Elisha the son of Shaphat as denoting Divine Truth or the Word as the means of salvation, and consequently, charity conjoined with truth or faith, ver. 16; 1965, 2135; of Shaphat as denoting one who judges, or who acquires good by truth, ver. 16; of plowing as denoting a state of good preparing to receive truths, 5895; of twelve as denoting all or fulness, 575, 577; of oxen as denoting the natural powers, 2180; of Elisha being with the twelfth as denoting charity in the inmost, ver. 16; 8194: and of the mantle of Elijah cast upon Elisha as denoting Divine Truth from the Lord as the outward form and expression of charity as well as the continuance of the representation of the Word by Elisha, ver. 13; 4763.

20. By Elisha leaving the oxen is denoted a receding from good, ver. 19: 5895, 2180; by his running after Elijah is denoted that the man of the church follows the Lord, Elijah here denoting the Lord, chap. xvii. 1; 3127, 3131; by his saying "Let me, I pray thee, kiss my father and my mother," is denoted a looking back to former states, 5895, as to affection and thought, and thus to evils and falsities, as appears from the signification of father and mother as denoting evil and falsity, 3703, and of kissing as denoting conjunction, 3808; by "then I will follow thee," is denoted that the desire to follow the Lord predominates, chap. xvii. 1; and by Elijah saying, "Go back again; for what have I done to thee?" is denoted a state of fluctuation, because to go back, in this place, denotes that he should return to a state of preparation, 5895, and what have I done to thee?" denotes that he should consider his state, 2693, 3385, 5800. But regarding states of fluctuation see also 847, 848, 857.

21. This is correct because Elisha returning back from Elijah denotes that good, as yet, recedes from truth, Elisha denoting natural good, as he was plowing with oxen, 5895, 2180, and Elijah denoting Divine Truth or the Word, chap. xvii. 1; taking the yoke of oxen, denotes further preparation of the natural affections of good and truth, 2180; slaying them also denotes preparation, 5642, 10,024; boiling their flesh, denotes the adaptation of good by truth, 7857, 3812; the instruments of the oxen, being wood, denote the good of merit, 2812; giving to the people and their eating denotes the appropriation of good by truths, 1259, 2187; arising denotes elevation, 2401; Elisha going after Elijah, denotes the Natural being brought into harmony with the Spiritual, 5895, 2180; chap. xvii. 1; and Elisha ministering to Elijah denotes the subservience of the Natural to the Spiritual, 4976.

1 KINGS XX

1. And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and fought against it.

1. The natural man under the influence of the perverted love of knowledge, concentrates his acquired knowledges of worldly things, which are in all completeness and in conjunction with evil affections, both as to intellectual and doctrinal powers, against the spiritual man, or against the corrupted spiritual church, and this too, as to the will and as to the understanding.

2. And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad,

2. For which reason self-love which governs the corrupted spiritual mind or church through its organised false doctrines, perceives, or is persuaded,

3. Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.

3. That its knowledges of truth and goodness as well as its affections for truth, and the truths themselves are the property of the merely natural man, or of the merely natural affection for knowledge.

4. And the king of Israel answered and said, It is according to thy saying, my lord, O king; I am thine, and all that I have.

4. Which thought and persuasion the corrupted spiritual mind confirms inwardly in itself, believing that its life, and all its powers are merely natural.

5. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, I sent indeed unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

5. On which account the influx from the hells, with such, becomes more persistent in claiming for the natural man the knowledges of truth and goodness with the affections of truth and the truths themselves, which properly belong to the spiritual man;

6. But I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.

6. So that this state of confirmed naturalism in the church threatens to become perpetual, not only internally but externally; not only as to the will but as to the understanding; and thus it would be no longer possible for the corrupted mind, or church, to assume the appearance of spirituality, so dear to it for selfish and worldly purposes.

7. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

7. And therefore the governing power in the corrupted spiritual church, which is falsity from evil in the form of falsified truth, appeals to its leading false doctrines, or concretely, to persons in such doctrines, urging and shewing that the natural man is opposed to the so-called truths of the church, and this, too, notwithstanding that, inwardly, the corrupted church acknowledges its dominion.

8. And all the elders and all the people said unto him, Hearken thou not, neither consent.	8. And hence all the powers of the corrupted man internal and external urge that the natural man must be kept, outwardly, in subordination.
9. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.	9. And on this account it is perceived by the natural man, that, although the spiritual or internal man consents to be in subjection internally yet, from self-love, it restrains the desires and aspirations of the lower passions externally, and this because outward decorum requires it.
10. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.	10. But still the lower passions are persistent, and this by full confirmation from falsities, since the condemned principles of the corrupted mind or spiritual church, are as nothing in comparison with the power of the natural man supported by false persuasions injected from the hells.
11. And the king of Israel answered and said, Tell him, Let not him that girdeth on <i>his armour</i> boast himself as he that putteth it off.	11. Nevertheless also the powers of the spiritual man from self-love are confident, perceiving that, although evil and falsity or the will and the understanding in the natural man, may be prepared for conflict, yet it is not sure of victory, as if it were already gained.
12. And it came to pass, when <i>Ben-hadad</i> heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set <i>yourselves in array</i> . And they set <i>themselves in array</i> against the city.	13. And the natural man, being excited by opposition, and stimulated by the delight of acquiring knowledges, under the influence of falsities wherewith, from merely natural love, to light against interior things, is still more confident, trusting in the power and cunning application of sensual loves.
13. And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.	13. But Divine Truth from the Lord, or the Word, still influences the corrupted mind of the man of the church externally, whence it is perceived that, in spite of the prevailing power of falsities from evil in the natural man, yet it is permitted to the spiritual or internal man, to have, for the time being, power to restrain the Natural, in order that the Lord, may, at least outwardly, be generally acknowledged.
14. And Ahab said, By whom? And he said, Thus saith the LORD, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou.	14. And when the spiritual man from self-love, considers how or by what arguments he shall restrain the natural man he perceives that he must do so by the primary truths of the Word, which ought to regulate the various functions of human life, and that he should do this as from himself, since the internal should first operate.

15. Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he mustered all the people, even all the children of Israel, being seven thousand.	15. The consequence of which perception is, that he studies the quality of the primary truths of the Word, which are conjoined with good and are completely adapted to conflict against evil; and also the quality of truths in general which lead to a holy state of good;
16. And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.	16. And is then impelled in a state of the highest ardour of his love, outwardly to oppose the natural man, which is under the influence of the delight of acquiring knowledges, and is, at the same time, insane from falsified truths, both as to the will, and as to its collected and combined intellectual acquisitions.
17. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria.	17. But, for the time being, the primary truths of the Word strongly influence the internal man, although the prevailing affection of the natural man is also active, and is sensible of the hypocritical state of the internal man.
18. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.	18. And therefore it follows, that whether the truths of the Word are employed either to favour or oppose the natural man, they are still falsified and perverted by self-love.
19. So these went out of the city, the young men of the princes of the provinces, and the army which followed them.	19. But yet the primary truths of the Word which should regulate the functions of human life, as well as its general truths, are separated, in reality, from the corrupted church;
20. And they slew every one his man; and the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria escaped on an horse with horsemen.	20. And are destructive of opposing evils and falsities, so that the natural man is restrained, and truths prevail; but the perverted love thereof is left free both as to its falsities and its evils.
21. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.	21. And thus the corrupted spiritual man overcomes, apparently, the false reasonings and doctrines of the natural man, and also its evil persuasions.
22. And the prophet came near to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.	22. But it is the dictate of Divine Truth nevertheless to him, that he must continue his opposition to the natural man, and be watchful, and discerning, since states of evil thence return in new forms, and aspire to dominion.

23. And the servants of the king of Syria said unto him, Their god is a god of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.	23. The sensual loves and powers also, of the natural man, dominated by worldly knowledges, cause him to perceive, that since the corrupted spiritual church opposes him by means of interior falsified truths, and is on that account successful, therefore he should be drawn into exterior delights and fallacies so that the natural man may prevail;
24. And do this thing; take the kings away, every man out of his place, and put captains in their room:	24. Also that the natural man should no longer oppose the spiritual under the influence of falsities interiorly, but under the influence of falsities exteriorly, with evils;
25. And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.	25. And further that the quality of the falsities opposing the internal man should, in other respects, be as before, as to things intellectual and doctrinal; while the conflict should be from exterior delights and fallacies, so that the natural man may have the stronger influence.
26. And it came to pass at the return of the year, that Ben-hadad mustered the Syrians, and went up to Aphek, to fight against Israel.	26. Accordingly the perverted natural man, in a new state, by means of his knowledges is elevated against the corrupted spiritual man; which state is one of strength from the impetuosity of sensual fallacies.
27. And the children of Israel were mustered, and were victualled, and went against them: and the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country.	27. And the spiritual man also is ordered and arranged for the conflict, and being adequately supported, opposes the natural man; and while the former as to good and as to truth assumes the appearance of innocence, and humility, the latter really occupies the whole mind.
28. And a man of God came near and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is a god of the hills, but he is not a god of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.	28. But the corrupted spiritual man is still under the influence, externally, of Divine Truth, whence it is perceived, that since the natural man is under the delusion, that, although the Divine controls things interior, it does not control things ex-exterior, therefore the corrupted man is permitted, apparently from Divine Truth, to subdue and restrain the natural man in order that the Lord may be acknowledged.
29. And they encamped one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day.	29. Consequently a state of preparation by external sanctity follows; and when this is completed, resistance to the natural man is made, resulting in, apparently, full and complete subjugation of the lower passions and fallacies, under that particular state.

<p>30. But the rest fled to Aphek, into the city; and the wall fell upon twenty and seven thousand men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.</p>	<p>30. But the interior principles of the natural man perverted are not subdued, being strongly entrenched in their adopted false doctrine; nevertheless, the external truth, by which, when falsified, their doctrine is defended rejects their state of external sanctity; and their evil is conjoined with its own falsity in its inmost principles.</p>
<p>31. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.</p>	<p>31. Also it is the suggestion of the sensual life of the natural man, that spiritual truth from good, in the corrupted church, is compliant and yielding from merely natural kindness; and hence that an appearance of the submission of the will and the understanding of the natural man to the spiritual, would be the cause of a mutual agreement of the latter with the former.</p>
<p>32. So they girded sackcloth on their loins, and <i>put</i> ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.</p>	<p>32. And therefore the sensual powers by acknowledging their inferiority as to the will and as to the understanding, by deceitful appearances and fallacies, before the corrupted internal, endeavour to preserve their life; and the internal, being compliant and yielding to sensual allurements, acknowledges in its turn that the merely natural is in harmony and agreement with itself.</p>
<p>33. Now the men observed diligently, and hasted to catch whether it were his mind; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.</p>	<p>33. Moreover the sensual faculties are eager both in thought and will, to detect weakness in the internals, and quickly insinuate that the corrupted natural is in agreement with the corresponding spiritual affection. And this causes desire for conjunction, which again is followed by free communication through a doctrine common to both.</p>
<p>34. And <i>Ben-hadad</i> said unto him, The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I, <i>said Ahab</i>, will let thee go with this covenant. So he made a covenant with him, and let him go.</p>	<p>34. And hence the corrupted Natural is willing to conjoin itself with the corrupted Spiritual, not only by a common affection, but by a common perception as to interior falsities; while the corrupted Spiritual, will also reciprocally conjoin itself with the corrupted Natural by a common perception as to exterior falsities. And thus the corrupted internal is willing to have conjunction with, and set at liberty the corrupted external, which is actually effected.</p>

35. And a certain man of the sons of the prophets said unto his fellow by the word of the Lord, Smite me, I pray thee. And the man refused to smite him.	35. But it is the dictate of Divine Truth from the Word of the Lord to the man of the church, that evil is destructive of good, and that, therefore, it should be resisted internally as well as externally, thus that temptation should be endured; but the corrupted church cannot endure spiritual temptations.
36. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.	36. Wherefore it is the judgment of Divine Truth, that he who disregards conscience, and therefore is not willing to endure temptations, will be devastated by falsities, as soon as, from his state of evil, he has rejected truths. And this is actually fulfilled in the case of him who resists evil externally, but not internally or from spiritual good.
37. Then he found another man, and said, Smite me, I pray thee. And the man smote him, smiting and wounding him.	37. Also it is the dictate of Divine Truth to the man of the church that falsity is destructive of truth, and that, therefore, it should be rejected internally as well as externally; but the corrupted church, although it engages in conflict concerning falsities and truths, only perverts and falsifies the truth.
38. So the prophet departed, and waited for the king by the way, and disguised himself with his headband over his eyes.	38. The consequence of which is that genuine truth is concealed from the man of the corrupted church, under external appearances and fallacies, while yet there, is communication.
39. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shall pay a talent of silver.	39. And it is the dictate of the Word, in its power, to the selfish man of the corrupted church, that even from apparent truths, it is seen, that conflict between good and evil and truth and error must take place, during which it happens, from Divine Order, that the natural man is subdued, and must be held in check internally as well as externally; because, if he is not so restrained, either all spiritual life is destroyed, or the acknowledgment of the Lord under the influence of the genuine truth accompanied by repentance must follow.
40. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgement be; thyself hast decided it.	40. But the selfish man although he knows the truth, neglects to practise it from preoccupation with his own delights; and yet he perceives that, according to Divine Truth, he must choose his own life.
41. And he hasted, and took the headband away from his eyes; and the king of Israel discerned him that he was of the prophets.	41. Wherefore it is certain that from the light of genuine truth, the man of the church, in the judgment, will acknowledge this;

42. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people.	42. And will be convinced, from the Lord, that, since he has not restrained and subdued the natural man, when it was in his power to do so, from the Lord, and not from self, therefore he must continue in the life which he has chosen both as to the will and as to the understanding.
43. And the king of Israel went to his house heavy and displeased, and came to Samaria.	43. And this life, to the corrupted man, is a life of evil, which, by its weight or gravity separates him from good, and a life of falsity, which by its insanity separates him from truth.

Proof References and Notes

1. The contents of this verse, in the internal sense, are a summary of the contents of the whole chapter. The subject is the opposition of the natural man to the spiritual man, and the operations of the Divine Providence in preserving power to the spiritual man, even in the most degraded condition of the church and the individual, and so far as the corrupted spiritual man is willing to act, even on selfish and worldly principles, by means of truths, in restraining the natural man; and it is clearly shewn that, in the sequel, the corrupted spiritual man is unable, because unwilling, to bring the natural man into true obedience and subordination. Ben-hadad denotes the natural man under the influence, in this case, of the *perverted* love of knowledge, chap. xv. 18; to gather together an army, denotes to concentrate the natural powers including knowledges with their affections, 679, 6112; *thirty* kings denotes completeness as to truths or falsities, 9082, 1682, and also, as the product of five and six it denotes somewhat of *conduit*, 2141, 1682; two denotes conjunction with evils, 5194; horses denote things intellectual, and chariots denote doctrines, 2761, 8746; Samaria denotes the corrupted spiritual church, 6534, 9156; and besieging and fighting against it denote, respectively, as to the will and understanding, 683, 3354.

2. This is evident, because by Ben-hadad, who sends the messengers is denoted the perverted natural man, ver. 1; by sending messengers is denoted communication, and thus the promptings of the merely natural man, 4239; by Ahab is denoted self-love, chap. xvi. 29; by king is denoted the governing power, 1728; by Israel is denoted the spiritual church, 3654; by a city is denoted organised false doctrine, 402; by saying is denoted perception as to the understanding, 1822: and by "Thus saith *Ben-hadad*" persuasion as to the will, ver. 1. It may here be profitably observed that this prompting of the natural man or of the "flesh" is quite familiar to most of us, and that its character is well described by Paul, when he says that the flesh lusteth against the spirit and the spirit against the flesh, the two being contrary the one to the other; and that the natural man is filled with various abominable evils, the very mention of which is calculated to excite our detestation, Gal. v. 16-26. But in the case before us, as we shall see farther on, the "spirit" was not really contrary to the "flesh" but only desired the subjugation of the latter from motives of self-exaltation.

3. This is known from the signification of silver and gold as denoting the knowledges of truth and good, 425; and of wives and children as denoting the affections of truth and the truths

themselves, 915, 1468, 489; while Ben-hadad denotes the merely natural man, ver. 1; and the goodliest evidently denote such as are inmost or supreme, 10,334.

4. This appears from the signification of the king of Israel, ver. 2; of answering and saying as denoting what is reciprocal, and thus, in this case, confirmation, 2919; and of "I and all that I have are thine" as denoting life and all its powers as being merely natural, 4417.

5. This is manifest, because by the messengers are denoted the promptings of the merely natural man, and their coming again, denotes these promptings continued, or, in other words, influx from the hells, 4239, 7147; and by silver and gold, and wives and children are denoted the knowledges of truth and goodness, with the affections of truth and the truths themselves, which properly belong to the spiritual man, ver. 3.

6. This is evident because Ben-hadad, who is here the person sending, denotes the natural man under the influence of the perverted love of knowledge, chap. xv. 18; Ahab, to whom the message is sent, denotes the corrupted spiritual mind confirming internally the state of naturalism, ver. 4; to-morrow denotes what is perpetual, 3998; "I will send my servants," denotes that the natural man threatens the subjugation of the spiritual man, 7541, 3019; to search thine house denotes investigation internally, 5765, 710; to search the houses of the servants denotes investigation externally, 5765, 1708; what is pleasant in the eyes, or to the sight, denotes things intellectual or truths, which are valued by the corrupted spiritual man for selfish and worldly purposes, 102, 207; and to put these in their hands, and take them away, denotes that it would no longer be possible for him to assume the appearance of spirituality so dear to him, because the hand here denotes the power of evil, 878, and to take away denotes to deprive of truths, 4105.

7. This is demonstrated from the signification of the king of Israel as denoting the governing power in the corrupted spiritual church; and that this is falsity from evil in the form of falsified truth, is clear from the representation of Ahab and Jezebel, 1728, 3654; chap. xvi. 29, 31; of the elders of the land as denoting leading false doctrines, or, concretely persons in such doctrines, 6524; of saying as denoting perception, 1822; of to mark and to see as denoting urging and shewing, 683, 2230, 2325; of this man seeking mischief, as denoting the opposition of the natural man, ver. 2; 3425; of wives, and children, and of silver and gold as denoting the truths of the church, or so-called truths, in the case of the corrupted church, ver. 3; and of not denying him, as denoting that, inwardly, the corrupted spiritual man acknowledges the supremacy of the merely natural man, ver. 4.

8. All this appears from the consideration that the elders denote internal powers, 6524; that the people, therefore, denote external powers, 6653; that saying denotes perception, 1822; and that not hearkening nor consenting, denotes that the natural man must be kept, outwardly, in subordination, because not to hearken nor consent, denotes not to obey the promptings of the natural man, 2542, 6513.

9. By Ahab saying unto the messengers of Ben-hadad is denoted the perception of the natural man, 1822; "Tell my lord the king, All that thou didst send for to thy servant at the first, I will do," denotes the consent of the corrupted spiritual or internal man to be in subjection internally, since lord and king express consent as to the will and understanding, 2001, 1672, telling denotes perception on the part of the natural man from the dictate of the spiritual man, 3209, "I will do," denotes the actual consent of the spiritual or internal man to be in subjection, 5755, and "all that

thou didst send for to thy servant at the first," denotes subjection internally, ver. 4; by "this thing I may not do," is denoted non-consent to be in subjection externally, 5755, that is non-consent to lose the power, by the loss of truths, to simulate goodness externally, ver. 6; and by the messengers departing and bringing Ben-hadad word again is denoted the restraining of the natural man, because outward decorum requires it, *the word brought again* involving non-consent in order to keep up appearances.

10. This is clear because Ben-hadad denotes the natural man and thus the lower passions, ver. 1; his sending another message to Ahab, denotes persistence, this being the third time he had sent, 4010; the oath denotes full confirmation from falsities, 2842, 9283; dust denotes what is condemned, 249, 275; the dust of Samaria denotes the condemned principles of the corrupted spiritual church, 2702; handfuls denote power, 7518; and all the people that follow me denote the false persuasions of the natural man injected from the hells, since by people are denoted truths, and therefore, in the opposite sense, falsities, 6653; and by the people that followed him or were at his *feet* are denoted falsities of the natural man, 4382; and that these are injected from the hells is evident from the consideration that all thought is from influx, 4249.

11. This is evident from the signification of the king of Israel as denoting the corrupted spiritual man, chap. xvi. 29; 3654; of answering and saying, as denoting thought, 6943; of telling, as denoting perception, 3209; of the affection in the words as denoting confidence; of him that girdeth on his armour not boasting, as denoting, in this case, the natural man prepared for conflict, because spoken of Ben-hadad, 2686; ver. 1.; 7863; and of not boasting as he that putteth his armour off, as denoting not having the confidence of one who is sure of victory, 4352, 7863. Let it be noted, in this verse, that there is no word in the original for *armour*, and yet that it is implied; also that boasting involves confidence of victory or success, and, in the case of the bad man, is the result of self-love confident in the falsities of evil which he calls truths; and lastly, that, as being girded denotes preparation for conflict, so having the girdle loosened denotes the end of conflict and victory, 9828.

12. Here Ben-hadad, as before, denotes the natural man, chap. xv. 18; by hearing is denoted the excitement of affection on account of what was heard and thus on account of opposition, 2641; by drinking is denoted the acquisition of knowledges or truths, and in the opposite sense of falsities, 10,415; by "in the pavilions" is denoted with delight, because, in a good sense, pavilions, or tents, denote a holy state of truth from good, and therefore in the opposite sense, a profane state of falsity from evil, thus the stimulating *delight* of falsity, 4392; by kings is denoted what is false, 1682; by servants is denoted what is merely natural, 2541; by being set in array against the city is denoted to commence a conflict against interior things, because to set here denotes the arrangement of falsities for conflict, 5288, and the city that is, Samaria—denotes the doctrine of the spiritual church, thus interior things, 402; ver. 1; and by actually setting themselves in array is evidently denoted the effect arising from confidence in merely natural loves and persuasions, or, as it is said, in the power and cunning application of sensual loves. This verse aptly describes, in the spiritual sense, the state of the leaders in the corrupted or vastated church, who, from merely natural love, eagerly investigate the Word and the doctrines of their church with the view of successfully opposing those who differ from them; for it is to be remembered that both Ben-hadad with his kings and Ahab with his princes alike represent the corrupted church, although under different aspects. Ahab and his princes, in fact, denote those who, from self-love, defend their doctrine that it may minister to natural love by enabling it to assume and keep up the

appearance of holiness and faith; while Ben-hadad and his kings denote those who from self-love would totally destroy all acknowledgment of holiness and faith. But this will appear still more plainly as we proceed.

13. This is demonstrated from the signification of a prophet as denoting Divine Truth or the Word, 3652; of coming near to Ahab, as denoting to influence the corrupted church, 3572; chap. xvi. 29; 3654; of saying as denoting perception, 1822; of "Thus saith the Lord, Hast thou seen all this great multitude?" as denoting that the corrupted church, or individual, perceives the prevailing power of falsities from evil in the natural man, externally acknowledging the Lord, 1822, 2001, 896, 6355; of "I will deliver it into thine hand this day," as denoting that it is permitted to the spiritual or internal man to have, for the time being, power to restrain the natural, because "I will deliver," denotes permission from the Lord, 2768, the hand denotes power, 878, and "this day," denotes in that state, 487; and of "Thou shalt know that I am the Lord" as denoting that the Lord may, at least outwardly, be generally acknowledged, 5280. The reason why it is said in this verse that the Word only influences the mind of the man of the church *"externally"*; and "in order that the Lord may *at least outwardly*, be acknowledged," is because the man of the corrupted spiritual church cannot acknowledge the Lord that is, is not willing to acknowledge the Lord, internally, or from the heart.

14. The truth of this interpretation appears from the consideration that Ahab denotes the corrupted spiritual man under the influence of self-love, chap. xvi. 29; that "By whom?" denotes inquiry on his part, 3385; that young men denote truths, 7668; that princes denote primary truths, 1482, 5044; that provinces denote the various functions of human life, 1585, 3239; that to *begin*, or *bind*, or *order* the battle denotes the arrangement of the mind for conflict by the conjunction, under the leading principle, of all its powers, 6375; and that "thou" denotes the spiritual or internal man, chap. xvi. 29; and it is said that the internal man should act and lead *as of himself*, because this is implied in all spiritual conflict, and is involved in the answer given by the prophet to the king's second inquiry, 8176, 8179.

15. By Ahab is denoted the corrupted spiritual man, chap. xvi. 29; by mustering is denoted ordination and arrangement, and also the estimation of the quality of a thing or state, 10,217; by the young men of the princes of the provinces are denoted the primary truths of the Word, ver. 14; by two hundred and thirty-two are denoted conjunction with good, and complete adaptation to conflict, 5194, 9082, 2276; by all the people of Israel are denoted truths in general, 2928, 3654; and by seven thousand are denoted holy states of good, 395, 576, 9716.

16. This is manifest because to go out at noon denotes to be impelled in the highest ardour of love to oppose the natural man, 5333, 9927, 1458; Ben-hadad denotes the natural man, ver. 1; to drink in the pavilions denotes to acquire knowledges with delight, ver. 12; to be drunk denotes to be insane from falsified truths, 1072; he—that is, Ben-hadad—denotes the natural man as to the will, ver. 1; and the kings denote collected and combined intellectual acquisitions, vers. 1,12.

17. This appears from the signification of the young men of the princes of the provinces, ver. 14; of going out first, as denoting to exert strong influence, 5333, 7044, 7004; of Ben-hadad sending out as denoting the activity of the natural man, ver. 1; 2397; of being told as denoting to perceive or be sensible of, 3209; and of men coming out from Samaria, as denoting the hypocritical state of the internal man, because Samaria here denotes the *corrupted* spiritual church, or man, the same as Ahab, 2702, and the men denote *truths*, in this case used hypocritically, ver. 14.

18. This is evident not only from the series of things in the internal sense, but also, because saying denotes perception, 1822; the young' men who came out denote the truths of the Word, ver. 14; 5941; to come out for peace denotes to favour the natural man, 5662, 8455; to come out for war denotes to oppose the natural man, 3353; and taking them *alive* denotes, evidently, the desire, on the part of the corrupted natural man, to preserve truths, or the appearance of being truthful, for selfish and worldly purposes, and thus to falsify truths through self-love, 290, 2888.

19. This is demonstrated from the consideration that the going out of the young leaders, and of the army, is three times mentioned, first to represent that the corrupted man employs truths *from the ardour of self-love*; secondly to shew that his *understanding* is by these truths, strongly influenced; and thirdly to shew that still truths, as such, are distinct and separate from the evil and falsity of the corrupted man, because it is said, in verse 16, that they went out *at noon*; in verse 17, that they went out from *Samaria*; and now, in this verse, that they went out of the *city*, thus implying that, although truths are studied with ardour by the corrupted man, yet they are really distinct both from his internal and external false principles, and are opposed to evil and error simply because they are truths, as the next verse shews, 2702, 402.

20. This is clear from the signification of the young men and the army as denoting truths; of slaying every one his man, as denoting the destruction or rejection of opposing evils and falsities, 4503; of the Syrians fleeing as denoting that the natural man is restrained, ver. 1; 8218; of Israel pursuing them, as denoting that truths prevail, 3654, 1710; of the king of Syria escaping, as denoting that the perverted love thereof is left free, ver. 1; 2416; and of a horse and a horseman, as denoting, in a good sense, truth and goodness but in the opposite sense falsity and evil, 5321.

21. This is quite evident, when it is considered that the king of Israel denotes the corrupted spiritual man, chap. xvi. 29; that smiting denotes overcoming, in this case apparently only, as the sequel shews, 4251; that horses and chariots denote false reasonings and doctrines, 5321; and that the Syrians denote the natural man as to evil persuasions, ver. 1; chap. xv. 18.

22. This is true, because by the prophet coming near to the king of Israel and saying, is denoted the dictate of Divine Truth to the corrupted spiritual man, ver. 13; by "Go, strengthen thyself, and mark, and see what thou doest," is denoted, that the corrupted spiritual man must continue his opposition to the natural, and be watchful and discerning, because going denotes progress, 3335, "strengthen thyself," denotes that he should be opposed by principles of goodness and truth, 3901, "mark and see what thou doest, denotes to be watchful and discerning, 683, 2230, 2325; and by the king of Syria coming up at the return of the year, is denoted that states of evil return continually, and aspire to dominion, for the king of Syria denotes the natural man in a state of evil, ver. 1; coming up denotes aspiring to dominion, 1543; and at the return of the year denotes in new forms, 2288, 3814.

23. This is proved from the following facts: — the servants of the king of Syria denote the sensual loves and powers of the natural man, ver. 1; 2541; it is said "dominated by worldly knowledges," because this is involved in the signification of the king of Syria; saying denotes perception, 1822; "their god is a god of the hills," denotes that the corrupted spiritual man depends upon *interior* falsified truths, chap. xvi, 29; 4210, 9283; to fight against denotes to oppose, 3354; a plain denotes exterior delights and fallacies, 1585; and being stronger evidently denotes to prevail, 3901.

24. This appears from the signification of kings as denoting falsities, 1682; and of captains as denoting the knowledges of good, and thus falsities exteriorly with evils, because used in the opposite sense, A.R.337, 832. The terms interiorly and exteriorly are here, of course, predicated of the corrupted natural man; and the presumption of those represented by the servants of Ben-hadad is that, although the corrupted man may be able to restrain the natural affections successfully by interior truths falsified by selfish motives, yet he will not succeed in doing so, when he is brought strongly under the influence of exterior sensual and corporeal delusions.

25. This is shewn by the considerations that numbering denotes to ordain, and arrange as well as to discern quality, 10,217; that an army denotes falsities, 3448; that horses and chariots denote things intellectual and doctrinal, 5321; that fighting in the plain denotes to engage in conflict from exterior delights and fallacies, 3354, 1585; and that being-stronger denotes to have the greater influence; while hearkening and doing denote the consent of the natural man both as to understanding and will, 3869.

26. This is proved from the signification of it coming to pass, and of the return of the year, as denoting a new state, 4987, 2288, 3814; of Ben-hadad, ver. 1; of mustering, 10,217; of the Syrians as denoting those in the knowledges of good, in this case falsified, 1232-1234; of going up as denoting elevation, 1543; of Aphek which means *a stream or rapid torrent or strength or vigour*, and as therefore denoting a state of strength from the impetuosity of sensual fallacies, 756; and of fighting against Israel as denoting opposition to the corrupted spiritual man or church, chap. xvi. 29; 3654, 3354.

27. This is evident because by the children of Israel is denoted the spiritual man or church, 3654; mustering denotes order and arrangement, 10,217; to be victualled, denotes to be supported by spiritual food, 678-681; going up against the Syrians denotes opposition to the natural man, since going to meet denotes influx, in a good sense, the influx of good, and in the opposite sense, the influx of evil, but in this case opposition because spoken of two contending evil powers, 4247; to encamp, denotes application for conflict, 4396; kids denote innocence, 3519; a little flock denotes humility, since it denotes those who are in charity, 343; *two* little flocks denotes good and truth in conjunction, 5194; and filling- the country denotes to occupy the whole mind, 984.

28. By the king of Israel is denoted the corrupted spiritual church, chap. xvi. 29; a man of God, denotes Divine Truth, 3134, 2001; by coming near is denoted presence and thus influence, 3572; saying denotes perception, 1822; by the Syrians saying, "The Lord is a god of the hills, but he is not a god of the valleys," is denoted that the natural man is under the delusion that although the Divine controls things interior it does not control things exterior, ver. 23; 1723; and "therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord," denotes that therefore the corrupted man is permitted, apparently from Divine Truth, to subdue and restrain the natural man in order that the Lord may be acknowledged, ver. 13.

29. This is demonstrated from the signification of encamping which denotes arrangement according to order, and thus preparation, 4236; of seven, which denotes what is holy, and thus external sanctity, because said of the corrupted spiritual church, 395; of the seventh day which denotes the completion of a state, 8893; of the battle being joined, which denotes conflict, 3354; and of the children of Israel slaying of the Syrians a hundred thousand footmen, which denotes the full and complete subjection of the lower passions and fallacies, because one hundred thousand denotes what is full and complete, 2074, 2575, slaying denotes subjugation, 4727, and

footmen denote the lower passions and fallacies, 2162; of Israel and the Syrians as denoting, respectively, the corrupted spiritual and the corrupted natural minds, chap. xvi. 29; this chapter, ver. 1; and of "in one day," as denoting in that particular state, 487.

30. By the rest, or the remains, of the Syrian army are denoted the interior principles of the natural man, 7398; by Aphek are denoted sensual affections and fallacies, ver. 26; by the city is denoted false doctrine, 402; by the wall is denoted either the truth which defends goodness, or the falsity which defends evil; and if it be taken in the former sense it will denote the rejection of evil, but if in the latter the confirmation of evil; in either case, however, it denotes that the truth—that is, the genuine truth of the literal sense of the Word rejects evil, although it has been falsified by the sensual mind to defend it, 6419, 8815; by twenty and seven thousand, is denoted at once the conjunction of evil and falsity, and the rejection therefore of even the appearance of good, and thus the rejection of a state of external sanctity, 901, 2575; and by Ben-hadad fleeing and coming into the city into an inner chamber is denoted that evil is conjoined with its own falsity in its inmost principles, because Ben-hadad denotes the perverted natural man, ver. 1; his coming into the city denotes the conjunction of that evil with its own falsity, 402; and the inner chamber denotes the inmost principle of that evil and falsity, 3900, 5694.

31. This is evident because by the servants of Ben-hadad is denoted the sensual life of the natural man, ver. 23; by "we have heard," is denoted the conception of the sensual powers, 3869, 5077; the kings of Israel denote truth from good, when it is said "of the *house* of Israel," 1728, 2233; "merciful" here denotes to be compliant and yielding from merely natural love, because said *of* the corrupted spiritual man *by* the corrupted sensual man, 5132; by putting sackcloth on the loins and ropes upon the heads is denoted an appearance of submission of the will and the understanding of the natural man to the spiritual, because putting sackcloth on the loins denotes mourning, and thus submission, and the loins denote conjugal love, thence all love, and thence the will, 4779; and ropes on their heads, denote mourning and thus submission as to the understanding, 9777, 9166; and by going out to the king of Israel and the king of Israel saving their lives, is denoted a mutual agreement of the natural and the spiritual, because to go forth denotes, on the part of external, preparation to receive, 7000, and the king of Israel saving Ben-hadad's life, denotes willingness to give life, or willingness that the soul should live, 1477. Moreover it may here be observed that the saving of Ben-hadad's life denotes the reception of life in the external or natural from the internal or spiritual, and that all life is from the Lord, and is varied according to its reception, 290, 2888, 2889.

32. This is seen from the signification of the servants of Ben-hadad, as denoting the sensual powers, ver. 23; of their putting sackcloth on their loins and ropes on their heads, as denoting to acknowledge their inferiority as to the will and as to the understanding by deceitful appearances and fallacies, ver. 31; of "Thy servant Ben-hadad says, I pray thee, let me live," as denoting a desire to preserve their life on the part of the natural and sensual powers, vers. 1, 23, 31; and of Ahab saying, "Is he yet alive? he is my brother," as denoting that the internal, being compliant and yielding to sensual allurements, acknowledges in its turn that the merely natural is in harmony and agreement with itself because Ahab denotes the corrupted internal, chap. xvi. 29; saying denotes, not only perception, but influx, and thence acknowledgment, 6291; Ben-hadad denotes the merely natural man, ver. 1; his being yet alive, denotes the reception of life from the internal and harmony, ver. 31; and "he is my brother," denotes the agreement of the external with the internal, 1222.

33. This is clear from the considerations that the men denote the sensual faculties, ver. 23; that they are now called *men*, 4287, and not servants, because they denote the Sensual brought into closer relationship with the Internal on account of the compliance of the Internal; that the two expressions observing diligently, and hasting to catch, denote the operation of the understanding and the will, 683, 2173; that "whether it were in his mind" or the *thing* that would proceed from him, denotes a weak compliance, 9987; that the men repeating "thy brother Ben-hadad," denotes insinuation that there was agreement of the corrupted natural with the corresponding spiritual affection, 1222; that Ahab saying "Go ye, bring him," evidently denotes a desire for conjunction; forgoing here denotes the influx of the internal exciting the external to activity, 5337, and "bring him," denotes a desire for conjunction 5165, 5523; that Ben-hadad coming forth to him, denotes free communication, 5249; and that to come up into the chariot denotes communication through a doctrine common to both, 8215.

34. This is demonstrated as follows: —Ahab and Ben-hadad denote, respectively, the corrupted spiritual and the corrupted natural minds, as frequently shewn; their being in the same chariot, denotes that they share a common affection, since a chariot denotes doctrine, and Ahab being reconciled to Ben-hadad denotes a common affection, 8215; the cities which Ben-hadad's father took from Ahab's father restored, denote interior falsities because predicated of Israel, 402, 3654; the streets in Damascus allowed to Ahab denote exterior falsities, 3727, 1715; a covenant denotes conjunction, 665, 666; and letting Ben-hadad go evidently denotes setting at liberty the corrupted Natural. Hence we now see clearly, that Ahab denotes the corrupted spiritual man or church, who is willing to be externally influenced by Divine Truth for selfish and worldly purposes, but who is unwilling to enter into a real and genuine conflict with evil; and also that the Lord in His Divine Providence allows the corrupted church to be maintained, and causes it to minister indirectly to good through the repression of evil outwardly; and these truths appear still more plainly from what now follows.

35. This is evident because by a certain man of the sons of the prophets, is denoted Divine Truth from the Word, 158, 489, 9188; his fellow denotes the man of the church, in this case the corrupted church represented by Ahab, because the sequel shews this, 6819; "smite me, I pray thee," denotes, in this verse, that evil is destructive of good, because, as the series shews, it has reference to the *wilt* of the corrupted man, 10,510; also smiting denotes that evil should be resisted internally, as well as externally, because it denotes conflict with the *truth* represented by the prophet, and thus temptation, 7268, 7269, 8961-8964, 8168, and it is to be observed here that the truth says to every man to whom it comes "Smite me, I pray thee," by which is meant that the man of the church should be *willing* to endure temptations, or to oppose evil internally; and the man refusing to smite him denotes, that the corrupted man or church cannot endure spiritual temptations, because he is unwilling.

36. This is true, because the prophet denotes Divine Truth, ver. 35; not obeying the voice of the Lord, denotes a disregard of conscience and unwillingness to endure temptations, 219; ver. 35; departing denotes separation from the truth, 5827; and to be slain by a lion denotes devastation by falsities, 6367, 6767.

37. This is shewn from the fact that the *other man* found by the prophet, denotes the understanding, whereas the first man denotes the will of the man of the corrupted church, since fellow, or neighbour, denotes good which appertains to the will, 6818, and man (*ish*) denotes

truth which has reference to the understanding, 158, 3133; "smite me, I pray thee," therefore denotes, in this verse, that falsity is destructive of truth, 10,510; the *prophet* saying this, denotes that falsity should be rejected internally as well as externally, 7268, 7269, 8961-8964, 8168; the man smiting the prophet denotes that the corrupted church is willing to engage in conflict concerning falsities and truths, 10,510; and his wounding the prophet denotes that he perverts and falsifies the truth, 427, 431.

38. This appears from the signification of the prophet, as denoting Divine Truth, 9188; of departing as denoting separation and thus concealment, 5827; of the king as denoting the man of the corrupted church, chap. 16, 29; of waiting for the king by the way, as denoting preparation for communication, 3123; of the eyes as denoting intelligence and truth, 5313, and of the headband covering the eyes, as evidently denoting the truth concealed under appearances and fallacies, 3207. Let it be noted here, that the difference between the translation of the latter part of this verse in the *Authorised* and *Revised Versions* is no doubt clue to the similarity of the Hebrew words for ashes and for the tiara or headband of the prophet; and that the series in the internal sense justifies the translation in the *Revised Version*, for the headband with which it is said the prophet *clothed*, or *covered* his eyes, properly denotes the appearances of truth, which veil, or clothe, or cover, interior or genuine truths, whereas ashes have a different signification, 4779.

39. This appears from the consideration that the king passing by, denotes the corrupted church affected by the apparent truths of the Word, chap. xvi. 29; 4255, 3652; that going out into the midst of the battle, denotes conflict between good and evil and between truth and error, 1664; that a man turning aside, denotes the operation of Divine Truth upon the man of the corrupted church, because by the man, in this case, is denoted Divine Truth, 429, and the prophet here puts on the representation of the man of the corrupted church, as appears from the following verses, particularly verse 42; that the man brought, here denotes the natural man represented by Ben-hadad, as also appears from the following verses; that, "keep this man," denotes that the natural man is, so far, subdued, but must be held in check internally as well as externally, 9096; that to be missing denotes not to be restrained, or kept in order, 10,217; that "thy life shall be for his life," denotes that all spiritual life would be destroyed, 33, 34, besides which this truth is involved—namely, that it is impossible for the Internal truly to live if the External be not in harmony with it; and that to pay a talent of silver, denotes to acknowledge the Lord, and, under the influence of genuine truth, to do the work of repentance, 10,218, 10,221. But the reason why it is said in the beginning of this verse "the Word in its *power*," is because the prophet *cried* unto the King, 7119; the reason why it is said "from apparent truth," is because the prophet in speaking to the king was disguised; the reason why it is said that the Natural is subdued "from, or according to Divine Order," is because the operation of Divine Truth, in regenerating or restraining the natural man, is according to this order; and the reason why it is said "accompanied by repentance," is because this is necessarily involved in the *acknowledgment*, which is denoted by the payment of the talent of silver.

40. This is evident, because "thy servant," here denotes the man of the corrupted church, whom the prophet here represents, ver. 39; to be busy here and there, denotes pre-occupation with his own delights, 5755; his letting the man go, denotes to neglect to act according to the instruction given, thus according to the truth he knew, because *to be*, spiritually, denotes conjunction, and therefore *not* to be denotes non-conjunction, 5002; and the prophet *had been told* to keep the man, which implies instruction, ver. 39; the king of Israel saying denotes perception, 1822, "so

shall thy judgment be," denotes that it is according to Divine Truth, 2372; and "thysself hast decided it," denotes that man must choose his own life, 1937, 1947-

41. This appears from the signification of the prophet as now denoting the genuine truth of the Word, because he removes the headband from his eyes, ver. 35; of the headband taken away, as denoting the removal of appearances, 3207; of Ahab the king, as denoting the man of the corrupted church, chap. xvi. 29; and of Israel, as denoting the same, 3654: and of the king discerning that he who had spoken to him was one of the prophets, as denoting the perception, and thence the acknowledgment that his life was freely chosen, 3564, because to discern and thus to acknowledge the prophet denotes to discern interior truth and thence to be compelled to confirm his own judgment—namely, that he had brought about his own state by his free choice, in allowing liberty to the natural man.

42. This is true because by the prophet is denoted Divine Truth or the Word from the Lord, 3652; by Ben-hadad who was let go, is denoted the natural man, ver. 1; by letting him go, is denoted that he had not restrained and subdued the natural man when it was in his power, 2871, 878; by being devoted to utter destruction by the Lord, is denoted that the natural man, unregenerated, destroys in himself all true spiritual life, 696; and by thy life shall go for his life and thy people for his people is denoted that the corrupted man must continue in the life he has chosen both as to the will and understanding, ver. 39; 6653.

43. By the king of Israel is denoted the corrupted man, chap. xvi. 29; by his house is denoted the life of the will, 710; by Samaria is denoted the corrupted church as to doctrine, because it was a city, and hence as to the understanding because it is coupled with house, 2702, 402, 683; by heaviness is denoted a state of evil which gravitates to hell, and thus separates from good, 8279; and by being displeased is denoted a state of falsity whose insanity separates from truth, 683. A review of this whole chapter by now going carefully through the text of the internal sense as given in its orderly and connected series, will shew how many *practical* truths are set forth in this description of man's interior life.

1 KINGS XXI

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

1. When the corrupted spiritual church is consummated, the Lord, by an opening of the Word, thus by Revelation, establishes a new church, which, as to externals, resembles, in the beginning, the old church which preceded it.

2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it: or, if it seem good to thee, I will give thee the worth of it in money.

2. But the man of the Old Church, on this account, desires that the New Church may be considered as a part of his own, although an inferior part, regarding his own as of superior value for the salvation of souls, or at least, as equivalent to the New Church as to intellectual power and therefore as to spiritual truth.

3. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

3. The man of the New Church, on the contrary, perceives, that it is not according to the Divine Life, thus not according to Divine Order, that the New Church, which is from the Lord, should be identical with the old.

4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

4. For the Old Church is corrupted by self-love, and is separated, from the new by the gravity of its evils and the insanity of its falsities, which are excited by the sphere of the New Church, because it is impossible that the church which is from the Lord can be in harmony with self-love. Wherefore the corrupted church abides in its own doctrine; its interiors are turned away from the Lord, and it cannot be nourished by heavenly good,

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

5. But nevertheless it is stimulated by its adopted doctrine of faith alone, or that Salvation is of faith without charity, which does not admit that its interiors should be defiled, or that it should not be nourished by heavenly good.

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

6. And then it is seen by those in faith alone, that the sphere of the New Church affects the Old Church, causing the latter to consider that its doctrine is equivalent to Divine Truth, and that the good of the old church agrees with the good of the new: but still that the new cannot be conjoined with the old.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.	7. But the Old Church through its leading doctrine of faith alone, claims that the corrupted church is supreme in spiritual things, and that therefore it is nourished with heavenly good; also that its interiors are receptive of heavenly joy. And thus it claims possession of the New Church, which yet is from Revelation to the spiritual man.
8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, <i>and</i> that dwelt with Naboth.	8. Those in faith alone, moreover, confirm their own position in doctrine and life, especially with the men who have established themselves therein both as to the understanding and the will, and who yet claim to be of the true spiritual church.
9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:	9. And this confirmation involves the disjunction of goodness and truth, and the assumption that the doctrine of the New Church is among the greatest falsities.
10. And set two men, sons of Belial, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him, that he die.	10. It also involves the elevation of evils and falsities of the lowest kind, as if they were truths, against the New Church, as being the profanation of Divine Good and Divine Truth; the consequence of which is, the denial, falsification, and rejection of the doctrine of that church by the men of the corrupted church.
11. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.	11. It therefore follows that what is confirmed by faith alone in internals both as to the understanding and the will, is also confirmed in externals by the depraved church.
12. They proclaimed a fast, and set Naboth on high among the people.	12. For there is mourning on account of the disjunction of goodness and truth, and the assumption that the doctrine of the New Church is among the greatest falsities.
13. And the two men, sons of Belial, came in and sat before him: and the men of Belial bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.	13. Also evils and falsities of the lowest kind are elevated and established, to witness against the New Church, when its doctrine is fully published, and before the man of the church who is only in general truth, that its doctrine is the profanation of Divine Good and Truth: the consequence of which is that this doctrine is denied, falsified, and rejected by the men of the corrupted church.
14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.	14. And this falsification and rejection are due to the doctrine of faith alone.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.	15. And by this doctrine the corrupted church is persuaded, that the doctrine of the New Church is truth falsified and rejected; and that, therefore, the true church is in its own possession; although the man of the New Church is not willing to admit that spiritual truth separated from charity is an equivalent for the life of charity conjoined with faith.
16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go clown to the vineyard of Naboth the Jezreelite, to take possession of it.	16. Wherefore it necessarily happens, that the corrupted church entirely rejects the doctrine and life of the New Church, and aspires to claim the good of that church, which nevertheless it regards as inferior.
17. And the Word of the LORD came to Elijah the Tishbite, saying,	17. But it is the testimony of Divine Truth from the Word of the Lord, which leads to good and dwells therein,
18. Arise, go down to meet Ahab king of Israel, which dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.	18. That it must be opposed to the self-love of the corrupted spiritual church established in its own doctrine, because it claims the good of the New Church, although considering it inferior:
19. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.	19. And must flow in with the perception, that the Lord knows the iniquity of the corrupted church in rejecting the doctrine of the New Church, and claiming the good of that church; and also with the perception that, as the lusts of self-love, in a depraved state of man, destroy charity, so evil returns upon him who practises it, and the profaner is consumed by his own lusts.
20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to do that which is evil in the sight of the LORD.	20. Moreover the corrupted church, or the man who has confirmed himself in evil, is made sensible that he cannot escape the scrutiny of Divine Truth, which testifies that it is opposed to his life: and that this judgment is the natural result of a state of confirmed evil which resists Divine Truth from Divine Good.
21. Behold, I will bring evil upon thee, and will utterly sweep thee away, and will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel:	21. And hence, therefore, that evil is entirely vastated as to ultimate truths which are falsified, as to those which are acknowledged in a state of restraint, and as to those which are freely received by the understanding,

22. And I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and hast made Israel to sin.	22. So that this vastation is complete both as to the perverted understanding which is capable of perceiving truths, and as to the corrupt will which is from self-love; and thus as to a state of absolute aversion from all Divine Good and Divine Truth.
23. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the rampart of Jezreel.	23. Besides which Divine Truth also testifies concerning faith without charity that it is appropriated by the lusts of self-love in a state of the church, when only the letter of the Word is known and acknowledged:
24. Him that dieth of Ahab in the city the clogs shall eat; and him that dieth in the field shall the fowls of the air eat.	24. And concerning the corrupted spiritual church, that every false doctrine is, finally, appropriated by its own evil affection or lust; while at the same time every evil affection is appropriated by its corresponding falsity.
25. (But there was none like unto Ahab, which did sell himself to do that which was evil in the sight of the LORD, whom Jezebel his wife stirred up.	25. And no state of the church is worse than that in which it is dominated by self-love alienated from good and truth, and practising evil works stimulated by the perverted heresy of faith without charity with which it is permanently conjoined.
26. And he did very abominably in following idols, according to all that the Amorites did, whom the LORD cast out before the children of Israel.)	26. For such a state causes the man of the church to become devoted to the worship of every selfish and worldly affection springing from evil in general, from which the Lord by His work of Redemption delivered mankind who can constitute a Spiritual Church in integrity.
27. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.	27. But nevertheless, the man of the corrupted church can be, and is, externally influenced by fear, so that he mourns for lost truth, and acknowledges that he is vile, abiding in external formalities of worship only, and appearing to be, outwardly, humble and affectionate.
28. And the word of the LORD came to Elijah the Tishbite, saying,	28. And so it is further the testimony of Divine Truth concerning him,
29. Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.	29. That so long as he is in external humility, full vastation will not take place; but it will occur when falsity in him is fully matured.

Proof References and Notes

1. The words with which this chapter commences indicate at once its distinction from and connection with the preceding chapter. The last verses of that chapter, in the spiritual sense, clearly describe the judgment upon the old and consummated church; and on the other hand this chapter as clearly describes the establishment of the New Church. The Lord has never permitted an old church to expire without at the same time providing for the rise of a new church, When the Most Ancient Church perished by an inundation of evil and falsity, represented in the Word by the great flood of waters, an ark of safety was prepared in the establishment of the Ancient Church denoted by Noah, Shem, Ham, and Japheth and their descendants; and when this church also was brought to an end, both as to internals and externals, as represented by the destruction of the cities of the plain in the days of Abraham, then preparations were made for the establishment of the Israelitish and Jewish church. And when also this church was consummated, and the Lord came into the world, the Christian Church was founded, this too, coming to an end according to the Lord's prophecies in the gospels, and being succeeded by that purer and more interior Dispensation of Divine Truth described in the Apocalypse under the figure of the New Jerusalem descending out of heaven from God, and becoming the Tabernacle of God among men. And thus it may be said, according to one aspect of it, that the whole of the inspired Word is nothing else but the complete history of the Church among mankind.

There is one striking difference, however, between the establishment of the ancient churches before the Lord's first Advent and the establishment of the churches since His First Advent. The new churches established before that event were *inferior* to those, which preceded, whereas the new churches established after it are, and will be, *superior* and progressive Dispensations, and hence it happens that whereas the new churches of former times were founded among distinct peoples, future churches will in reality, only be the revival of the genuine Christian Church, or its advancement to more eminent degrees of perfection according to the advancing- states of mankind. This is evident from all that is said in the Writings of the New Church, and is particularly declared in the *True Christian Religion*, 788. The establishment and development of the New Church, which is the crown of all the churches and will endure for ever, will be gradual. At first it will be, as indeed it is, comparatively external; then it will become truly a spiritual church; and lastly it will become eminently celestial. This is what is meant when we speak of future new churches; and this is so evident, upon a careful consideration of the question, that it must commend itself to every thoughtful mind. And moreover when it is further considered that the Revelation made for the *New Church* was and is made to the *Christian Church*, where the Word is, and where, consequently, the Lord is known, or may be known, through the Word, by the opening of the spiritual sense in the first place for the benefit of Christians, it will be easily understood that the New Church spoken of in this chapter is the Christian Church in its revived and reviving state, in consequence of the judgment passed upon it as to its decayed and consummated state.

With these preliminary remarks we are now in a position for more clearly demonstrating the truth of the spiritual sense of the verse before us. "And it came to pass," denotes a change of state and of subject, 4987; "after these things," denotes when the corrupted church is consummated, because by "these things," is meant the condemnation of Ahab who represents the corrupted church, chap. xvi. 29; by Naboth is meant *words* or *prophecies*, or *fruits*, and thus he denotes the

opening of the Word or a Revelation, 1288, 5075; a vineyard denotes the church, 1069; Jezreel denotes a new church, 3580; hard by or near denotes presence, and thus according to spiritual law, resemblance, 3574; *H.H.* 193; the palace of Ahab denotes the internal of the corrupted church, and therefore hard by or near the palace denotes the external, 3271; and Samaria denotes the corrupted church which preceded, 2702.

2. By Ahab speaking and saying to Naboth is denoted the desire and thought of the man of the old church concerning the new, because Ahab denotes the corrupted church, chap. xvi, 29; speaking and saying denote desire and thought, 2951, 2506; by "give me thy vineyard," is denoted the desire of the man of the Old Church that the New Church may be considered a part of his own—that is, he regards it simply as one among other Christian denominations, ver. 1; by a garden of herbs is denoted what is inferior, 235, 29; by near unto my house is denoted what is superior, because when the garden denotes what is inferior the house denotes what is superior in the same way as a field and a house, 4982; by a better vineyard is also denoted what is superior; by being good to thee, or good in thy sight or in thine eyes, is denoted equivalent in intellectual power, 2403; and by money or silver is denoted spiritual truth, 425.

3. This is known from the signification of Naboth as denoting the man of the New Church, ver. 1; of saying as denoting perception, 1822; of Ahab as denoting- the Old Church, chap. xvi. 29; of the *Lord* forbidding as denoting that it is contrary to the Divine Good or the Divine Life, and thus contrary to Divine Order, 2001, 1728; and of "the inheritance of my fathers," as denoting that the New Church is from the Lord, 1802.

4. This is demonstrated as follows:—Ahab denotes the Old Church; Ahab coming into his house, denotes that the Old Church is corrupted by self-love, 3142, 1690; heavy and displeased, denotes the separation of the Old Church from the New Church by the gravity of its evils and the insanity of its falsities, chap. xx. 43; "because of the words of Naboth," denotes on account of the sphere of the New Church, ver. 1; "I will not give the inheritance of my fathers unto thee," denotes that it is impossible for the New Church, which is from the Lord to be in harmony with the old, or with self-love, ver. 3; Ahab laying himself upon his bed denotes that the Old Church abides in its own doctrine, 10,360; his turning away his face denotes the interiors turned away from the Lord, 2219, 6226; and his not eating bread denotes not to be nourished with heavenly good, 2187.

5. This is evident from the signification of Jezebel as denoting faith without charity, chap. xvi. 31: A.R. 132; of saying as denoting perception, 1898; of "Why is thy spirit so sad?" as denoting non-admission that the interiors should be defiled, 9818, 5887, 5888, 270; and of "that thou eatest no bread," as denoting not to be nourished with heavenly good, 2187.

6. By Ahab saying to Jezebel, is denoted that those in faith alone perceive, 1898, 1919; by "I spake unto Naboth the Jezreelite, and said unto him," is denoted that the sphere of the New Church affects the Old Church, ver. 1; by "Give me *thy* vineyard for money," is denoted that the doctrine of the New Church is equivalent to the Divine Truth-- that is, to the doctrine of the Old Church, ver. 2; by giving another vineyard for it, is denoted that the good of the Old Church agrees with the good of the new, ver. 2; and by Naboth answering "I will not give thee my vineyard," is denoted that still the New cannot be conjoined with the Old, ver. 3.

7. This is quite evident from the signification of Jezebel, A.R. 132: of governing the kingdom of Israel as denoting that the corrupted church is supreme in spiritual things, chap. xvi. 29; 3654; of

"Arise and eat bread," as denoting that it is nourished with heavenly good, 2187, 2401; of "let thine heart be merry," as denoting that it is receptive of heavenly joy, 7272, 977, 8672; and of "I will give thee the vineyard of Naboth the Jezreelite," as denoting that it claims possession of the New Church, which yet is from Revelation to the spiritual man, A.R. 132; ver. 1.

8. This is shewn from the considerations that Jezebel denotes those in faith alone, A.R. 132; that writing letters denotes confirmation, 9386; that Ahab's name denotes the position, spiritually, or the quality of the corrupted church, chap. xvi. 29; 145; that name and seal denote quality as to doctrine and life, 145, 4874; that elders and nobles denote those who have confirmed themselves both as to the will and the understanding, 2173, 2348; A.R. 799; and that to be in the city, and to dwell with Naboth, denote to claim to be of the true spiritual church, because Naboth the Jezreelite denotes the New Church, ver. 1.

9. This appears from the signification of writing in the letters as denoting confirmation, 9386; of a fast as denoting the disjunction of goodness and truth, 9182; and of setting Naboth on high among the people as denoting the assumption that the doctrine of the New Church is among the greatest falsities, since Naboth denotes the doctrine of the New Church, ver. 1, on high, or at the head, denotes what is supreme, 7859, and the people denote truths and in the opposite sense falsities, 6653.

10. The reason is because Belial means *not advantageous, worthless*, and therefore properly denotes evil and falsity, and hence then "two men, sons of Belial," denote evils and falsities of the lowest kind, because men and also sons denote falsities, 2346, 1147, and two denotes conjunction, thus falsities conjoined with evils, 5194; setting the men *before* Naboth, denotes the elevation of evils and falsities as if they were truths, 10,550; their bearing witness against him, denotes that these evils and falsities are against or opposed to the doctrine of the New Church, 8908; to curse God and the king, denotes the profanation of Divine Truth, 9221, 1672, 8882; and Naboth being carried out, being stoned, and dying, denotes the consequence—namely, the denial, falsification, and rejection of the doctrine of the New Church by the men of the corrupted church—because by being carried *out* is denoted separation and thus denial, 4492, by stoning is denoted the falsification of truth, 8575, and to die denotes to be rejected, A.R. 59.

11. This appears from the signification of the men of Naboth's city— that is, of the elders and the nobles of Jezreel—as denoting the external powers in the corrupted church, when by Jezebel and Ahab are denoted the internal powers, because Jezreel although denoting the New Church, considered as the home or city of Naboth, evidently denotes the corrupted church, considered as the home or city where Ahab had his palace; and the same thing may be said in regard to the elders and the nobles, who denote what has relation, respectively, to the understanding and the will of the corrupted church, because they are controlled by Jezebel, ver. 8; "according to what was written in the letters by Jezebel," denotes what was confirmed in internals therefore, ver. 8; and the men of the city doing as it was written in the letters, denotes that what was confirmed internally was afterwards confirmed externally, 5755, 4747-

12. This is demonstrated from the signification of a fast and of setting Naboth on high among the people, A.E. 375, 1189; ver. 9.

13. By two men, sons of Belial coming in, is denoted the elevation of evils and falsities of the lowest kind, ver. 10; 7498; their sitting before Naboth, denotes also elevation, because it denotes

presence and establishment, or a fixed state to witness against the New Church, 10,550, 9422; their witnessing against him, denotes the opposition of evils and falsities, 8908; in the presence of the people, denotes when the doctrine is fully published before those who are only in general truths or falsities, 6653; cursing God and the king, denotes the profanation of Divine Good and Truth, 9221, 1672, 8882; and Naboth being carried out of the city, stoned with stones, and dying, denotes that the doctrine of the New Church is denied, falsified, and rejected by the men of the corrupted church, 4492, 8575; A.R. 59.

14. Because to send saying, when spoken of the communication of the external with the internal, denotes thought from perception 4245, 1919; Naboth stoned, denotes the falsification of the doctrine of the New Church, ver. 1; 8575; and Naboth dead, denotes that this doctrine is rejected by the corrupted church through the falsity of faith alone, A.R. 59, chap. xvi. 31. But it may be useful, in this place, to explain what is meant by the falsification and rejection of the doctrine of the New Church by the old. The doctrine of the New Church is perfect, A.R. 905, and cannot really be injured. But when it is received into the understandings of men, who, from their state of evil are opposed to it, or from their states of imperfection fail to comprehend it, either conceiving it to be totally false, or if acknowledging it, drawing imperfect conclusions thence, then it is said to be denied, falsified or rejected. It is denied by those who assert that it is not true according to the Scriptures; it is falsified in the minds of those who are in mixed states of good or evil, truth, or falsity; and it is totally rejected by those who, from an evil heart, confirm themselves against it; but with the good it must finally prevail, and this is what is meant by the words of the Lord where He says, "I am he that liveth and was dead, and behold I am alive for evermore. Rev. i. 18; A.R. 59-60. For the doctrine of the New Church is entirely comprehended in the acknowledgment of the Divinity of the Lord's Human Nature, and from this as from its only origin and source proceeds all Divine Truth. From these considerations therefore we now see that the stoning and death of Naboth the Jezreelite by no means denotes any real injury to the truth itself; but only the lamentable state of those, who spiritually are without God in the world, and who by a life of wickedness, "crucify to themselves the Son of God afresh, and put him to an open shame," Heb. vi. 6.

15. This is proved from the following considerations: —Jezebel hearing that Naboth was stoned and was dead, and assuring Ahab of these facts, denotes the persuasion of the corrupted church that the doctrine of the New Church is truth falsified and rejected, as appears from the signification of Jezebel, chap. xvi. 31; of Ahab, chap. xvi. 29; of Naboth, ver. 1; of stoning, 8575; of dying, A.R. 59; and of hearing as denoting persuasion, 3869; arising and taking possession of the vineyard of Naboth denotes the persuasion that the true church is with those of the corrupted church, as appears from the signification of arising, 2401; of possessing, 2712; and of Naboth, ver. 1; and Naboth refusing to give his vineyard for money, denotes that the man of the New Church is not willing to admit that spiritual truth separated from charity is an equivalent for the life of charity conjoined with faith, as appears from the signification of Naboth, ver. 1; of silver, 425; of the silver of Ahab as denoting truth separated from charity, chap. xvi. 29; and of Naboth's vineyard as denoting the New Church, and therefore the life of charity conjoined with faith, 1069.

16. This is true because it coming to pass, denotes a change of state, 4987; Ahab hearing that Naboth was dead, denotes that the corrupted church entirely rejects the doctrine and life of the New Church, 3869, ver. 1; A.R. 59; his arising denotes aspiration, 2401; taking possession of the

vineyard, denotes to claim the good of the New Church, 2712, 1069; and going *down* to do so, denotes to regard the good of the New Church as inferior, 6854.

17. The Word of the Lord coming to Elijah the Tishbite, saying, denotes that it is the testimony of Divine Truth from the Word of the Lord, which leads to good and dwells therein, as appears from the signification of Elijah the Tishbite, chap. xvii. 1.

18. "Arise, go down to meet Ahab," denotes that the Divine Truth of the Word must be opposed to Self-Love, 2401, 3084, 10,147; chap. xvi. 29; "king of Israel," denotes supreme in the corrupted church, 1728, 3654; "which dwelleth in Samaria," denotes established in its own doctrine, 1293; chap. xvi. 24: "behold, he is in the vineyard of Naboth, whither he is gone down to possess it," denotes to claim the good of the New Church, ver. 1; 1069, 2712; and *going down* to the vineyard tie-notes to consider the good of the New Church as inferior, 6854.

19. This is evident from the considerations that speaking and saying denotes to (low in with perception, 2951, 1822; that the Lord saying, "Hast thou killed, and hast thou taken possession?" denotes that the Lord knows the iniquity of the corrupted church in rejecting the doctrine of the New Church and claiming the good of that church, 5361; A.R. 59; 2712; that dogs denote the lusts of self-love, because they denote those who render the good of faith unclean by falsifications, 9231; that dogs licking the blood of Naboth, denote lusts destroying charity, 374, 1005; and that dogs licking the blood of Ahab, denote that evil returns upon him who practises it, and that the profaner is consumed by his own lusts, 4735. 696.

20. This is demonstrated from the signification of Ahab, chap. xvi. 29; of Elijah, chap. xvii. 1; of being found as denoting that the state is discovered, 5785; of an enemy as denoting the Divine Truth which is opposed to and averts evils, 9313; and of "because thou hast sold thyself to do that which is evil in the sight of the Lord," as denoting a state of confirmed evil which resists Divine Truth from Divine Good, because to sell or be sold, denotes alienation, in this case, from good, 4758, and doing evil in the sight of the Lord denotes to resist Divine Truth from Divine Good, which is to act contrary to Divine Order, 4839.

21. This is correct because by the Lord bringing evil upon Ahab is denoted that the corrupted church or individual brings the evil upon itself, 696; by being utterly swept away, is denoted vastation, 3142; and by cutting off from Ahab every man child, and him that is shut up, and him that is left at large in Israel is denoted vastation as to ultimate truths which are falsified, as to those which are acknowledged in a state of restraint, and as to those which are freely received by the understanding, chap. xiv. 10.

22. This is manifest from the signification of the house of Ahab and the house of Jeroboam the son of Nebat, as alike denoting the evil of the corrupted church, chaps. xi. 26; xii. 26; of Baasha the son of Ahijah, as denoting the same, Jeroboam having reference to the understanding specifically, and Baasha to the will, chap. xv. 16, 27; and of "the provocation wherewith thou hast provoked me to anger, and made Israel to sin," as denoting a state of absolute aversion from all Divine Good and Divine Truth, chap. xv. 30.

23. This is evident because by the Lord speaking is denoted the testimony of Divine Truth, 10,290; by Jezebel is denoted faith without charity; A.R. 132; by dogs are denoted the lusts of self-love, 9231; by eating is denoted appropriation, 2187; by Jezreel is denoted the church, 3580; and by the rampart, as. by a wall, is denoted the letter of the Word, 402, 6419.

24. All this plainly appears from the considerations, that "him that dieth of Ahab," denotes falsity and evil, 5407; the city denotes doctrine, 402; dogs denote evil affections or lusts, 7784; A.R. 952; to eat denotes to appropriate, 3168; the field denotes good, 2971, and in the opposite sense, evil affection, 4440; and the fowls of the air denote falsities, 1834.

25. This appears from the signification of Ahab as denoting a specific state of the corrupted spiritual church, chap. xvi. 29; of selling himself, as denoting to be alienated, in this case, from good and truth, 4758; of doing that which is evil in the sight of the Lord, as denoting to practise evil works, 4839; and of being stirred up by Jezebel his wife, as denoting to be stimulated by the perverted heresy of faith without charity, A.R. 132.

26. Mere by Ahab is denoted the man of the corrupted church; by his doing abominably in following idols, is denoted to become devoted to the worship of every selfish and worldly affection, 1205; by "according to all that the Amorites did," is denoted what springs from evil in general, 1857; and by the Lord casting out the Amorites before the children of Israel, is denoted the Lord's work of Redemption, and the consequent establishment of the Spiritual Church, 10,638, 3654; T.C.R. 599.

27. This is evident from the signification of its coming to pass, as denoting a change of state or somewhat new, 4987; of Ahab hearing the words, as denoting that the corrupted man is externally influenced; and it is said "through fear," because such a one is not induced to act from any superior motive in humbling himself, 3507; H.H. 543; of rending the clothes as denoting mourning for lost truth, 4763; of putting sackcloth on the flesh as denoting to acknowledge that he is vile, 4779; and of lying in sackcloth and going softly as evidently denoting to appear outwardly humble and affectionate, 7068.

28. The word of the Lord coming to Elijah the Tishbite, saying, denotes the testimony of Divine Truth concerning the man of the church in that state, as appears from the signification of Elijah the Tishbite, and of Ahab, chaps. xvii. 1; xvi. 29.

29. This is true because Ahab humbling himself, denotes the external humility of the man of the corrupted church, ver. 27; the *son* of Ahab denotes falsity derived from evil, 1147; and the son's *days* denote the state when falsity is fully matured, 487, 7541, 7795.

1 KINGS XXII

1. And they continued three years without war between Syria and Israel.	1. In consequence of the externally submissive state of the man of the corrupted spiritual church, no conflict takes place between the natural and spiritual man.
2. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.	2. But when that state is completed, or in the consummation of the age, those in faith from charity are outwardly associated with the man of the corrupted church.
3. And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we be still, and take it not out of the hand of the king of Syria?	3. Under the influence of which association, thus under the influence of truth from good, the man of the corrupted church perceives, through his rational powers, that the doctrine of the good of life, or of obedience to the Lord in the beginning of regeneration, which properly belongs to the church, is vitiated by being in the power of the merely natural man, and that therefore a false peace should end, that those who are in simple good may be elevated.
4. And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead ? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses.	4. And under the same influence, he desires to engage in conflict with the natural man for the deliverance of the state of simple good; and is, in consequence, externally conjoined with faith from charity, as to good, as to truths, and as to intellectual activity.
5. And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.	5. And therefore he perceives that truth from good is not willing to act except according to the Word of the Lord.
6. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.	6. For which reason the falsified doctrines of the corrupted church are consulted in their totality, and as being disposed for conflict. And when inquiry is made by their means from the Word, as to the necessity, or otherwise, of opposing natural good for its elevation from the state in which it is when dominated by merely natural love, it is perceived that such conflict is necessary, and will be successful.
7. But Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him?	7. But truth from good, or faith from charity, desires also the testimony of genuine truth from the Word, as well as that of apparent truths.
8. And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.	8. And the man of the corrupted church, under the external influence of truth from good, admits the existence of genuine truth in the Word, which is from the Lord in all fulness and purity; but is opposed to such truth because it condemns his evil of life; while he who is in the faith of charity is in sympathy with such truth.

9. Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imlah.	9. On which account the man of the corrupted church through his capacity for regeneration, and while under the influence of those in faith from charity, is apparently eager for the judgment of genuine truth.
10. Now the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them.	10. Whereupon there is ordination and arrangement of truth separated from good, and truth adjoined to good, externally invested with the truths of the Word, in a state of the good of truth, and the truth of good, which is intermediate, or in the World of Spirits; and there Divine Truths apparent and genuine are opened.
11. And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians, until they be consumed.	11. And first according to the appearances of truth, adapted to external worship, which are in the literal sense of the Word, and thus in their fulness and power from the Lord, but which are falsified by the corrupted church, the natural man may be opposed and subdued at length by means of self-love.
12. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.	12. And this is the testimony also of all the falsified truths or doctrines of the corrupted church, which, while insisting that the goodness, which distinguishes man in the beginning of regeneration ought to be promoted, affirm that it can be done from self-love, and that <i>thus</i> it will become the good of the spiritual church from the Lord.
13. And the messenger that went to call Micaiah spake unto him, saying. Behold now, the words of the prophets <i>declare</i> good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak thou good.	13. And, in addition, interior falsified truth, with the man capable of regeneration, which communicates with genuine truth externally, desires also to pervert that truth, by insinuating that, since the falsified doctrines of the corrupted church are unanimous in declaring that good can be promoted from self-love, genuine truth should agree therewith.
14. And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.	14. But Divine Truth from the Lord, who alone is life, and imparts life, and which is genuine truth, can only declare that which is really true from the Lord.
15. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear? And he answered him, Go up, and prosper; and the LORD shall deliver it into the hand of the king.	15. And this truth is manifested, in the judgment, before the man of the corrupted spiritual church, who thence desires to know, whether the good in which man first is, when regenerating, should be opposed for the sake of the attainment of higher good, or not? And genuine Divine Truth declares that such good should be opposed, and, if so, that it will be made spiritual from the Lord.
16. And the king said unto him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD?	16. But the man of the corrupted church has no faith in the dictate of genuine truth, because he is made to perceive, that it is opposed to his state, and, internally, differs from the dictate of his own falsified truths.

17. And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return every man to his house in peace.	17. And it is further the dictate of genuine truth concerning the state of the corrupted church, in the judgment, that it is devastated as to the life of genuine charity, because none in that church teach genuine charity. Wherefore it is perceived from Divine Love that good is without truth as a teacher and leader, and yet that everyone in good is distinguished by his own good in which there is peace internally.
18. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil?	18. And those in faith from charity perceive from genuine truth, that the man corrupted by self-love is not in good, but in evil; which, in the judgment, is made manifest even to the corrupted man himself.
19. And he said, therefore hear thou the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.	19. For Divine Truth from the Lord, which is the Word, affects him, and reveals the facts that Divine Good is conjoined inmosty with Divine Truth; that all judgment is by Divine Truth; that all the truths of the Word are in Divine Order for judgment; and are distinguished as celestial and spiritual.
20. And the LORD said, who shall entice Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner; and another said on that manner.	20. It is perceived also from Divine Love by Divine Truth, thus by the angels, that the corrupted spiritual church is in a state of vastation; also that it must be elevated into the light of truth for judgment; and failing to promote even the first good which belongs to the spiritual man, will lapse therefrom and be destroyed by falsity from evil, or be entirely vastated. But even the angels are uncertain as to the time and state and manner of judgment;
21. And there came forth a spirit and stood before the LORD, and said, I will entice him.	21. And the real cause of the total vastation of the corrupted man is perceived by the Lord from His Divine Love, and thence by those to whom it is revealed.
22. And the LORD said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, thou shalt entice him, and shalt prevail also: go forth, and do so.	22. For Divine Love has provided, that every spirit shall, through judgment, discern and acknowledge his own quality; and that which causes total vastation is Falsity from Evil or from Self-Love, confirmed in life and doctrine, since man is persuaded, during vastation, by his ruling love, and this prevails entirely, according to Divine Order.
23. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets; and the LORD hath spoken evil concerning thee.	23. Wherefore, in the judgment, the corrupted man is caused to perceive from Divine Truth, that all his (so-called) truths are falsified, and that all his (so-called) good is evil;

24. Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?	24. And that, by means of the falsified truth of the letter of the Word, he totally rejects the Word as to its interiors, denying that the Lord speaks thereby from within, and profaning the sanctity of its external form.
25. And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to hide thyself.	25. And by the light of genuine truth in his state of vastation and judgment, he is also made to see his own interior deformity and filthiness, and, in consequence, to desire entire separation from good and truth, in the thick darkness of his own evil and falsity.
26. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;	26. But, in the meantime, the corrupted spiritual man, or church, deprives genuine truth, or the man of the church, who is in genuine truth, of its freedom, by means of the confirmation of false doctrine, and the delusions of the evil derived from self-love;
27. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.	27. The result being that those in genuine truths are in a state of constraint, and suffer temptations as to good and as to truth from the distress arising out of such a state of devastation in the corrupted church.
28. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hear, ye peoples, all of you.	28. And it is perceived from genuine truth, that it is impossible for the corrupted church, in its state of consummation, to be restored, or that in case it were, genuine truth from good would be denied. Wherefore those in the general perception of truth at the end of the church, are warned, and exhorted to obedience.
29. So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.	29. But the man of the corrupted church, ostensibly supported by those in faith from charity, still aspires to repress the natural man, and to promote, externally, the elevation of the good in which man first is when regenerating.
30. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.	30. And thus he appears, to those in faith from charity, to be in genuine good, while yet he is not, since he essays to engage in the conflict, not openly from truths but secretly from falsities; although he is willing to be supported by those who, manifestly are in good, and openly act from truths. And this in his hypocritical state, the corrupted man accomplishes.
31. Now the king of Syria had commanded the thirty and two captains of his chariots, saying, Fight neither with small nor great, save only with the king of Israel.	31. But the natural man, by means of its completely organised falsities conjoined with evils, desires only the destruction of the leading principles of the spiritual man, as, in this case, the inferior principles, whether of truth or goodness, become subordinate.

32. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel; and they turned aside to fight against him: and Jehoshaphat cried out.	32. And therefore those who are in truth from goodness, on account of their manifest intention and profession, being externally associated with the corrupted church, are affected by this association, and suffer distress and temptation from and through opposing evils and falsities.
33. And it came to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.	33. But falsities and evils, on being brought into conflict with genuine principles of goodness and truth, are also affected by the sphere of charity thence proceeding, so that thus those in faith from charity are protected, and temptation ceases.
34. And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am sore wounded.	34. While the man of the corrupted church, according to the operations of Divine Providence (in spite of outward professions), is attacked and injured by false reasonings, in favour of the natural man, since he is exposed to the enemy, where lack of conjunction exists between the internal and external man, as to interior and exterior defending truths. And the consequence is, that the doctrine, with its impelling affection, on which he depends, is turned aside and shewn to be fallacious, since evil has gained the dominion in him.
35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the bottom of the chariot.	35. And now, therefore, the crisis approaches; the corrupted man is unwilling at once to throw off his long cherished doctrinal opinions; but, in the end of that state, he is totally vastated, and his real character is manifested in externals.
36. And there went a cry throughout the host about the going down of the sun, saying, Every man to his city, and every man to his country.	36. So that, in the end of the church, or in the consummation of the state of the corrupted man, Divine Truth makes it evident, through judgment, that the will and the understanding will be united internally and externally, or that the outward life of everyone will be the perfect receptacle of his inward life.
37. So the king died, and was brought to Samaria; and they buried the king in Samaria.	37. And thus the corrupted spiritual man rejects all goodness and truth, and adopts his own falsities, wherein his own life of self-love fully appears.
38. And they washed the chariot by the pool of Samaria; and the dogs licked up his blood; (now the harlots washed themselves <i>there</i> ;) according unto the word of the LORD which he spake.	38. And thus, too, the doctrine of the vastated church is falsity; all good therein is consumed by lusts, and all truth therein is entirely falsified, according to the laws of Divine Order respecting the final condition of the wicked.
39. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?	39. But all the states of the corrupted man, as to interior thought and affection, and as to exterior affection and thought are inscribed on the interior memory.

40. So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.	40. And he himself is associated with his like in the eternal world and state, a new state of the church (on earth) succeeding.
41. And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.	41. And this new state, as to the celestial, or those in good, is a state of faith from charity which succeeds when the former state of corruption in the spiritual church is full by the conjunction of evil and falsity in its vastation.
42. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.	42. And it is also a state in which remains of good and truth are full, and wherein the conjunction of good and truth or of the will and the understanding, is also full; but the external on which it is based is also weak from defect of truths.
43. And he walked in all the way of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: howbeit the high places were not taken away; the people still sacrificed and burnt incense in the high places.	43. Yet still it is a state of obedience to truths from good in externals, and of truth from good in internals, although the affections of self-love have some power both in the will and understanding, so that worship in that state is defective as to affection and as to intelligence.
44. And Jehoshaphat made peace with the king of Israel.	44. And hence the celestial-spiritual man or he who is in good, in such a condition of the general church, is associated externally with the corrupted spiritual man.
45. Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?	45. But all the states of the celestial-spiritual man, internal and external, are inscribed on his interior memory, being derived from his prevailing affection or love.
46. And the remnant of the sodomites, which remained in the days of his father Asa, he put away out of the land.	46. And, in his perfection, the vitiated state of conjunction, as to good and truth, which is peculiar to him from heredity, totally ceases.
47. And there was no king in Edom: a deputy was king.	47. And also the natural man, both as to good and truth, is now fully subject to the internal or spiritual man, being governed by natural good and truth, perfectly in harmony with the internal.
48. Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.	48. But when the celestial-spiritual man endeavours, in an imperfect state, to procure spiritual good by external means, or by knowledges; then the effort necessarily fails, since the knowledges of spiritual things are scattered, where the natural man is too strongly influenced by natural good only.
49. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.	49. For, at that time, or in that state, the perception of truth from good, obscured by self-love, supposes that evil affections may be associated with good affections in the pursuit of good. But this is not agreeable to the will and intellect of the celestial-spiritual man;

50. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.	50. And therefore, in his judgment, he is associated with his like—that is, with those in good, in the eternal world and state—and is raised to new life in an external corresponding to his internal, a new state of the church (on earth) succeeding.
51. Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.	51. But the new state, as to the corrupted spiritual church, is a state of the perversion of the perception of truth from good through self-love, by which the celestial-spiritual man endures a course of temptations culminating in a state of holiness, but in which the corrupted man conjoins in himself evil with falsity.
52. And he did that which was evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, wherein he made Israel to sin.	52. For the latter is opposed to Divine Truth from Divine Good, living according to self-love, and faith without charity, and also in external worship without internal which is a besetting sin of the corrupted spiritual church.
53. And he served Baal, and worshipped him, and provoked to anger the LORD, the God of Israel, according to all that his father had done.	53. And self-love prevails with him externally and internally, and he is utterly opposed to the conjunction of Divine Good and Divine Truth, confirming in himself all his hereditary tendencies to evil.

Proof References and Notes

1. This is shewn from the signification of Syria and Israel as denoting, respectively, the natural and spiritual man in the corrupted spiritual church, 4107, 3654; of three years as denoting a complete state, 5159; and of war as denoting spiritual conflict, 1659, 1664.
2. This is true, because by it coming to pass is denoted somewhat new or a change, 4987; Jehoshaphat king of Judah denotes those in faith from charity, because the word means the *judgment of the Lord*, and thus spiritually denotes truth from goodness, 2372, 8685, a king also denotes truth, 1672, and Judah celestial love or good, but here charity as the subject is the spiritual church, 5782; coming down denotes descent from a superior to an inferior state, 4969; and the king of Israel, being Ahab, denotes the man of the corrupted church, chap. xvi. 29.
3. The state here described is one, into which even a wicked man, or a corrupted church, may come under the temporary influence of higher principles. In his normal condition he is willing that his "good of life" or his obedience should be of the merely natural man—that is, merely external, and for the sake of himself; but he is roused by higher thoughts when they come upon him, his intellectual powers are stimulated, and he is willing at least to make an effort to elevate his life. The king of Israel denotes the man of the corrupted church; his saying to his servants, denotes influx, and thence perception and thought in the understanding, because saying denotes perception, 1822, also influx giving perception, 6152, and also, in a lower principle, thought, 2506, and the understanding is the servant of the will, 2541; servants also denote the rational powers, 2567; Ramoth-gilead denotes the good of life, or obedience to the Lord in the beginning of regeneration, 4747, 4748, 4117, besides which Ramoth means *heights* or *eminences*, and Gilead means *hard* or *rugged*, and thus indicates correspondentially the first good and truth of the

regenerate man which are comparatively inferior, 9489, 7068; Ramoth-gilead being the property of the Israelites denotes that obedience properly belongs to the spiritual church, 3654—that is, even the obedience of the natural man in the beginning of regeneration; for he who only obeys the Lord from selfish motives and not from a religious principle as well is *not* fully in Gilead or in the beginning of regeneration, as his so-called religion is vitiated by being in the power of the merely natural man; and hence therefore to take Ramoth-gilead out of the hands of the king of Syria, denotes that a false peace should end, that the state of simple good may be elevated, 4107, 4395, 4567.

4. This appears from the signification of the king of Israel as denoting the corrupted spiritual church, 3654; of Jehoshaphat as denoting those in faith from charity, ver. 2; of going to Ramoth-gilead as denoting conflict with the merely natural man for the deliverance of the state of simple good, ver. 31 of "I am as thou art," as denoting the apparent conjunction of faith from charity with the corrupted church as to good, because, as king of *Judah*, Jehoshaphat denotes the celestial principle or good, 3654; of "my people as thy people," as denoting the same apparent conjunction as to truth, because people denote truths, 1316; and of "my horses as thy horses," as denoting the same apparent conjunction as to intellectual activity, because horses denote this, 2761.

5. This appears from the signification of the king of Israel; of Jehoshaphat, ver. 2; of saying, 1822, 2506, 6152; and of inquiring of the word of the Lord to-day, as denoting a desire of consulting the Word before acting, 10,548.

6. This is true, because by prophets are denoted those who teach or the doctrine taught, 2535; by the prophets of the *king of Israel*, are denoted doctrines falsified; by four hundred are denoted duration and state of temptation, and thus here totality and a disposition for conflict 2959, 4248; by "Shall I go against Ramoth-gilead or shall I forbear," is denoted inquiry as to the necessity or otherwise of opposing natural good for its elevation from the state in which it is when dominated by merely natural love, ver. 3; and by "Go up; for the Lord shall deliver it into the hand of the king," is denoted that such conflict is necessary and will be successful, 4539, 4009.

7. This is evident because Jehoshaphat denotes faith from charity, ver. 2; a prophet of the Lord, or of Jehovah as distinguished from a prophet of the Lord, or Adonai, denotes genuine truth as distinguished from apparent truth or falsified truth, 2921, 4973, as appears from the consideration that the Divine Good under two different aspects is meant by *Jehovah* and *Lord* since Jehoshaphat, in this verse, uses the term *Jehovah* and the prophets, in the preceding verse use the term *Adonai*; and to ask or inquire denotes to consult the Word, 10,548.

8. This is demonstrated as follows: —by the king of Israel are denoted the men of the corrupted church; by Jehoshaphat, those in faith from charity, ver. 2, by one man is denoted genuine truth, 1285, 158; Micaiah means *who is like unto Jehovah*, and therefore denotes genuine truth from good, 2001; Imlah means *fulness* and *circumcision*, and therefore denotes the fulness and purity of genuine truth, 4462; by hatred is denoted opposition to genuine truth, 4681, 4692; by not prophesying good but evil is denoted that genuine truth condemns evil of life, because the corrupted man calls evil good, and good evil, 7688; and by Jehoshaphat saying "Let not the king say so," is evidently denoted that he who is in the faith of charity is in sympathy with genuine truth, ver. 2.

9. This is evident from the signification of the king of Israel; of his calling an officer, or eunuch as denoting the capacity for the heavenly marriage, and thus for regeneration, this, of course, applying to the corrupted man only before his departure from the natural world, 394; of the presence of Jehoshaphat as denoting the influence of those in faith from charity, ver. 2; and of fetching quickly as denoting apparent eagerness, 7866, 2406, 10,625.

10. This is seen from the fact that the king of Israel, and the king of Judah denote, respectively, truth separated from good and truth adjoined to good, 3654, and it is said "adjoined," in this place, and not "conjoined," because the state described is temporary and intermediate; that the kings being arrayed in their robes denotes that the persons they represent are invested with the truths of the Word, 5248; that an "open place," or rather "a threshing floor," denotes a state of the good of truth, and the truth of good, 6537; that the entrance of the gate of Samaria, denotes an intermediate state, and thus the *World of Spirits*, 2324, 2851; and that prophesying denotes the teaching of Divine Truths, thus their being opened, 2534.

11. This is proved as follows: —Zedekiah means the *justice of the Lord*, and thus correspondentially denotes charity and hence the whole truth of the Word, 610-612, 1285; Chenaanah means the same as Canaan, being from the same root, and thus correspondentially denotes external worship, in this case, because Zedekiah was a prophet of Ahab, corrupted external worship, 1063; iron denotes natural truth, and thus the literal sense of the Word written according to appearances, 425; horns denote power, and therefore horns of iron denote fulness of power in the literal sense of the Word, 2832; the horns being made by Zedekiah, denotes the truths of the Word falsified; and the words of Zedekiah evidently denote that the natural man could be opposed and subdued from self-love, 4107.

12. This is demonstrated from the signification of all the prophets of the king of Israel, or of Ahab, as denoting all the falsified truths or doctrines of the church corrupted by self-love, ver. 6; of their prophesying as Zedekiah did, as denoting that the natural man may be subdued by self-love, ver. 11; of going up to Ramoth-gilead and prospering, as denoting that natural good can be elevated, ver. 6; and of the Lord delivering it into the hands of the king, as denoting that *thus* natural good will become the good of the spiritual church from the Lord, ver. 6. Observe here, that in this and the preceding verse, the term *Jehovah* is again used and not *Adonai* to indicate the persuasion of the man of the corrupted church that the Lord, in the best sense, was with him, although this is far from being the truth. How many persons there are, who delude themselves by supposing that the natural man is elevated and is in harmony with spiritual life, when obedience is only for the sake of self-love !

13. This appears from the consideration that a messenger denotes truth as a medium of communication, and in this case interior falsified truth, because the messenger was sent by the *king* of Israel through his officer or eunuch, and the prophets of the king, as we have seen, represent exterior falsified truths, 4239, 8778; that the eunuch who sends the messenger, denotes the man capable of regeneration—that is, the man of the corrupted church because the eunuch is acting for his master the king, ver. 9; that Micaiah denotes genuine truth, ver.8; that interior falsified truth only communicates with genuine truth *externally*, because the corrupted man has this latter truth in his understanding" but not in his heart, 585, 3539; that the advice of the messenger is expressive of a desire of falsified truth to pervert genuine truth, ver. 8; that all the prophets declaring good unto the king, denotes the unanimity of falsified truths in

maintaining a false position, ver. 6; and that "Speak thou good," said to Micaiah, denotes the desire of interior falsified truth that genuine truth should seem to agree with falsified truths, vers. 6, 8. If the reader will consider here, that the false prophets and the king's messenger actually denote evil thoughts that flow into man from evil spirits; that Micaiah actually denotes good thoughts that flow in from the angels; and that these thoughts appear in a man as his own thoughts, then he will learn from this verse the insidious character of evil thoughts, through which, in certain states; a man would fain persuade himself that what his heart desires, although it may be evil, is approved by the genuine truth of the Word of the Lord! Let men be careful, therefore, in well scrutinising the thoughts which involuntarily flow into them, and in carefully endeavouring to discern the *affections* of which their thoughts are the expression, or in other words the *motives* in themselves, from which they are disposed to be led into states of evil under the specious delusion that there is no harm in it, or that it is actually good; for by so doing they may gain the power, from the Lord, of rejecting evil before it can find expression in Words or in acts, and thus may greatly aid in their own purification.

14. This appears from the signification of Micaiah the prophet as denoting Divine Truth from the Lord, and therefore genuine truth, ver. 8; of "The Lord liveth" as denoting that the Lord alone is life itself, 1735; "of what the Lord saith unto me," as denoting the reception of life from the Lord, 7291, 7769; for all life and thought flow in from Him; and of "that will I speak," as denoting the determination of the man in genuine truth to express that truth in words and acts.

15; Micaiah coming to the; king denotes plainly the manifestation of genuine truth to the man. of the corrupted church, ver. 8; chap, xvi, 29; 5934; the king saying "Shall we go against Ramoth-gilead, or shall we forbear?" denotes the desire of the man of the corrupted church to know whether this good in which man is at the beginning of regeneration should be opposed for the sake of the attainment of a higher good or not, vers, 3, 6; and the prophet answering "Go, and prosper; for the Lord shall deliver it into, the hand of the king," denotes that such good should be opposed; and that, if so, it will be made spiritual from the Lord, 4539, 4009. The reason why it is said, in this verse, "in the judgment," is on account of the contents of the spiritual sense of verse 2; as will appear still more as we proceed.

16. This is true because by the king is denoted the man of the corrupted church; by Micaiah is denoted genuine truth, ver. 8; and by "How many times shall I adjure thee that thou speak unto me nothing but truth in the name of the Lord?" is denoted that the corrupted man has no faith in the dictate of genuine truth because he is made to perceive that it is opposed to His state, and, internally, differs from the dictate of His own falsified truths, as appears from the affection contained in the king's words, which evidently expresses a want of faith in Micaiah, although the prophet had said "Go up; for the Lord shall deliver it into the hand of the king." Moreover, to impose an oath, carries with it a want of faith in the person on whom it is imposed, and to do this many times denotes great want of faith, 2842; to be required to speak nothing but truth denotes, in this place, what was only in agreement with the wishes of the king, and the advice of his prophets, 7688; thus shewing that the genuine truth spoken by Micaiah was, internally, opposed to his own falsified truths.

17. This is demonstrated thus: Micaiah denotes genuine truth, ver. 8; saying denotes perception, 1822; all Israel denotes the corrupted spiritual church, 3654; scattered, denotes devastated, 1309, 6361; the hills denote charity, 795; sheep not having a shepherd, denote charity without

teachers of truth, 343; the Lord saying denotes perception from Divine Love, 2001, 1822; sheep not having a shepherd, denote good without truth as a teacher; 343, 2921, 4973; returning every man to his own house denotes that, nevertheless, each is distinguished by his own good, 2233, 2234; and external peace denotes such as is internal, 3780.

18. This appears from the signification of the king of Israel saying to Jehoshaphat, as denoting the perception of those in faith from charity concerning the corrupted man, 1898, 1919; and of "Did not I tell thee that he would not prophesy good concerning me, but evil?" as denoting that the man corrupted by self-love is not in good but in evil, because the king denotes the man corrupted by self-love, chap. xvi. 29; not to prophesy good concerning him, denotes not to favour self-love, 7688, and to prophesy evil, denotes that the truth exposes his evil, even to himself, A.R. 483; 7273.

19. This is shewn from the following considerations: —The prophet denotes the Divine Truth, or the Word, 9188, 9198; his saying denotes perception, 1822; to hear the Word of the Lord is to be affected with Divine Truth, 3869; to see denotes to be enlightened, and thus revelation, 2150; the Lord sitting on His throne denotes Divine Good inmosty conjoined with Divine Truth, 2001, 5313; all the host of heaven standing by Him, denotes that all judgment is by Divine Truth, 3448, 3136, 5068; and on the right hand and on the left denotes according to Divine Order, and as distinguished into celestial and spiritual, 10,061, 7206.

20. All this is evident because by the Lord saying is denoted perception from Divine Love by Divine Truth, 1822, 2001, and thus by the angels, who are forms of Divine Truth: by Ahab is denoted the corrupted spiritual church in a state of vastation, chap. xv i. 29; to be enticed to go up, denotes to be elevated into the light of Divine Truth for judgment, as appears from the signification of enticing, and also of ensnaring, as denoting to draw into evil by favouring self-love, 9181, 9348, and of going up as denoting elevation, in this case, according to the series, elevation into the light of Divine Truth for judgment, 3084, 7273; to fall at Ramoth-gilead denotes failure to promote even the first good that belongs to the spiritual man, and lapsing therefrom to be destroyed by falsity from evil or to be entirely vastated, as appears from the signification of falling as denoting a closing up of the internal against good and truth, 10,492, and of Ramoth-gilead as denoting the first good of the regenerating man, ver. 3; and one saying on this manner and another on that manner, denotes that even the angels are uncertain as to the time and state and manner of judgment, as appears from the signification of all the host of heaven, who are here described as being in doubt and uncertainty, and who evidently denote the angels, ver. 19; and of one saying on this manner and another saying on that manner, as denoting uncertainty; and that it is uncertainty concerning the judgment appears from the contents, in the spiritual sense, of this and the preceding and following verses, 4334.

21. This is evident because by *the* spirit (Heb.) is denoted the inmost life of the man or the church upon whom the judgment is executed, 9818; by his standing before the Lord, is denoted that man's inmost life is fully perceived by or known to the Lord, 3136, 2001; and by "I will entice him," is denoted that this inmost life of the man of the corrupted church, which is unmixed selfishness, draws him into all evil and falsity, and thus into complete vastation, 9181, 9348. It is evident that the spirit who is here said to have come forth and stood before the Lord, was not one of the angels, for *they* were undecided on the matter put before them, and hence then it may be further seen that he denotes the essential life of the corrupted church; but the reason why it is

said, not only that this spirit is known to the Lord, but also to those to whom the Lord reveals it, is because, no man discerns the quality of his own selfishness apart from Revelation.

22. This is demonstrated from the following considerations: —The Lord saying, denotes what is provided from Divine Love, 2001, 6951; the interrogation denotes that every spirit, through judgment, discerns and acknowledges his own quality, 226, 1931; "I will go forth, and will be a lying spirit in the mouth of all his prophets," denotes that that which causes total vastation is Falsity from Evil, or from Self-Love confirmed in life and doctrine, because by falling at Ramoth-gilead, to which the king was to be enticed, is denoted total vastation, ver. 20, by going forth is denoted the procedure of truth from good, or falsity from evil, 5337, by a lying spirit, is denoted Falsity from Evil, 8908, 9261, and by "in the mouth of all his prophets," is denoted confirmation in life and doctrine, 8068; "thou shalt entice him," denotes that man is persuaded, during vastation, by his ruling love, 9818; and the Lord saying, "Go forth, and do so," denotes that it is according to Divine Order, 2447.

23. This is true, because by the prophet is denoted Divine Truth from the Lord, 7268, 7269; by the lying spirit, is denoted falsity from evil, and as this falsity was uttered by the prophets who professed to teach truth, therefore a lying spirit in the mouth of all the prophets denotes falsified truth, ver. 22; and by the Lord speaking evil concerning Ahab, is denoted that all the so-called goods of the man of the corrupted church are evils, because the Lord speaks evil of none, but man brings evil upon himself, and Divine Truth makes it manifest to the man himself that his so-called good is evil, 696.

24. This appears from the signification of Zedekiah the son of Chenaanah as denoting the falsified truth of the letter of the Word, ver. 11; of coming near to Micaiah as denoting, in this place, external communication with the interiors of the Word, 3572, 3574; ver. 8; of smiting on the cheek as denoting the rejection of the genuine or interior truth of the Word, 9048; of the spirit of the Lord going, or being supposed to go, from Zedekiah to Micaiah as denoting influx from exteriors to interiors, vers. 11, 8; and thus that the Lord does *not* speak, in the Word, from within; and of the conduct of Zedekiah as also denoting the profanation of the sanctity of the external of the Word which he represented, ver. 11.

25. The reasons for this interpretation are, that Micaiah denotes genuine truth, ver. 8; that Zedekiah denotes the literal sense of the Word falsified, and as the representative of the king on this occasion, also the corrupted man, ver. 11; that that day, denotes the state of vastation and judgment, 487; that seeing denotes to understand and perceive, 2807, 3764; that an inner chamber, when predicated of the man of the corrupted church denotes a state of deformity and filthiness, 3900; and that hiding oneself denotes a desire to be entirely separated from good and truth in the thick darkness of his own evil and falsity, A.R. 338, 339-

26. This is true because by the king of Israel is denoted the man of the corrupted church; by Micaiah is denoted genuine truth, ver. 8; by being taken captive is denoted to be deprived of freedom, 9348; Anion means *faithful, true*, and by him is therefore denoted confirmation, A.R. 23, 292; by the governor of the city, is denoted primary doctrine true or false, 5087, 402; Joash means he who *burns* or is *on fire*, and by him are therefore denoted evils, 1297; and by the king's son is here denoted what is derived from self-love, 5912.

27. This is plain from the signification of "this fellow," or Micaiah, as denoting genuine truth, ver. 8; of being put in prison, as denoting a state of constraint, 5036, 5037; of being fed with bread of affliction and with water of affliction as denoting to suffer temptations as to good and as to truth, 9323, 1846; and of "until I come again in peace," as denoting, evidently, a state of distress during the devastation of the church, because by Ahab's coming again in peace is denoted the coming of the Lord, Ahab, in the highest sense as the king, denoting the Lord, 9954, 728.

28. Micaiah saying, denotes perception from genuine truth, ver. 8; "If thou return at all in peace," denotes that the corrupted church cannot be restored, chap. xvi. 29; 2288, 5662; "the Lord hath not spoken by me," denotes that, in case it were, genuine truth would be denied, ver. 8; 2001; the people denote those in the general perception of truth, 6653; and to be told to hearken, denotes warning and exhortation to obedience, 2542.

29. This is evident, because the king of Israel denotes the man of the corrupted church; Jehoshaphat king of Judah denotes those in faith from charity, ver. 2; and going up denotes elevation, 3084, in this case, *actually*, into the light of Divine Truth for judgment, ver. 20; but *apparently*, for the repression of the natural man by delivering natural good from his dominion, ver. 3. And it is said that the corrupted man is *ostensibly* supported by those in faith from charity, because he is not willing to be internally in such faith. It is a fact that those in faith from charity are willing to give aid always, ver. 4.

30. This is demonstrated from considering that the king of Israel denotes the corrupted man; that his saying to Jehoshaphat, denotes the thought of those in faith from charity, 1919, concerning the corrupted man; that the king of Israel disguising himself, denotes concealment of the real character, and thus the appearance of being in genuine good, 4314; L.J. 69, 70; 2132; that to go into the battle, denotes to oppose the natural man, 1659, 1664; that to do this disguised, denotes to contend not openly from truths but inwardly from falsities, because the corrupted man only represses evil on selfish grounds, chap. xx. 34; that Ahab telling Jehoshaphat to put on his robes, denotes the willingness of the corrupted man to be supported, externally, by those who are manifestly in good and who act openly from truths, ver. 3; 1073; and that by Ahab actually disguising himself and going into the battle, is denoted the hypocritical state of the corrupted man accomplished.

31. This is evident because the king of Syria denotes the natural man under the influence of the knowledges of good and truth, in this instance perverted, 4107, 4395; the thirty and two captains of his chariots denote his completely organised falsities conjoined with evils, 9083, 5194, 8146; A.R. 833; and fighting only with the king of Israel, denotes to seek the destruction only of the leading principles of the spiritual man, chap. xvi. 29; while fighting neither with small nor great, denotes non-contention against inferior principles of truth and goodness, since they will become subordinate if the leading principles be subdued, 8458, 2327.

32. This is shewn thus: by it coming to pass, is denoted somewhat new, or a change of subject or state, 4987; by Jehoshaphat are denoted those in faith from charity, or what is the same, in truth from goodness, ver. 2; by Jehoshaphat being *seen* is denoted that the intention and profession of those in truth from goodness are manifested, 2150; his being seen in the battle, denotes external association with the corrupted church, ver. 30; by the captains of the chariots are denoted falsities conjoined with evils, ver. 31; by their seeing Jehoshaphat, is denoted that those in truth from good are affected by falsities and evils in the corrupted church, 10,130; by their saying "Surely it is the

king of Israel," is denoted external apperception of the governing principle in the church—namely, Divine Truth, 1672, 3654; by their turning aside to fight against him, is denoted opposition by falsities conjoined with evils and consequent distress and temptation, 1659, 1664; and by Jehoshaphat crying out, is denoted the aversion of the man in truth from goodness to falsity from evil, 5016.

33. This is seen from the consideration, that the captains of the chariots denote falsities and evils, ver. 31; that their perceiving that Jehoshaphat was not the king of Israel, denotes the perception of genuine principles of goodness and truth, 10,130, and thus of the sphere of charity thence proceeding; and that their turning back from pursuing him, denotes protection and the cessation of temptation, 10,430, 1695, 9492.

34. This is demonstrated in the following manner: —the king of Israel denotes the man of the corrupted church; a certain man drawing his bow, denotes false reasonings, 265, 1600; 1195, 6422; "at a venture," denotes according to the operations of Divine Providence, 6493; "smiting," denotes attack and injury, thus devastation, 10,510; "between the joints of the harness," denotes where lack of conjunction exists between the internal and external man as to interior and exterior defending truths, as appears from the signification of armour as denoting defending truths or falsities, A.R. 436, and of the joints of the armour, as denoting where conjunction takes place, 4278, 4301, and it is said "lack of conjunction," because the king was wounded *between* the joints of the armour, also "between the internal and external man as to interior and exterior defending truths," because the conjunction of good internally with truth externally constitutes regeneration in man, and there is lack of conjunction or non-conjunction, in this respect, in the case of the corrupted man, who is represented by the king of Israel, 4353. And lastly, by the king saying, "Turn thine hand, and carry me out of the host; for I am sore wounded," is denoted that the doctrine with its impelling affection, on which the corrupted man depends, is turned aside and shewn to be fallacious, since evil has gained the dominion in him, because the horse denotes intellectual power, the horseman an intelligent person, and thus an impelling affection. 2761, and the chariot denotes doctrine, 8146, 8148; turning denotes conversion of thought, 6226, and hand denotes as to power, 1085; and to be sore wounded denotes to be overcome by evil, 9056, 9057.

35. This is evident from the signification of the battle increasing, as denoting the approach of the crisis, because to ascend, go up, or increase denotes to enter into a more interior state, 5406; of "that day," as denoting in that state, 487; of the king being stayed up in his chariot, as denoting that the corrupted man is unwilling at once to throw off his long cherished doctrinal opinions, because to be stayed up, denotes the continuance of the state according to order, 7548, and a chariot denotes doctrine, 8146, 8148; of against the Syrians as denoting doctrines ostensibly opposed to the merely natural man, 4107, 4395; of the evening as denoting the end of that state, 2323; of dying as denoting total vastation, 5605, 7871; and of the blood running out of the wound into the bottom of the chariot as denoting the real character manifested in externals, because the blood denotes violence offered to charity, and all evil, thus the real character of the corrupted man, 374, 1005; its being poured, or running, denotes the influx of the life of the internal into the external man, 10,028; and the bottom or bosom of the chariot denotes the external or proprium in which is the internal, 6960.

36. This is true because the going down of the sun, denotes the end of the church or the consummation, 1837; a cry denotes a change in the church and thus Divine Truth making it

evident, 4638; saying denotes perception, 1822; and "Every man to his city, and every man to his country," denotes the will and the understanding united internally and externally, 2268, 2451, 82, 1732, 1733.

37. This is seen from the signification of the king dying, as denoting that the corrupted man rejects all goodness and truth, 5605, 7871, 3387; of being brought to Samaria as denoting that he adopts his own falsities, chap. xvi. 24; 2220; and of being buried in Samaria as denoting wherein his own life of self-love fully appears, 2916.

38. The reasons are, because the chariot denotes doctrine, 8146, 8148; the pool of Samaria denotes falsity, chap. xvi. 24; 7324; washing the chariot in the pool, denotes the perversion of doctrine by that falsity, 6730; the dogs licking Ahab's blood, denotes that good is consumed by lusts, chap. xxi. 19; the harlots washing in the pool, denotes the entire falsification of truth, 4865, 10,648; and this being according to the word of the Lord which He spake, denotes according to the laws of Divine Order respecting the final condition of the wicked, 2634, 2447.

39. This is evident from the signification of acts or words, and deeds, 9987, 5755, as denoting interior thought and affection; of the ivory house which he made and the cities which he built, as denoting exterior affection and thought, 1172, 402; of being written in a book as denoting to be inscribed on the interior memory, 2474, 8620; and of the chronicles of the kings of Israel as denoting the states of the man of the spiritual church, 487, 3654.

40. This is evident from the signification of sleeping with or being-gathered to the fathers, as denoting association with the like in heaven or hell, 3255, 7833; and of the son reigning in his stead, as denoting a new state of the church on earth succeeding, 3256-3260, 5912.

41. This is demonstrated from the fact that Jehoshaphat the son of Asa denotes the celestial or those in good, ver 2; chap. xv. 9; that his beginning to reign, denotes a new state of the church, 4691, 4973, 1560; that Ahab king of Israel denotes the former state of corruption, chap. xvi. 29; that the fourth year, denotes, in this verse, a full state of the conjunction of evil and falsity, 1686; and that this is a state of complete vastation as to good and truth appears from the preceding verses. A difficulty, however, may here arise in some minds, as to how the history of a king of Judah, who was for the most part *contemporary* with Ahab, could represent a state of the church which *succeeded* the state denoted by the history of Ahab; wherefore it will be well to notice generally here that the series of the spiritual and literal senses of the Word are by no means always concurrent. The truth is that the literal histories are often made to bend to the requirements of the spiritual series. We must remember that the Word was written especially with a view to the spiritual sense, although those who wrote it were not aware of this. And it must be manifest to anyone who will carefully consider the question, that the historical accounts in the Books of Kings, although true history, taken generally, were not at all given for the sake of the history, and that only such things are related in the accounts of each king, as are adapted to serve as a basis or vessel for the internal sense, and no others. And when we understand, also, that the literal accounts are arranged with a view to the spiritual sense, we may see why it is that the histories of the kings of Judah and of Israel are so curiously interwoven, and why also there were no good kings of Israel, and so few good kings of Judah.

42. This is demonstrated thus: the number thirty, as the product of three and ten, denotes fulness of remains, 5335, and the number thirty-five, as composed of seven and five, denotes the holy and

complete state of remains, because seven denotes what is holy and complete, 395, and five, as the half of ten denotes again remains, 5291; twenty denotes the conjunction of goodness and truth, because two denotes conjunction, 5194, and ten denotes remains of good and truth, 576, while twenty-five as the result of five multiplied by five denotes fulness, 9487, and as the half of fifty also denotes fulness, 2141; mother denotes the church as to external origin, 1815, 3703; name denotes quality, 145; Azubah means *ruins*, and is derived from a root meaning, amongst other things *forsaken, neglected, allowed to fail*, and thus correspondentially what is weak as to truths, *Summary Exposition of the Prophets and Psalms* at Isaiah xvii. 9; 5360; Shilhi is under a root which means *to send*, and therefore correspondentially denotes truth in which man is instructed, 9199; and hence the mother's name being Azubah the daughter of Shilhi denotes that the external origin and form of the state of the church described in this verse is a form of weakness derived from a defect of truths, Shilhi denoting such truth, and daughter the affection thereof, 2362.

43. This is true because to walk in all the way of Asa his father, denotes external obedience to truth from good or faith from charity, chap. xv. 9; 519, 2231-2234; to do that which is right in the sight of the Lord, denotes internal obedience to truth from good, 8361; and the high places not being taken away, but the people still sacrificing and burning incense in the high places, denotes that the affections of self-love have some power both in the will and understanding, so that worship in that on is defective as to affection and as to intelligence, as appears from the signification of high places as denoting idolatrous worship, thus the activity of the affections of self-love, 2722, 1306, and of sacrificing and burning incense, as denoting, respectively, as to the will and the understanding, and therefore as to affection and intelligence, 683, 922, 923, 10,177.

44. This appears plainly from the signification of Jehoshaphat, ver. 2; of Ahab; and of making peace, 4681. But it is said "associated externally," because there can be no genuine peace or association between those who are in good, and those who are in evil. Another truth, however, is involved in this verse, taken generally—namely, that with the celestial man, or with the celestial-spiritual man both of whom are represented, in the best sense, by the king of Judah, 3654, there is perfect harmony between the will and the intellect, or, in other words, between what is celestial and what is spiritual in the individual mind, 10,067.

45. The reasons are, because by Jehoshaphat are denoted those in faith from charity and thus the celestial-spiritual man, ver. 2; by his words or acts are denoted his internal states, 9987; by his might, and how he warred, are denoted his external states, 583, 2686; by being written in a book, is denoted what is inscribed on the interior memory, 2474, 8620; and by the chronicles of the kings of Judah are denoted the states of the man of the celestial-spiritual church, 487, 3654.

46. This is evident from the signification of Jehoshaphat, ver. 2; of the sodomites, as denoting the vitiated state of the conjunction of goodness and truth, 2322, 2466; of what is derived from the father as denoting what is hereditary, 8876; and of being put away as evidently denoting to cease totally, 8918.

47. This is seen from the following considerations: —namely, that Edom denotes the natural man with doctrine adjoined, 3322; that no king in Edom, denotes the natural man no longer governed by falsities from evil, 1682; and that a deputy or officer of the king of Judah, denotes good and truth perfectly in harmony with the internal, chap. iv. 7; A.R. 337, 832.

48. This is evident from the signification of Jehoshaphat, ver. 2; of ships as denoting external knowledges, 6385; of Tarshish as denoting an external state, comparatively imperfect, 1156-1158; of gold as denoting good, 425; of gold from Ophir as denoting spiritual good, 9881; of the ships not going as denoting failure, 333;; of their being broken as denoting to be scattered, 9163; and of Ezion-Geber as denoting a state of ultimate natural good, chap. ix. 26.

49. This is evident because Ahaziah the son of Ahab denotes the perversion of the perception of truth from good by self-love, since the word means, in a good sense, the *vision of the Lord*, and therefore denotes perception, 1584, and Ahab denotes self-love, chap. xvi. 29; "Let my servants go with thy servants in the ships," denotes evil affections associated with good affections in the pursuit of good as is evident from the signification of Ahaziah and Jehoshaphat; and Jehoshaphat not being willing denotes that this is not agreeable to the will and intellect of the celestial-spiritual man, ver. 2.

50. This appears from the signification of Jehoshaphat; of sleeping with or being gathered to his fathers, 3255, 7833; of being buried, 2916; of being buried in the city of David his father, 402, 2268, 2451; and of Jehoram his son reigning in his stead, 3256; chap. xv. 8, 24.

51. This may be known from considering that Ahaziah represents the corrupted spiritual church in a state of the perversion of the perception of truth from good through self-love, 1584; that Jehoshaphat denotes the celestial-spiritual man, ver. 2; that the number seventeen denotes the beginning and end of temptation, and also a state of holiness, resulting from the appropriation of remains, 755, 2284, 5280, 6156; and that Ahaziah reigning two years over Israel, denotes that the corrupted man conjoins in himself evil and falsity, 5194.

52. This is evident because to do evil in the sight of the Lord denotes to be opposed 10 Divine Truth from Divine Good, since it denotes opposition to Divine Order, 4839, 1728; to walk in the way of his father and mother, denotes to live according to self-love and faith without charity, chap. xvi. 29; A.R. 132; and to walk in the way of Jeroboam the son of Nebat, wherein he made Israel to sin, denotes to be in external worship without internal, which is a besetting sin of the corrupted spiritual church, chap. xii. 30-33.

53. This is demonstrated from the signification of Baal as denoting self-love, 1094, 10,642; of serving and worshipping as denoting as to the will and as to the understanding, 683; of provoking the Lord the God of Israel to anger, as denoting to be utterly opposed to the conjunction of Divine Good and Divine Truth, 5798, 2001; and of "according to all that his father had done," as denoting the confirmation of himself in all his hereditary tendencies to evil, 8876.

END OF FIRST BOOK

THE SECOND BOOK OF KINGS

2 KINGS I

1. And Moab rebelled against Israel after the death of Ahab.	1. When the spiritual man, or the corrupted spiritual church, is fully vastated, the adulterated good affections of the merely natural man resist its influence and its teachings, in its new form.
2. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness.	2. For then its faith and life are degraded through the abuse of the knowledges of Divine Truths in the letter of the Word, the internal things of spiritual worship being neglected, and evil affections prevailing; so that, in selfish fear, its members seek salvation in the extreme evils and falsities of faith alone which is barren and desolate.
3. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?	3. Wherefore Divine Truth from Divine Love revealed in the Word of the Lord, leading the souls of men, drawing them, and dwelling in them, is elevated in the understanding of the corrupted man, and opposed to his falsities, dictating that the way of salvation ought to be sought for in the interior truth of the church, and not in the extreme falsities of faith alone which is barren and desolate.
4. Now therefore thus saith the LORD, Thou shalt not come down from the bed whither thou art gone up, but shalt surely die. And Elijah departed.	4. And also that it is according to Divine Order that those in this extreme are not able to separate themselves from their false doctrine, but must be entirely vastated, or deprived of the good and the true.
5. And the messengers returned unto him, and he said unto them, Why is it that ye are returned?	5. But the corrupted man is disturbed by the presence of truth in his understanding; which opposes and contradicts his falsities, nor does he clearly discern it.
6. And they said unto him, There came up a man to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it because there is no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.	6. And thence he perceives that it is opposed to his own falsities, which falsities appertain to the doctrine of faith without charity, while Divine Truth from the Word teaches that salvation ought to be sought for in the genuine good and truth of the Word, and not in the extreme evils and falsities of faith alone which is barren and desolate, the latter course inevitably producing the conjunction of falsity with evil and consequently spiritual death or vastation as to the good and the true.
7. And he said unto them, What manner	7. Besides which the corrupted man inquires with

of man was he which came up to meet you, and told you these words?	himself as to the quality of the truth, which opposes itself to his principles, and shews their pernicious tendency and their results.
8. And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.	8. And according to his state he perceives through his falsified doctrine, that this truth is the ultimate or literal sense of the Word, received and obeyed from an external bond; or that it is Divine Truth intended to lead man, to attract him, to dwell with him, and thus to deter him, in his external state, from his evil courses.
9. Then <i>the king</i> sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of the hill. And he spake unto him, O man of God, the king hath said, Come down.	9. But the corrupted man is opposed to Divine Truth, as to his will, with its governing principle of self-love and the totality of falsities subordinate thereto, which are aroused by opposition, and Divine Truth is firmly established in Divine Love, the corrupted man, nevertheless, desiring its degradation.
10. And Elijah answered and said to the captain of fifty, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.	10. But it is the dictate of the Divine Word to self-love and its combined falsities, that since Divine Truth is from Divine Good, Divine Good is communicated therewith, and being hateful to self-love with its errors, appears to cause torment; and hence the corrupted man is totally vastated as to the will, being consumed, in reality by self-love.
II. And again he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.	11. Again, the corrupted man is opposed to Divine Truth, as to his understanding, with its governing principle or doctrine of faith alone, and all the errors thence resulting; and these principles, or the corrupted man from them, still more earnestly desire the degradation of Divine Truth or its separation from Divine Good.
12. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.	12. But it is the dictate of the Divine Word to faith alone and its combined errors, that since Divine Truth is from Divine Good, it is the expression thereof, and is therefore equally hateful to self-love and its errors, appearing to cause torment; and hence the corrupted man is totally vastated, as to the understanding, the place of truth, being in reality occupied by falsity, through consuming self-love.
13. And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.	13. Moreover the corrupted man and thence the corrupted spiritual church, is opposed to Divine Truth as to his influence with those who are in good, in truth, and in the life of good and truth, thus in the beginning of sanctification; but these are in submission, nevertheless, to Divine Truth, having conjunction therewith by affection, by acknowledgment and by

	dependence thereon for the preservation of spiritual life, both as to good and as to truth;
14. Behold, there came fire down from heaven, and consumed the two former captains of fifty with their fifties: but now let my life be precious in thy sight.	14. They are also conscious that the opposition of the wicked to Divine Love flowing in from the Lord through the heavens, apparently causes torment and vastation, as to the will and as to the understanding; and that only by the Word can they truly live;
15. And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.	15. For which reason Divine Revelation by means of the Word adapted to their state, is made to them, removing their fear; so that by them there is, as to the understanding, communication with the wicked,
16. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die.	16. And thence perception, that it is according to Divine Order, that since the wicked have sought salvation from the extreme evils and falsities of faith alone which is barren and desolate; and have neglected interior good and its truth, which are peculiar to the true spiritual church; therefore they cannot separate themselves from their false doctrine, and must be entirely vastated.
17. So he died according to the word of the lord which Elijah had spoken. And Jehoram began to reign in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son,	17. For the vastation of the wicked, or corrupted man, takes place according to the Divine Truth of the Word, and a new state of the church succeeds, which, in this case, is a farther degree of corruption; for at the same time the celestial church is vastated as to the faith of charity, and like the spiritual church is rejected because truth fails, and there is conjunction of falsity with evil.
18. Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?	18. But all the states of the corrupted and vastated spiritual man are surely inscribed on his interior memory.

Proof References and Notes

1. In commencing the exposition of the internal sense of the second book of Kings, it will be as well to observe that it is continuous with the first book, and indeed so closely continuous that the division into two books is more a matter of convenience than of necessity. The series of the spiritual sense, in fact, is unbroken, and the short reign of Ahaziah may be considered as describing a transition state, both in regard to the corrupted church and to those who represent the true spiritual church. For the Lord never allows mankind to be without the church in some form; and the state of the good at the close of a Dispensation is very much influenced by the prevailing desolation around. And this accounts for the contents, in the internal sense, of this particular chapter and that which follows. For the death of the new king so soon after that of his father, indicates a further state of corruption, and the translation of Elijah describes the

withdrawal of Divine Truth, or the Word, in its glory and beauty, from corruption and contamination by a degraded generation. The Lord, however, is never willing to withdraw His Divine blessings from men, and we may be sure that when the Truth disappears in one form a form in which the church is unable, because unwilling, to receive it—it will be manifested in some other form, in some respects better adapted to the state of society, and especially to the state of those who are looking for it, longing for it, and earnestly desiring to be led by it. But why is this first verse interjected, since the subject of the war with the Moabites does not come up for special consideration until the fourth verse of the third chapter? There is no connection, in the literal sense, of this war either with the sickness and death of Ahaziah, or with the translation of the great prophet. But, in the spiritual sense, the corruption represented by Moab is not only the natural and immediate sequence of the previous state denoted by Ahab, but also the ground and reason of the utter rejection of the Word, except with a few, which is recorded in the first chapter, and of its providential withdrawal described in the second; for by Moab is represented a state of the adulteration of good affections in the natural man in consequence of a state of vastation, and this adulteration intensifies the state of vastation, rendering both the will and the intellect of the corrupted man a mass of impurity, and making it impossible for the Truth to abide with it, 2468; and by Moab rebelling against Israel after the death of Ahab is therefore evidently denoted the rebellion of the natural man when the church is fully consummated and vastated, I Kings xvi. 29.

2. That Ahaziah denotes the perversion of the perception of truth from good by self-love may be seen, 1 Kings xxii. 49; and hence his falling clown through the lattice, will denote the degradation of such perverted perception, 2761; while the lattice itself, the original Hebrew for which means a net or network, and which was probably the reticulated work which formed a guard on the roof-gallery of the king's palace (Kitto's Cyclopaedia, articles "Lattice," "Ahaziah"), denotes the knowledges of Divine Truth in the letter of the Word, 9726, 9730, because it denotes the "sensual principle which is the ultimate," and hence the knowledges of good and the scientifics of truth there, for the sensual part has reference both to the will and the understanding, 1 Kings vii. 17. By an upper chamber is denoted what is internal, 5694; by falling therefrom is denoted to neglect internal things, 2761; and by being sick is denoted the prevalence of evils, 4958. And by sending messengers and saying, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this sickness," is denoted, to seek, in selfish fear, salvation in the extreme evils and falsities of faith alone which is barren and desolate, because to send messengers denotes to communicate, 4239; to inquire evidently denotes to seek, 3385; Baal-zebub means *the god of flies*, and therefore denotes extreme evils and falsities, or evils and falsities of the sensual mind, 7441, 7442; Ekron was one of the cities of the Philistines, and thus denotes faith alone, 3412, 8313; and the word Ekron means *barrenness* and thus properly describes the character of faith without charity, 9325.

3. This is evident from the signification of the angel of the Lord as denoting Divine Truth from Divine Love, because he denotes "some essential appertaining to the Lord," 1925, and also the Divine Human, or Divine Truth, 6831, 6832: T.C.R. 85, while the term Lord denotes Divine Good, 2001; of saying as denoting revelation, 5 m; of Elijah as denoting the Word of the Lord, and when he is called the Tishbite, that Word leading the souls of men, drawing them, and dwelling in them, 1 Kings xvii. 1; of arising and going up as denoting elevation, 2401, 1543; of meeting as denoting opposition, 7042; of the messengers of Ahaziah as specifically denoting the understanding of the corrupted man, and its falsities, 4239, 8780; of God as denoting Divine Truths, 2001; of Israel as denoting the spiritual church, 3654; and of Baal-zebub the god of Ekron as denoting the extreme falsities of faith alone which is barren and desolate, ver. 2.

4. This appears from the following considerations;—Thus saith the Lord denotes what is according to Divine Order, because what the Lord says is Divine Truth from Divine Good, and this is Divine Order, 1728; Ahaziah denotes those in the extreme falsities of faith alone, ver. 2; not to be able to come down from his bed, denotes not to be able to be separated from false doctrine, 10,360; and death and the departure of Elijah denote complete vastation, 7507. According to the literal sense, Ahaziah's fall from the lattice was an accident. And, spiritually, men are very often drawn from internal slates to such as are external, as it were, accidentally also, and in this case, they will be sick, but not necessarily sick unto death. On the contrary, their temporary lapse may be but a warning to them lest they should trust too much in themselves, and may result in their greater purification, if they make a proper use of their experience. But it is quite a different thing when instead of looking to the Lord in their trial, they confirm their evil state by trusting in false principles. Ahaziah *knew* that he was doing wrong to consult the false god; and the persons whom he represents also know that they do wrong when they adopt and depend upon false doctrine, which only favours their desire to avoid the consequences of sin without avoiding the evil which causes the sin. Notwithstanding their error and weakness, they still have the "genuine truth; but when they persist in uniting falsity with evil, as is here represented by the persistence of Ahaziah, then they must inevitably be lost.

5. Here the messengers returning, clearly denotes the presence of falsities in the understanding of the corrupted man, ver. 3; at the same time their returning in consequence of their meeting Elijah, also denotes the presence of truth with him; Ahaziah saying unto them, denotes his thought in that state, 2506; and "Why is it that ye are returned?" denotes evidently a state of uncertainty arising from the opposition of truth and falsity, and a want of clear discernment, 5800.

6. This is true, because by the messengers saying, is denoted perception—that is, the perception of the corrupted man concerning the truth through his own falsities, 1822; "There came up a man to meet us," denotes the opposition of truth to falsity, 7042; "saying, Go, turn again unto the king that sent you," denotes that these falsities appertain to the doctrine of faith without charity, because by the king, as the son of Ahab and Jezebel, is denoted this faith, see Kings xvi. 29; A.R. 132; "Thus saith the Lord," denotes what Divine Truth from the Word teaches, 7380; "Is it because there is not a God in Israel," denotes that salvation should be sought for in the interior good and truth of the Word, ver. 3; Baal-zebub the god of Ekron, denotes the extreme falsities of faith alone which is barren and desolate, ver. 2; and Ahaziah not coming down from the bed whither he had gone up but surely dying, denotes the conjunction of falsity and evil, and consequently spiritual death, or vastation as to the good and the true, ver. 4.

7. This appears from the signification of Ahaziah, ver. 2; of the question as denoting thought concerning the truth opposed to his falsities, 5800, 7042; and of the things the prophet told the messengers as denoting the pernicious tendency and results of his false principles, ver. 4.

8. This is seen from considering that everyone perceives the Word according to his state, 10,290; that the messengers answering, denotes perception through falsified doctrine, 5255; that a hairy man denotes the ultimate or literal sense of the Word; that a girdle of leather denotes an external bond, 5247, 9828; and that Elijah the Tishbite denotes Divine Truth intended to lead man, to attract him, to dwell with him, and thus to deter him, in his external state, from his evil courses, 1 Kings xvii. 1. Note particularly, in this verse, the difference between what the messengers said, and what the king said. As affected by externals, the corrupted man conceives of the Word,

according to the description, in the spiritual sense, given by the messengers— that is, the apparent truths of the literal sense of the Word, denoted by Elijah being a hairy man, and the apparent good denoted by the girdle of leather, form to him external bonds so that he is in fear of the *consequences* of wrong-doing from selfish motives; but on the other hand his understanding being enlightened by the Lord through the Word from within, he is able thence to see the true quality of the Word which is denoted by Elijah as the Tishbite. But, as we shall see farther on, he hates the Word nevertheless, and does all he can to destroy it in himself.

9. The king sending unto Elijah a captain of fifty with his fifty, denotes the opposition of the corrupted man to Divine Truth, as to his will, because the king denotes the corrupted man, ver. 2; the captain denotes the knowledges of good and truth, or in other words, the rational faculty corrupted by self-love, A.R. 832; 1 Kings iv. 4, since he acts for the king and, in this verse, represents self-love, or the will, acting through the rational faculty; and fifty denotes what is full, and thus fifty men with the captain denote subordinate powers in their totality, 2261, 8714; the captain and his men going up to Elijah, denotes that falsities are aroused by opposition, 5406; Elijah sitting on the top of the hill, denotes that Divine Truth is firmly established in Divine Love, as appears from the signification of Elijah, ver. 3; of a mountain or hill, 2460; and of sitting on the top as denoting to be firmly established, 9422; and the captain saying "O man of God, the king hath said, Come, down," denotes that the corrupted man desires the degradation of Divine Truth, as appears from the signification of the king, ver. 2; of Elijah, ver. 3; of a man of God 3134, 2001; and of coming down, 5406.

10. This is proved from considering that Elijah denotes the Divine Word, ver. 3; that to answer and say, denotes thought and thus an internal dictate, 6943; that the captain and his men denote self-love and its combined falsity, ver. 9; that a man of God denotes Divine Truth from Divine Good, 3134, 2001; that fire coming down from heaven, denotes Divine Good communicated with Divine Truth, 934; that the fire consuming the captain and his fifty, denotes that Divine Love or Good is hateful to self-love and its errors because it appears to cause torment, 934 at the end; and that the fire actually coming down and consuming the captain and his fifty men, denotes the total vastation of the corrupted man as to the will, he being consumed in reality by self-love, 934, 10,431, 10,533.

11. This is evident because whereas the first captain and his fifty men denote the opposition of the corrupted man to Divine Truth as to *the will*, the second denotes this opposition as to *the will and understanding together*, as appears from the fact that the second captain says "O man of God, come down *quickly*," this spiritually denoting *with certainty*, 5284; A.R. 949; and that, in the following verse, it is said not simply that fire came down from heaven, but that the *fire of God* came down from heaven, the term God denoting what is of Divine Truth as distinguished from Divine Good, and thus what is of the understanding as distinguished from what is of the will, 2001; while the expression "fire from heaven," being used in both cases, indicates the conjunction of the understanding with the will in this state of vastation. And as the understanding of the corrupted man, according to the series in the spiritual sense, is manifestly dominated by faith alone and its errors, therefore it is said "with its governing principle or doctrine of faith alone, and all the errors thence resulting," and that these principles "still more earnestly," desire the degradation of Divine Truth, this being also involved in the saying "Come down quickly," 7695.

12. This is proved from considering that Elijah denotes the Divine Word, ver. 3; that to answer and say, denotes thought and thus an internal dictate, 6943; that the captain and his men denote faith alone and its combined errors, ver. 11; that a man of God denotes Divine Truth from Divine Good, 3134, 2001; that *Elijah* calling down fire from heaven, denotes Divine Truth as the expression of Divine Good, ver. 3; 934; that the fire consuming the captain and his fifty, denotes that Divine Truth is equally hateful as Divine Good to self-love and its errors, because It appears to cause torment, 934 at the end; and that the fire of God actually coming down and consuming the captain and his fifty, denotes that the corrupted man is totally vastated as in the understanding, the place of truth being in reality occupied by falsity through consuming self-love, 934, 10,431, 10,533.

13. This is demonstrated thus: Ahaziah the king denotes the corrupted man or church, ver. 2; Elijah denotes Divine Truth, ver. 3; the third captain of fifty with his fifty denotes those who are in good, in truth, and in the life of good and truth, because they were submissive to Elijah, and were not consumed, and because in order that anything may be perfect there must be three successive degrees, and the *third* degree is the complex, continent, and basis of the higher degrees, 9825, 9866; D.L.W. 209, and hence it is said, that the third captain and his men denote those in good, which is the highest degree, in truth which is the middle degree, and in the life of good and truth which is the ultimate degree, and those in the beginning of sanctification, because they are described as going up which denotes elevation as to state, 1543, and as falling upon their knees before Elijah, which denotes submission to Divine Truth, and conjunction therewith, as well as the beginning of sanctification, 3054, 5323, 10,379; the captain beseeching Elijah, and saying unto him, denotes conjunction by affection and by acknowledgment, 2535, 683; and his saying "Let my life, I pray thee, and the life of these fifty thy servants, be precious in thy sight," denotes dependence upon Divine Truth for the preservation of spiritual life both as to good and as to truth, because natural life denotes spiritual life, 9031, the captain and his servants denote respectively as to good and as to truth, 5435, and being precious in the sight evidently denotes preservation, 3166, 2572,

14. This is evident from the signification of the third captain and his men as denoting those in good, ver. 13; of saying or speaking as denoting perception and thus consciousness of good and truth, 1822; of fire coming down from heaven as denoting the influx of Divine Love; of consuming the former captains and their fifties as denoting the appearance of causing torment and vastation as to the will and as to the understanding, vers. 10-12; and of the life of the third captain being precious in the sight of Elijah as denoting, that only by the Word can the good truly live, ver. 13.

15. This is evident because by the angel of the Lord speaking to Elijah is denoted Divine Revelation by means of the Word, ver. 3; by going down with him, when said of the Word communicated to the good, is denoted adaptation to their state, 10,689; by not being afraid of him is denoted the removal of fear—that is, from those in good—when said of Divine Truth communicated, 4180; and by Elijah arising and going down with him is denoted that by the good there is, as to the understanding, communication with the wicked, 10,689, 10,691. According to the series in this chapter, it is evident that Divine Truth or the Word is communicated to the wicked in two ways, indirectly—namely, first of all through falsities or falsified truths, which is represented by the communication of Elijah with Ahaziah through Ahaziah's own messengers, vers. 3, 6; and secondly through the simple good represented by the third captain and his company. In a corrupted state of the general church, where the *lenders* of thought are interiorly in

evils and errors, the outward form of morality and religion could not subsist a single moment without, at least, a *profession* of good and truth, and external association with the simple good; and these considerations will help us to see what is meant by Elijah being instructed to *go down* with the captain to the king, and there boldly deliver his message. The truth, in the literal sense of the Word is *adopted* to the state of the simple good, who are thence *affected* with the internal sense; but it condemns and *denounces punishment* upon the wicked, "who do not at all endure the internal," and are really "afraid of coming near Moses"—that is, of recognising the internal in the external of the Word—as we are told in the last reference. And hence it is, too, that the king is not, as might have been expected, impelled to have the prophet seized, when he appealed before him, and notwithstanding the denunciation allows him to depart

16. This is demonstrated from considering that what the Lord says is according to Divine Order, 1728; that sending messengers to inquire of Baal-zebub the god of Ekron, denotes to seek salvation from the extreme evils and falsities of faith alone which is barren and desolate, ver. 2; that the God of Israel, denotes the interior truth peculiar to the true spiritual church, 2001, 3654; and that not coming down from his bed whither he had gone up, denotes not to be able to be separated from false doctrine, while surely to die, denotes entire vastation, ver. 4.

17. This is proved as follows: —Ahaziah dying, denotes the vastation of the corrupted man, ver. 2; 5605, 7507; Elijah denotes the Divine Truth or the Word, 1 Kings xvii. 1; Jehoram, which means *exalted of the Lord*, or *rejected of the Lord*, denotes, in this place, a further state of corruption both as to the spiritual and celestial churches; the second year of Jehoram the son of Jehoshaphat king of Judah, denotes the conjunction of evil and falsity, and thus the vastation of the celestial church, 5194; and Ahaziah not having a son, denotes the failure of truth, 489. That Jehoshaphat denotes the faith of charity may be seen, 1 Kings xxii. 2; and that both the Jehorams denote further states of corruption in the church will appear plainly as we proceed.

18. This appears from the signification of Ahaziah, ver. 2; of the acts which he did, as denoting the states of the life, since actions involve the states of feeling and thought which produce them, ver. 13; 5075; of being written in a book as denoting to be inscribed on the interior memory, 2474, 9386; of chronicles as denoting also states, 487; and of Israel as denoting the spiritual church, 3654.

2 KINGS II

1. And it came to pass, when the LORD would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal.

1. It is according to Divine Order that when the spiritual church is desolated by the increase of evil and falsity, the Word, or the Divine Truth thereof, disappears from among men, and is preserved in heaven; and this begins to take place when men depart as to internals and also as to externals from a state of charity.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me as far as Beth-el, And Elisha said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went clown to Beth-el.

2. But the genuine truth of the Word teaches that man, or the church generally, should not recede from an internal to an external state, or from a state of charity to a state of faith, although this is the tendency of a declining church. And yet, because all life is from Divine Good conjoined to Divine Truth, the state of the man of the church as to truth is according to his state as to good, and hence, if there is a descent as to good, there must also be a descent as to truth.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

3. And when this descent has taken place, there is perception from the state of man as to truths, that the Word will cease to be understood in its genuine meaning; but those who are in the love of truth, knowing this, are astonished and grieved.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

4. Again the genuine truth of the Word teaches, that if man is in a state of faith, he should not descend therefrom to a state of the knowledges of faith merely, although the tendency of a declining church is to do this. But still, since all life is from the Lord by the conjunction of good and truth, the state of the man of the church as to knowledges is according to his state as to good, and hence if there is a descent as to good — in this case the good of truth, or faith—there must also be a descent as to knowledge.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

5. And when this descent has taken place, there is perception from the state of man as to knowledges, that the Word will cease to be understood in its genuine "meaning, in a greater degree; but those who are in the love of obedience, knowing this, are astonished and grieved.

6. And Elijah said unto him, Tarry here, I pray thee; for the LORD hath sent me to Jordan. And he said, as the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.	6. Thirdly, the genuine truth of the Word teaches, that they who are in obedience from knowledges ought not to descend into a state of initiation into knowledges only; but that still the tendency of the declining church is to do this, in which case the states of good and truth again proceed together.
7. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by Jordan.	7. And, in this state of the church, all those who teach are in a condition of uncertain perception, and expectation, remote from genuine truth internal and external, because only the literal sense of the Word is known and acknowledged.
8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground,	8. But the same literal sense, in the hands of those who are in good, when its consistency is seen from good, is all-powerful, and disperses falsities before him who is on his way for heaven both as to good and as to truth.
9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.	9. And when falsities are dispersed by the power of the Divine Word there is perception thence, with those who are in good, that their desire for good is increased, producing an earnest longing for the full conjunction of goodness and truth from the Lord in themselves.
10. And he said, Thou hast asked a hard thing: <i>nevertheless</i> , if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.	10. And also that this conjunction is difficult when truth is about to be withdrawn from the corrupted church; but that nevertheless it is accomplished with those who see truths from the affection of truth, and thus are gifted with conscience, but not otherwise.
11. And it came to pass, as they still went on, and talked, that, behold, <i>there appeared</i> a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.	11. And it happens in the progress of regeneration, that as truths are appropriated from the Word, it is at length clearly seen to be the doctrine of charity and of faith from charity, which distinguishes those in the internal church from those in the external; and that therefore, when the church is desolated by falsities, the internal of the Word is withdrawn and reserved in heaven; also, generally, that in his final preparation for heaven, man is divested of all false principles by enduring the extreme of spiritual temptation.

<p>12. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.</p>	<p>12. But those who have conscience, in the corrupted state of the church, perceive the true quality of the Word from the love of good, and the love of truth, which involve the doctrine of the true spiritual church, and form its intellectual principle; but in the state of desolation, Divine Truth disappears; wherefore there is mourning on account of lost truth, and, so far, disjunction of interior truths from those which are exterior.</p>
<p>13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.</p>	<p>13. Nevertheless the exterior truths, in the literal sense of the Word, which no longer appertain to the angels, are elevated in the minds of those who have conscience, and thus the Word continues, even when the church has descended to mere externals.</p>
<p>14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither: and Elisha went over.</p>	<p>14. For the literal sense of the Word, in the hands of the good, because it is from the Lord through the internal sense, although no longer appertaining to the angels, has power to disperse falsities, since the Lord Himself as to the Divine Good and Truth of the internal sense, is in it. The consequence is, therefore, that falsities are dispersed, and a new church commences.</p>
<p>15. And when the sons of the prophets which were at Jericho over against him saw him, they said, The spirit of Elijah cloth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.</p>	<p>15. And when those who teach, and whose minds are active as to the natural affection of truth, or the love of knowledge, perceive the power of the Word, they acknowledge that the internal sense thereof is manifest in the external, and thus come into profound humiliation before the Lord, who is The Word.</p>
<p>16. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.</p>	<p>16. But there is a tendency with them to exalt the natural reason in its fulness, and to suppose that, by its means, they can discover interior truths, or the spiritual sense of the Word, from natural affection interior or exterior; and the Word teaches that this cannot be done.</p>
<p>17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.</p>	<p>17. Nevertheless, the temptation to do this is urgent and painful, in consequence of which, they are permitted to make the effort; and after doing this thoroughly with the full power of the intellect, it is discovered to be impossible.</p>

18. And they came back to him, while he tarried at Jericho; and he said unto them, Did I not say unto you, Go not?	18. Wherefore, the temptation being past, they again have recourse to the Word from a genuine love of knowledge, and are confirmed in the truth that the spiritual sense of the Word cannot be known from natural affection and natural intelligence only.
19. And the men of the city said unto Elisha, Behold, we pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught and the land miscarrieth.	19. And now, therefore, they perceive that although the natural love of knowledge, and knowledge itself, are delightful, which is according to the truth of the Word, yet such knowledge alone is of very little value, and its affection unproductive.
20. And he said, bring me a new cruse, and put salt therein. And they brought it to him.	20. On which account they learn from the Word, that they need a new form of doctrine, infilled with a new motive, which is the spiritual affection of truth, the desire of truth for good, or the desire of good for truth; and this they receive.
21. And he went forth unto the spring of the waters, and cast salt therein, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or miscarrying.	21. And then, from the Word, they receive help; and the desire for good is conjoined with truths in the natural mind, it being of the Lord, that truths are vivified from good; and when this is so, truth and good are no longer-unproductive.
22. So the waters were healed unto this day, according to the word of Elisha which he spake.	22. Thus, therefore, truth is perpetually vivified, and purified from falsity, according to the testimony of the Word.
23. And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.	23. And thus, too, progress is made to a higher state which is the good of truth, or a state of faith, in the course of which ascent, occurs another temptation—namely, from those who condemn the Word, despising it as though it had no literal sense, or no sense adequate to the understanding as to good and truth.
24. And he looked behind him and saw them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.	24. But the man of the church, in whom is the Word, perceives that those who think thus meanly of it, are such as read it carelessly, with no desire to understand it, and who are averted therefore from its good and truth, while they perish by affections of evil and falsity grounded in ignorance, and resulting in blasphemy.
25. And he went from thence to mount Carmel, and from thence he returned to Samaria.	25. And thus he is delivered, and proceeds from a state of faith to a state of charity, the spiritual church being thence again established.

Proof References and Notes

1. As Elijah, in the supreme sense, represents the Lord, the translation of Elijah to heaven in the manner described in this chapter represents the Ascension of the Lord into heaven that is, the complete Glorification of His Human Nature, or its complete union with the Divine Nature; and hence, in a lower sense, it also represents the regeneration of man, 2762. But both Elijah and Elisha also denote the Word, as received by the man of the church, and their experiences describe, in the internal sense, the experiences of the man of the church as to the reception of the Word in different states of his life. And hence it may truly be said of any man, that his progress in regeneration is according to his reception of the Word, and that when the church declines among men their apprehension and appreciation of the Word will decline also. Now th'is is the clue to the contents of this interesting chapter, in the internal sense; and herein we may see how many-sided, so to speak, the Word is, and yet, at the same time, how it is ONE WORD, which presents Divine Truth under so many different aspects. By it coming to pass, is, as usual, denoted a new subject, 4987; the kingdom of Israel under the government of Ahaziah and Jehoram denotes the spiritual church in a state of desolation, chap. i. 2, 17; what the Lord would do, is according to Divine Order, 1728; Elijah taken to heaven denotes the disappearance of Divine Truth, 4763; "by a whirlwind," denotes through commotions and disturbances in the church on account of evils and falsities, 739, 842, 9146; and thus the whirlwind denotes also all the temptations endured by the Lord in redeeming mankind, and in glorifying his Human Nature, as well as all the temptations endured by man in his regeneration; "into heaven," manifestly denotes preservation, 8456, 9891; Elijah and Elisha denote respectively, when the latter is represented as a servant and the former as his lord, what is internal and external, 1 Kings xix. 21; and the two departing together from Gilgal, denotes departure from a state of charity, because the name Gilgal means *a rolling off*, and denotes purification from defiled loves, and thus introduction into heavenly states which are states of love to the Lord and of charity to the neighbour, 2039; besides which, the place called Gilgal in this chapter, was situated in the *mountains* (Kitto's Cyclopaedia, article "Gilgal"), and therefore also denotes charity, 795, and hence it is said that the two prophets *went down* from Gilgal to Beth-el—that is, from a higher to a lower state, or from an internal state to a state comparatively external, 4969.

2. This is evident because by Elijah saying to Elisha is denoted instruction from the genuine truth of the Word, 7304; by Elisha is here denoted the man of the church generally, because he denotes the external receiving instruction from the internal, and thus man receiving instruction from the Lord through the Word, ver. 1; by "Tarry here, I pray thee," is denoted that man should not recede from an internal to an external state, because Gilgal denotes a state of charity, ver. 1; by Elijah saying "The Lord hath sent me to Beth-el," is denoted that it is the tendency of a declining church to descend to externals, because the Lord is said to do or command what he only permits, 10,612; and Beth-el denotes a more external state than Gilgal, because it was below Gilgal, ver. 1; 4969; by the Lord living, and by Elijah's soul living is denoted that all life is from the Lord that is, from Divine Good conjoined to Divine Truth because the term Lord denotes Divine Good, 2001, and Elijah denotes Divine Truth, 2762, also because "Jehovah alone is the *esse* of life, or life itself, as being alone love," 1735; by "I will not leave thee," is denoted that the state of the man of the church as to truth is according to his state as to good, because Elisha not leaving Elijah, denotes that the external cannot live without the internal, thus truth without good, nor the internal without the external, thus good without truth, and hence that good must be conjoined with truth,

ver. 1; 3387; and by *both* going down to Beth-el is denoted that if there is a descent as to good there must also be a descent as to truth, because the state of a man, at any time, is determined by his state as to the will, 9393; H.H. 423.

3. This is demonstrated thus: the sons of the prophets that were at Beth-el denote the state of man as to truths when the descent has taken place, because by sons are specifically denoted truths, 489; prophets denote those who teach, 2535, and Beth-el means the house of *God*, and therefore specifically denotes the good of truth or of faith, 4539; saying denotes perception, 1822, and it is said perception from the *state* as to truths, because here the man of the church perceives *from* the internal denoted by Elisha *in* the external denoted by the sons of the prophets, 1898, 1919; "Knowest thou that the Lord will take away thy master from thy head to-day?" denotes that the Word will cease to be understood in its genuine meaning, because by Elijah is denoted the Word, 2762, the Lord taking him away, denotes that the Word will cease to be understood, 10,612, and "from thy head," denotes as to its genuine meaning, 9656; Elisha denotes those who are in the love of truth, ver. 2; and "Yea, I know it; hold ye your peace," denotes a state of astonishment and grief, as appears from the affection in the words, A.R. 389.

4. This may be seen to be true generally, from all that is said in explaining verse 2. By Elijah saying to Elisha, is denoted instruction from the genuine truth of the Word, 7304; by "Tarry here, I pray thee," is denoted that man should not recede from an internal to an external state, 3652; by "The Lord hath sent me to Jericho," is denoted descent from the good of faith to the knowledges of faith merely, since by the Lord sending is denoted what is permitted, 10,612, by Beth-el is denoted the good of truth, 4539, and by Jericho are denoted the knowledges of truth, 9325, as it denotes that in man which first receives truths—that is, the memory; by "As the Lord liveth, and as thy soul liveth," is denoted that all life is from the Lord by the conjunction of good and truth, 2001, 2762, 1735; by "I will not. leave thee," is denoted that the state of the man of the church as to knowledges is according to his state as to good, ver. 1; 3387; and by their coming to Jericho is denoted that if there is a descent as to good -in this case the good of truth or faith—there must also be a descent as to knowledge, 9393; H.H. 423.

5. This verse is similar to verse 3, and therefore, generally, the explanation is similar. The sons of the prophets that were at Jericho, denote the state of man as to knowledges when the descent has taken place, because by sons are specifically denoted truths, 489, prophets denote those who teach, 2535, and Jericho means *his moon*, and therefore specifically denotes what is of faith, 2441, while it also denotes the church as to the knowledges of good and truth, as in the parable of the Good Samaritan, A.E. 444; saying" denotes perception, 1822, and it is said perception from the *state* as to knowledges, because here the man of the church perceives *from* the internal, denoted by Elisha, *in* the external denoted by the sons of the prophets at Jericho, 1898, 1919; "Knowest thou that the Lord will take away thy master from thy head to-day?" denotes that the Word will cease to be understood in its genuine meaning, because by Elijah is denoted the Word, 2762, the Lord taking him away denotes that the Word will cease to be understood, 10,612, and "from thy head," denotes, as to its genuine meaning, 9656, and it is said "in a greater degree," because the descent was a degree lower; Elisha denotes those in the love of obedience because predicated of him in Jericho, ver. 2; and "Yea, I know it; hold ye your peace," denotes a state of astonishment and grief, as appears from the affection in the words, A.R. 389.

6. This again may be seen to be true generally from all that is said in explaining verses 2 and 4. By Elijah saying to Elisha is denoted instruction from the genuine truth of the Word, 7304; by "Tarry here, I pray thee," is denoted that man should not recede from an internal to an external state, 3652; by "The Lord hath sent me to Jordan," is denoted descent from the knowledges of faith to the initiation into such knowledges merely, since by the Lord sending is denoted what is permitted, 10,612, by Jericho are denoted the knowledges of good and truth, A.E. 444, and by Jordan is denoted the initiation into such knowledges, 4255; by "As the Lord liveth, and as thy soul liveth," is denoted that all life is from the Lord by the conjunction of good and truth, 2001, 2762, 1735; by "I will not leave thee," is denoted that the state of the man of the church as to the initiation into knowledges is according to his state as to good, ver. 1; 3387; and by their coming to Jordan is denoted that, if there is a descent as to good, in this case also the states of good and truth proceed together, 9393; H.H. 423.

7. This is evident from the signification of fifty men of the sons of the prophets as denoting all those who teach, because fifty denotes what is full and complete and thus all, 2261, and the sons of the prophets denote those who teach, 2535; of going as denoting a state or condition of life, 3335; of standing as denoting presence, 3136; of over against as denoting uncertain perception, and thence expectation, 2684, of afar off as denoting remote from genuine truth internal and external, because Elijah and Elisha represented such truth, 2684; and of Jordan as denoting the literal sense of the Word, 10,239. Note in this place the difference in translation between the *Authorised* and *Revised Versions*; and observe also the combination of the two translations in the explanation of what is said of Hagar, 2684.

8. This is demonstrated as follows: Elijah denotes those who are in good, because he not only denotes the Word, but all those who live according to the Word, 1 Kings xvii. 5, xix. 8; the mantle of Elijah denotes Divine Truth and, in this case, the literal sense of the Word, because the prophet himself denotes the internal sense, 4763; the mantle being Wrapped together denotes, therefore, the consistency of the literal sense as seen by those in good, John xx. 7, and the action of wrapping it together evidently denotes, the proper arrangement or disposition of truths in order under good, 4015, for the acquisition of power against falsities, T.C.R. 352; the smiting of the waters and their being divided hither and thither denote the power of truth in dispersing falsities, 4255; and both Elijah and Elisha going over on dry ground denotes entrance into heaven both as to the will and understanding when falsities are dispersed, 818;.

9. This is demonstrated from the signification of it coming to pass, 4987; of the division of the waters so that Elijah and Elisha could go over as denoting the dispersion of falsities by the power of the Divine Word, ver. 8; of Elijah saying as denoting perception from the Divine Word, 1822; of Elisha as denoting those in good, ver. 2; of the question asked as denoting thought or knowledge from perception, 2693; and of the answer given as denoting an increased desire for good, and an earnest longing for the full conjunction of goodness and truth from the Lord in themselves, because the spirit of the Word is love to the Lord and charity to the neighbour, 36, 9094, 9818, and a double portion denotes the full conjunction of goodness and truth in themselves, 5194.

10. This is evident because by Elijah saying to Elisha, are denoted the perception and thought of those who are in good, 1919; by "Thou hast asked a hard thing," is denoted that the full reception of good and truth, and their full conjunction are difficult, when truth is about to be withdrawn, because hardness denotes the resistance of what is false, 6359, and this prevails in the end of the

church when truth is about to be withdrawn; by Elijah being taken from Elisha is denoted such withdrawal of Divine Truth from the corrupted church, ver. 3; by "If thou see me," is denoted the perception of truths from the affection of truth, because to see denotes to perceive, 1584, 2150, and Elisha denotes those in the affection of truth from good, ver. 2; by "it shall be so unto thee," is denoted that the full conjunction of goodness and truth may be accomplished with those who are in the perception of truth from affection, because Elisha denotes such; and it is said "who are gifted with *conscience*," because conscience is formed by the reception of truths in the intellect in the good of charity as ground, 875; while by "if not, it shall not be so," are denoted non-reception and non-conjunction. But in further illustration of this point it will be useful to remember the beatitude, which declares that the pure in heart are blessed because they shall see God, and to consider that the wicked, in a degenerate state of the church, neither mourn on account of lost truth nor desire to *see* the truth.

11. This is evident because by Elijah and Elisha going on is denoted the progress of regeneration, 3335; by talking is denoted, in this place, the appropriation of truths, because it denotes communication on the one part and reception on the other, 1791, 1819; by the appearance of a chariot of fire and horses of fire is denoted clear perception as to the doctrine of charity, and faith, 2762; by parting them both asunder is denoted the distinction of the internal from the external, because Elijah denotes the former and Elisha the latter, ver. 1; 107; Luke xxiv. 51; by a whirlwind is denoted the church desolated by falsities, 739; by Elijah going up to heaven, is denoted the withdrawal of Divine Truth, or the internal of the Word, and its reservation, 4763; and lastly, generally, by Elijah being taken to heaven in a whirlwind, is denoted that man, in his final preparation for heaven, through temptations, is divested of all falsities, 842.

12. This appears from the signification of Elisha as denoting those who are in the affection of truth from good, thus who have conscience, ver. 10; of seeing Elijah as denoting a perception of the true quality of the Word, 1584, 2150; of father repeated, as denoting the love of good and the love of truth, 2803, 683; of the chariot of Israel and the horseman thereof as denoting the doctrine of the true spiritual church, and its intellectual principle, 2762; of Elijah being seen no more, as denoting the disappearance of Divine Truth in the desolation of the church, 1584, 2150, 4763; of rending the clothes as denoting mourning on account of lost truth, 4763; and of two pieces as denoting the disjunction of interior truths from those which are exterior, 5263, 5282.

13. This is thus demonstrated: the mantle of Elijah denotes the literal sense of the Word and its exterior truths, ver. 8; its falling from Elijah denotes the end of representation by Elijah, 4763, and more interiorly, that the literal sense no longer appertains to the angels, 1887, 1929; Elisha taking up the mantle, denotes that he continued the representation, 4763, and more interiorly, that exterior truths in the literal sense of the Word are elevated in the minds of those who have conscience, and thus the continuance of the Word, ver. 8; and his going back and standing by the bank of Jordan, denotes that this happens even when the church has descended to mere externals, as appears from the signification of going back as denoting to decline to falsities, 8095-8097, of standing as denoting presence, 3136, and of the bank of Jordan as denoting mere externals, 1585.

14. This is seen from the consideration that the mantle of Elijah denotes the literal sense of the Word, 4763; ver. 8; that Elisha taking it, denotes its power with the good, 1085, because Elisha has now put on the representation of Elijah, ver. 8; also that the mantle of Elijah denotes the

literal sense of the Word from the Lord through the internal sense, since Elijah, in the highest sense, denotes the Lord, 2762; that its falling from Elijah denotes that the literal sense no longer appertains to the angels, 1887, 1929; that smiting the waters denotes the dispersion of falsities, 4255; that "Where is the Lord, the God of Elijah?" denotes the presence of the Lord in the Word as to Divine Good and Truth, 2693, 2001; that the waters actually being divided hither and thither, denotes the actual dispersion of falsities, 4763; and that by Elisha going over is denoted the commencement of a new church, 4255, 6537.

15. This is demonstrated from the signification of the sons of the prophets as denoting those who teach, 2535; of being at Jericho over against Elisha as denoting a state of the natural affection of truth, or the love of knowledge, 9325, 2684; of seeing as denoting intellectual activity, 2150; of saying as denoting perception, 1822; of the spirit of Elijah resting on Elisha as denoting the internal sense of the Word manifest in the external, ver. 1; and of coming to meet him and bowing themselves to the ground before him, as denoting profound humiliation before the Lord who is THE WORD; for by Elisha is denoted the Lord as to the Word, 2762, by coming to meet is denoted influx and appropriation, 4247, and by bowing themselves to the ground is denoted profound humiliation, 5682. But now, before commencing the next verse, it will be useful to review the contents of those we have already gone through. The journey of the two prophets from Gilgal to Jordan, as we have seen, denotes the gradual decline of the church, and the departure of Elijah by a whirlwind to heaven denotes the loss of Divine Truth at the close of this decline. The smiling of the waters and their division hither and thither aptly represent the dispersion of falsities and evils through victory in temptation by the power of the Divine Word, and the chariots and horses of lire denote the doctrine of love and faith by means of which the regenerated soul is elevated to his celestial abode. The whirlwind also denotes evils and falsities which prevail at the close of a dispensation, and cause the disappearance of genuine truth, while the rending of the garments of Elisha describes the state of mourning in the church, among those in good, on account of such disappearance. Moreover the determination of Elisha not to leave his master, as he made his descent from place to place, denotes the important fact in human experience, that the decline of the church in the internal principle of charity, means also an equal decline in faith, whatever may be the outward appearances to the contrary, and besides, that a lack of truth, or an inferior state as to truth, inevitably produces an inferior state as to goodness. Then again, the difficulty of accomplishing- the work of regeneration in the consummation of the age, is shewn in the conversation between the two prophets, as they crossed the river, while yet its possibility is declared under a certain condition, again finely shewing, that there is always, with those who are disposed to be obedient, a capacity to see the truth, and that those who can see it may be sure that, in them, can be accomplished a full conjunction of truth with goodness, and thus a "double portion" of the genuine spirit of love.

But there is another aspect under which the *journey* of the prophets from Gilgal may be considered, It not only represents the decline of the church generally; it also denotes the descent of the individual from his state of good, which is not yet fully confirmed, into a state of temptation, or into successive slates of temptation, until the whirlwind comes and there is a final victory. And taking this view, the particulars of the journey, spiritually understood, are instinctive. For, "Tarry here, I pray thee," will then denote the necessity of abiding in the *principle* of good during temptation; "The Lord hath sent me to Beth-el—to Jericho or to Jordan," the necessity of temptations as a means of purification; "I will not leave thee," that the state of good must be supported by truth, and the state of truth by good, and also that the external must fully cooperate

with the internal; and the question of the sons of the prophets to Elisha with their attitude at Jericho, the disturbed on of the understanding as to truths during periods of trial; while the answer of Elisha, and his petition to Elijah shew us that, at length, a man undergoing regeneration, ceases to regard doctrine as the all-important essential, and longs earnestly for the realization of a permanent state of charity of which the truth he then sees is but the outward form and expression.

16. This is demonstrated from considering that the sons of the prophets denote those who teach, 2535; that "fifty strong men with thy servants," denote the natural reason in its fulness, because by fifty is denoted what is full, 2361, by strong men is denoted the understanding or the rational faculty, 265, 2374, 3901, and by servants is denoted the natural man, 2541; that "let them go, we pray thee, and seek thy master," denotes a desire to discern interior truths, or the spiritual sense of the Word, from natural affection, because by going is denoted life as to the will or affection, 3335, and by seeking is denoted the operation of the understanding or intellect, A.R. 439, while by "thy master" -namely, Elijah—is denoted interior truth or the spiritual sense of the Word, ver. 1; that a mountain and a valley denote respectively, what is interior, and exterior, 4310, 1723, and that Elisha saying, "Ye shall not send," denotes that, according to the Word, this cannot be clone, 2763.

17. This is true because by the sons of the prophets urging Elisha until he was ashamed is clearly denoted a state of temptation, 2374-2376; 213, 216, 217, for, in the highest sense, it is the Lord as to Truth Divine, the Son of Man, or the Word, and therefore, in a lower sense the man of the church as to the truth of the Word, that could be tempted, 2813, 2814, while it is the evil tendency in him, here represented by the sons of the prophets, that tempts; by Elisha saying "Send," is denoted that the temptation is permitted, 2768; by the sons of the prophets sending fifty men is denoted the exertion of the full power of the intellect, 2261, 2374; by their seeking three days is denoted thoroughness, 4495; and by their not finding Elijah is denoted that it is impossible thus to discern interior truths, A.R. 429.

18. This is shewn from considering that the sons of the prophets denote, like Elislia, the men of the church, the reason for which is, that whereas, in the literal sense, more than one person is spoken of yet, in the spiritual sense, different conditions and states in one person are signified, 5095; that their coming back to Elisha denotes the end of the temptation, and thence application to the Word, 4217; that Elisha tarrying, or dwelling, at Jericho, denotes a state of the love of knowledge, and it is said, "the *genuine* love of knowledge," because the effect of victory in temptation is to purify and exalt the affections, ver. 4; 2372; that "Did I not say unto you," denotes perception and thence confirmation, 1822; and that "Go not," denotes that the spiritual sense of the Word cannot be known from natural affection and natural intelligence only, ver. 16.

19. The truth of this may be seen from the signification of the men of the city as denoting the man of the church as to doctrine, 402; of saying as denoting perception, 1822; of Elisha as denoting the Word, 2762; of Jericho, which was the "city," as denoting the love of knowledge and knowledge itself, ver. 4; 402; of the city being pleasant as denoting what is delightful, 6392; of Elisha seeing this as denoting that it is according to the truth of the Word, 2150, 2762; of the water being naught as denoting that such knowledge alone is of very little value, 27, 28, 9258; and of the land miscarrying as denoting that the affection is unproductive, 9325.

20. This is evident because by Elisha saying is denoted perception from the Word, 1822, 2762; by a new cruse is denoted a new form of doctrine, 9394; by salt is denoted the desire of truth to good and the desire of good to truth, 9335; and by their bringing them to Elisha is denoted the reception of new doctrine and new motives from the Lord together with the acknowledgment that they are from Him; for, in the supreme sense, Elisha denotes the Lord, 3762, and the cruse being taken to Elisha denotes the acknowledgment that all life, and all goodness and truth are from the Lord, 7207.

21. This is seen from the following considerations: Elisha denotes the Word, 2762; the spring of the waters denotes the natural mind, and the salt being cast in there, denotes the conjunction of the desire of good with truths, 9325; the Lord saying "I have healed these waters," denotes that, from the Lord, truths are vivified from good, 9031, 10,300; and there being thence no more death or miscarrying, denotes that then truth and good are no longer unproductive, 9325,

22. This appears from the signification of the waters being healed, 9031, 10,300; of Elisha, 2762; and of "to this day," as denoting perpetually, 2838. It will here be interesting again to observe the successive series of spiritual things in this chapter. It commences, as we have seen, with describing the gradual decline of the church, by its decrease in good and truth, and at the same time the temptation of those who are in good, as this decline proceeds; then the departure of Divine Truth and also the extreme of spiritual temptation are delineated; thirdly the final victory of the good, and, at the same time, the initiation of a new state of the church follows; fourthly we have the first imperfect aspirations of those in this new state vividly portrayed; fifthly their consciousness of their imperfection is made clear; sixthly there follows, as a consequence, Divine aid and an improved state; seventhly another state of temptation is experienced as progress is made towards a higher state; and lastly the full establishment of the new spiritual church is described, the last two events constituting the spiritual contents of the three verses which now follow.

23. This appears from the signification of Elisha as denoting the man of the church as to the reception of the Word, 2762; of going up as denoting progress to a higher state, 1543; of Beth-el as denoting a state of the good of truth or of faith, 4539; ver. 3; of little children coming out of the city and mocking as denoting those who condemn the Word, 2654, 3301; of baldness as denoting that the Word was without a literal sense adequate to the understanding, 5247; and of the repetition as denoting as to good and as to truth, 683.

24. This is demonstrated as follows: —Elisha denotes the man of the church in whom is the Word, 2762; his looking behind him, denotes deprivation of apperception in that on of temptation, 7650; his seeing them denotes perception of the temptation, 2150—namely, that there is a tendency of the natural man to think meanly of, or condemn the Word; his cursing them in the name of the Lord, denotes aversion from the Word, 245, 379; two she-bears out of the wood, denote the careless reading of the Word without understanding it, *A.R.* 573; two denotes neither as to good nor truth, 3519; the children being torn, denotes perishing through the affections of the evil and the false, 5828; the wood denotes also a state of falsity grounded in ignorance, because the Word in its literal sense is not understood, 9011; and forty-two denotes complete vastation, and a state of blasphemy, *A.R.* 489. Notice from this verse and the preceding that little children, who generally denote those in a state of innocence and charity, 5236, here denote incipient evils and falsities, 2348. These are the "little children out of the wood," which trouble

the man of the church, in his passage from lower to higher states; and these are the little ones of Babylon that are to be dashed against the stones, Ps. cxxxvii. 9.

25, This plainly appears from the significatian of Elisha as denoting the man of the church who loves the Word, 2762; of going or journeying as denoting progress in regeneration, 3335; of mount Carmel as denoting a state of charity, because it denotes the spiritual church, 1071, and the celestial church, and charity therein, 5922; and of Samaria as also denoting the spiritual church, 2702; while it is said "thence he *returned* to Samaria" to denote the full establishment of that church, 6517, 6518.

2 KINGS III

1. Now Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

1. But a less extreme form of evil from self-love begins to rule in the corrupted church, or in the soul of the individual of that church, although it is rejected; faith from charity to which it is totally and continually opposed, is no longer acknowledged; and genuine truths are also completely rejected.

2. And he did that which was evil in the sight of the LORD; but not like his father, and like his mother: for he put away the pillar of Baal that his father had made.

2. Consequently such persons are thoroughly set against Divine Truth from Divine Good, although they are unlike in character to the internal and external of the corrupted church which preceded, and from which the new state of corruption originated, for they are not in the extreme falsities of self-love.

3. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

3. Notwithstanding, this church is perverted as to the interior understanding, being in intellectual pride and in the practice of external worship separate from internal, from which it does not desist.

4. Now Mesha king of Moab was a sheepmaster; and he rendered unto the king of Israel the wool of an hundred thousand lambs, and of an hundred thousand rams.

4. At the same time it is to be observed, that the natural man, with whom there are adulterated good affections, is yet subordinated to the spiritual man as to celestial good in which there is innocence, and as to spiritual good grounded in charity, both on the natural plane; and also as to the truths thence derived.

5. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

5. But when the spiritual man, or the corrupted spiritual church, is fully vastated, then the adulterated good affections of the merely natural man resist its influence and its teachings.

6. And king Jehoram went out of Samaria at that time, and mustered all Israel.

6. And the rejected spiritual church, being excited to activity from its false principles, considers the strength of those false principles;

7. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, my horses as thy horses.

7. And also, both from the understanding and the will, desires association with those who are in faith from charity, externally, in order that, under their influence, it may repress the rebellious adulterated affections of the natural man; which association is granted as to good, as to truths, and as to intellectual activity.

8. And he said, Which way shall we go up? And he answered, The way of the wilderness of Edom.	8. Moreover the corrupted church perceives through this external association, that the rebellious affections must be repressed by means of the obscure principles of natural good to which some doctrine from the Word is adjoined;
9. So the king of Israel went, and the king of Judah, and the king of Edom: and they made a circuit of seven days' journey: and there was no water for the host, nor for the beasts that followed them.	9. And also by the conjunction of the interior understanding and will with the exterior in the process of regeneration; but genuine truths are deficient internally and externally,
10. And the king of Israel said, Alas! for the LORD hath called these three kings together to deliver them into the hand of Moab.	10. And the corrupted man is in selfish fear, lest the united action of all his powers should fail to subdue, for selfish purposes, the impure natural man.
11. But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Elisha the son of Shaphat is here, which poured water on the hands of Elijah.	11. But faith from charity suggests that application for guidance should be made to the Lord through the Word, if, indeed, the corrupted man is willing; but he is only so externally, since he perceives from doctrine that the Word, in the letter, is from Divine Truth which is the judgment of the Lord; and that it expresses the fulness and power of Divine Truth, in purifying the soul;
12. And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.	12. While faith from charity testifies to the Divine character of the Word, and hence the internal and external of the corrupted man are disposed, from selfish motives, to consult it.
13. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together to deliver them into the hand of Moab.	13. And Divine Truth from the Word discovers the state of the corrupted man to himself and others, shewing that he loves, in reality, the falsities grounded in the evils of self-love and worldly love. But notwithstanding, through selfish fear, he desires help from the Word externally, lest he should lose the power of controlling the adulterated natural affections.
14. And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.	14. And the reason why he receives such help is, because he is outwardly in association with those in faith from charity; although, since Divine Truth is from Divine Good, in which alone is Divine Life, and also since Divine Truth is the expression of Divine Good, it is impossible that it can be in sympathy with and enlighten the corrupted man.

15. Rut now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.	15. And yet it may make revelation to the man of the church, when the external affection for goodness and truth is excited, and thus exhibit the Divine Power of good manifested by truth.
16. And he said, Thus saith the LORD, Make this valley full of trenches.	16. For it is according to Divine Order, that the man of the church, with whom is the Word, has power to prepare the receptacles in his mind for truths;
17. For thus saith the LORD, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water: and ye shall drink, both ye and your cattle and your beasts.	17. And although the corrupted man cannot adequately receive the influx of good and truth from the Lord, yet he may have an abundance of truths in his natural memory ministering to his affections internal, interior and external.
18. And this is but a light thing in the sight of the LORD: he will also deliver the Moabites into your hand.	18. And not only so, because the Lord gives everyone willingly the power to acquire truths; but He also permits him to keep in subjection his lower passions from motives of selfishness.
19. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all fountains of water, and mar every good piece of land with stones.	19. And thus, ostensibly, to destroy all false doctrines as to intellectual and as to moral things, and all interior evils and falsities; and by the power of truth to render quiescent every evil affection.
20. And it came to pass in the morning, about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.	20. For it is of Divine Providence, that in a state of illustration under the influence of internal worship, Divine Truths are made manifest in the natural mind, or are externally conjoined with natural affections, and thus there is apparently much truth.
21. Now when all the Moabites heard that the kings were come up to fight against them, they gathered themselves together, all that were able to put on armour, and upward, and stood on the border.	21. And when the adulterated good affections of the natural man are sensible of the operation of the internal powers by truths against them, all those in which there is the first conjunction of falsities by a common bond of evil, and those in which such conjunction is confirmed, are prepared to emerge and defend their loves,
22. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water over against them as red as blood:	22. And their passions being roused for the beginning of conflict, their self-love, affecting their inspection of the truths opposed to them, these truths appear to them as falsities;
23. And they said, This is blood; the kings are surely destroyed, and they have smitten each man his fellow: now therefore, Moab, to the spoil.	23. And this perception being confirmed by the prevailing state of the corrupted man, it appears as if truths were vastated by apparent contradictions; and thus that the natural man, with his impure affections, has dominion.

24. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: and they went forward into the land smiting the Moabites.	24. But the corrupted man, having his powers in orderly arrangement for selfish ends, resists on this occasion, the impure affections of the natural mind, which are not merely repressed, but, apparently, are subdued.
25. And they beat down the cities; and on every good piece of land they cast every man his stone, and filled it; and they stopped all the fountains of water, and felled all the good trees: until in Kir-hareseth <i>only</i> they left the stones thereof; howbeit the slingers went about it, and smote it.	25. So that every false doctrine is destroyed, and every evil affection hidden under apparent truths and apparent good; while the very fountains of error are stopped and interior evil disappears; but, for all that, the central life of evil and its falsities are not eradicated, although they are, nominally, assaulted by truths from a seeming will of good.
26. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom: but they could not.	26. And the impure natural man, being sensible of so powerful a repression from apparent good, is disposed to consecrate all his force of lust and cunning reasoning to disperse apparent natural good with its doctrine; but this is not possible.
27. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great wrath against Israel: and they departed from him, and returned to their own land.	27. And consequently the impure natural man endeavours to preserve his infernal freedom by destroying in himself the capacity to be governed by even natural truth, through the devotion of his rational faculty entirely to selfishness even in ultimates. And thus also the corrupted spiritual man no longer resists the impure natural man, and is confirmed and established in his own evil, and so in aversion from all goodness and truth.

Proof References and Notes

1. This is "demonstrated from the following considerations: Jehoram means *exalted of the Lord* or *rejected of the Lord*, in this place the latter, and therefore denotes the corrupted spiritual church, because it is the name of a king of Israel, 3654; Jehoram being a son of Ahab, denotes a certain form of the evil of self-love, 5912, 10,490; 1 Kings xvi. 29; it was a less extreme form of self-love, because he put away the pillar of Baal which his father had made, ver. 2; Jehoshaphat king of Judah denotes faith from charity, 1 Kings xxii. 2; the number eighteen denotes totality, because it is a compound of three and six, A.R. 610, and continuity because it involves the number eight, 2044; the state represented by Jehoram is opposed to that represented by Jehoshaphat; and thus the latter state is no longer acknowledged; and the number twelve denotes completeness as to the rejection of truths, 2089. A few remarks before proceeding, as to the correspondence of numbers, may here be found useful. Frequently, in the course of our expositions, we have had occasion carefully to consider the spiritual meaning of certain numbers as they have occurred, and to shew, by the context, how that meaning coheres in the series. But still the explanation

must, to some minds, appear arbitrary, on account of the various significations of numbers arising from their combination. For example, the number eighteen, from the references given, is shewn to denote totality and continuity, which meanings evidently cohere with the series in the verse; and yet it is elsewhere shewn that the same number, from its being compounded of three and six, denotes a holy state of combat, which meaning also coheres with the series, 1709; and it may therefore be reasonably asked how, in the case of two such different meanings assigned in the Writings to, for example, the numbers three and six, where three is said at one time to denote completeness, 2788, and at another to denote holiness, 720, and six at one time is said to denote combat, 737, and at another fulness, 3239, we are to determine in a particular instance what the signification of a number is, as in this verse that of the number eighteen? We can only do so by considering first the general correspondences of the simple numbers, then those of the compound numbers thence resulting in various ways, and lastly which of these obviously agrees with the subject and the series of the internal sense. And in doing these things we must remember that the signification of "numbers compounded cannot easily be explained, for they contain more things than can be reduced to a sum, and expressed to the apprehension"; and also that "the most ancient people who were of the celestial church made a constant computation even from numbers into which were conveyed celestial things not so comprehensible to the ideas of the natural mind," 6175. Thus then the spiritual meaning of the number eighteen in this verse is not arbitrary; on the contrary it is legitimately involved in the signification of the simple numbers of which it is composed; the different meanings assigned in the Writings to the simple numbers three, six, eight, and ten, are legitimate, being involved in the correspondence of those numbers from different points of view; and the several meanings involved in any number are legitimate, and from an interior perception may, no doubt, be seen wherever the number occurs, to have some relation to the particular subject in the spiritual sense.

2. This is proved thus: Jehoram denotes such persons as are spoken of in the preceding verse; his doing evil in the sight of the Lord, denotes opposition to Divine Truth from Divine Good, 4997, 4839, 2572, 2001; not like his father and his mother, denotes unlike in character to the internal and external of the corrupted church which preceded, as appears from the signification of Ahab, 1 Kings xvi. 29; of Jezebel, A.R. 132; and of father and mother, 3703, 1815; Jehoram as the *son* of Ahab, denotes a state of corruption derived from the former state, 5912, 10,623; and the pillars of Baal denote the extreme falsities of self-love, 10,642, 10,643.

3. This is evident because by Jeroboam the son of Nebat are denoted those with whom truth is perverted as to the interior understanding thereof, and hence those who are in intellectual pride, 1 Kings xi. 26; by the sin of Jeroboam wherewith he made Israel to sin, is denoted the practice of external worship without internal, 1 Kings xii. 30-33; and by Jehoram departing not therefrom, is denoted that this corrupted church does not desist from this practice, as is evident from the meaning of the words.

4. This is demonstrated by considering that Mesha king of Moab denotes the natural man with whom there are adulterated good affections, 2468; that a sheepmaster denotes one who cultivates charity and at the same time one whose affections are of a mixed character, 3994, 3995; that the tribute paid by the king of Moab, denotes the subordination of the natural man to the spiritual, 6394; that lambs denote celestial love in which is innocence, and rams spiritual good grounded in charity, 3994; that their coming from Mesha denotes both on the natural plane, 2468; and that wool denotes truth derived from good, 9470. This verse describes a very common

on of the natural man during regeneration. No one who has had any experience of the regenerate life can have failed to observe and to regret the mixed character of his motives. We desire earnestly to act from pure good and truth, but we are continually betrayed by our spiritual enemies into acting from selfish motives as well. We desire to do good but evil is present with us. Nay, we often flatter ourselves that we are acting from the highest principles of truth and disinterestedness, when some delights of the merely natural man so manifest themselves as to convince us that we are very far from pure. But these are our temptations, and therein we are enabled to see our own corruption even when we would be at our bent. And there is but one remedy, which is a determination, although we feel and see the vile tendencies in ourselves, by the help of the Lord, not to allow those tendencies to have the dominion or to preponderate. And yet these mixed states of the natural man are made serviceable as the verse before us shews, and as the internal sense of the history of Jacob while sojourning with his uncle Laban also abundantly shews. See, however, and read through, and reflect upon 3993.

5. This is evident because Ahab denotes the corrupted man, or church, ver. 1.; the king of Moab denotes the adulterated good affections of the merely natural man, 2468; the death of Ahab denotes the vastation of the corrupted church, 7507, 9008; and the rebellion of the king of Moab denotes resistance to the influence and teachings of the corrupted church, 2468, 1668.

6. This plainly appears from the signification of Jehoram as denoting the rejected church, ver. 1; of going out as denoting to be excited to activity, 3335; of Samaria as denoting the false principles of the corrupted church, because predicated of that church, 9156; and of mustering all Israel as denoting to consider the strength of those false principles, 10,217.

7. This is shewn as follows:- Jehoram denotes the corrupted and rejected spiritual man or church, ver. 1; going denotes progression, and has relation to the understanding, 3335; sending denotes influx, and has relation to the will, 2397, 5957; Jehoshaphat the king of Judah, denotes those in faith from charity, ver. 1; going with another, or asking to do so, evidently denotes the desire for association, which, in this case, is merely external because predicated of the corrupted church with those in faith from charity, 1547; and Jehoshaphat saying "I will go up: I am as thou art, my people as thy people, my horses as thy horses," denotes that such association is granted, as to good, as to truth, and as to intellectual activity as appears from the signification of Jehoshaphat, ver. 1; of going up as denoting the tendency and inclination of faith from charity to elevate man, 1543, of "I am as thou art," as denoting as to good, or as to the desire of a good man to impart good to others, ver. 1; of people as denoting, specifically, truths, 1259, and of horses as denoting intellectual activity, 2761, 2762.

8. This is true because of the signification of Jehoram and Jehoshaphat already shewn; of saying as denoting perception, 1822; of the question as denoting a desire for knowledge or truth respecting elevation, 226, 1543, 627; of the answer as denoting reception and knowledge, 2941, 5255; and of the wilderness of Edom as denoting the obscure principle of natural good to which some doctrine is adjoined, 2708, 3322. It is very interesting to notice, in this verse, first, the effect of even external association with the good on the part of the wicked. We must admit the danger to the good; but we must also acknowledge the benefit to the wicked, although it may be only temporary. It is orderly and proper that the good, as a rule, should avoid the company of the depraved; but on the other hand it is not unfrequently the case that the influence of the conscientious Christian, with those who live careless lives, may advance the cause of good, and

lead the sinner to repentance. Secondly, we remark that there are seasons when those who are in falsities as to doctrine, and in evils as to life, are actually led to see and acknowledge the genuine truth which is opposed to their own leading falsity, as here we observe that Jehoram who represents the doctrine of faith without charity, or of truth without good, accepts the advice of Jehoshaphat who represents faith conjoined with charity, or truth conjoined with good. And thirdly, this verse, In the internal sense, sets prominently before us the fundamental principle of the way of salvation. Even though he be in obscurity, the man who would overcome his spiritual adversaries must unite truth with good. The way of salvation is *always* the way through the wilderness of Edom. That is, we must advance from an obscure one of life to one more clear and bright by conjoining truth with goodness. We must act from the principle of good by means of the little truth we know. No man in contending against the foes of his own household, can afford to wait languidly for higher truth before he acts. The greatest philosophy and wisdom consist in *using* the knowledge and power for good that he possesses in the firm assurance that this only is the way to higher states.

9. This is seen from considering that the king of Israel, as the successor of Jeroboam the son of Nebat, denotes the interior understanding, 1 Kings xi. 26; that the king of Judah denotes what is celestial, and thus the will, 3654; that the king of Edom denotes the exterior understanding and will because Edom denotes good to which some doctrine is adjoined, 3322; that a circuit of seven days, denotes in the process of regeneration, because making a circuit denotes the circle of man's life in regeneration, and signifies the reception of truth into the understanding and will first by an external way, as by instruction, and then its incorporation into the life by willing, thinking, and acting it in ultimates, the ultimate being the circuit or border, 2973, 10,057; and because seven days denotes the whole process of regeneration, 84, 8891-8895; and that no water to drink for the host nor for the beasts, denotes a deficiency of truth internally and externally, because water denotes truth, 2702, and man and beast denote respectively what is internal and external, 7424.

10. This is so, because the king of Israel denotes the corrupted man, ver. 1; "Alas I" evidently denotes a state of fear and grief; and it is said selfish fear because spoken of those who were only in external worship separated from internal, ver. 3; the Lord calling the three kings together, denotes that the corrupted man is led by the Lord, and thus permitted to exert all his powers from selfish motives to repress the rebellion of the natural man, 1755; ver. 9; and being delivered into the hand of Moab, denotes failure to subdue the impure natural man, 2468. This Verse describes the fear of the regenerate corrupted man lest his impurity and deformity should be outwardly manifested. But it is a remarkable fact, which can be verified by careful observation, that bad men often exhibit so much fear lest their evils should outwardly appear, that they are frequently able to keep down their passions through the force of self-love apparently with more success than men acting from higher motives. But, of course, this force of self-love contributes nothing to the real subjugation of those passions. On the other hand, however, the man who, under the influence of religion, at first avoids evil from the fear of the consequences to himself, may afterwards be led to do so from principles of faith and charity, or, in other words, from an affection for truth and goodness; and it must never be forgotten that even the repression of evil from selfish motives only, is *so far*, a real benefit to the man who thus acts, and to others with whom he is associated.

11. This is demonstrated from the signification of Jehoshaphat as denoting faith from charity, ver. 1; of saying as denoting thought under the influence of faith from charity externally, 1919; of a

prophet of the Lord as denoting Divine Truth which leaches, and thus the Word, 2535; of the question as denoting a doubt as to the willingness of the corrupted man, 5597; of one of the servants of the king of Israel as denoting doctrine held externally because it is said of the king of Israel, 2541; of Elisha the son of Shaphat as denoting the word in the letter, because he was the servant of Elijah, and as denoting the judgment of Divine Truth, because he was the son of Shaphat, which means a judge or judging, 2541, 8685; and of pouring water on the hands of Elijah as denoting that the Word in the letter expresses the fulness and power of Divine Truth in purifying the soul, because Elijah and Elisha as master and servant denote, respectively, the Word in the internal and external sense or in the spirit and in the letter, because water denotes truth, 2702, and pouring water on the hands, or washing the hands, denotes the purification of the soul by Divine Truth in fulness and power, 10,241.

12. This is evident because by Jehoshaphat is denoted faith from charity, ver. 1; the word of the Lord being with Elisha, denotes the Divine character of the Word, 2001, 2762; the three kings denote the internal and external of the corrupted man, ver. 9; and their going down to Elisha, denotes evidently a disposition to consult the Word; but the reason why it is said they went *down* to Elisha, is because thereby is denoted a passing from the state of the will to a state of the understanding, which takes place when anyone enters into an intellectual state, 1461, 6004, and because the corrupted man, who consults the Word for selfish purposes, regards it as inferior.

13. This is seen by considering that Elisha denotes Divine Truth from the Word, 2762; that the king of Israel denotes the corrupted man, ver. 1; that father and mother denote self-love and worldly love, because they denote evil and falsity, which originate in self-love and worldly love, 3703, 1691; that prophets denote, in this place, falsities from evil, 2534; and that the king of Israel saying "Nay: for the Lord hath called these three kings together to deliver them into the hand of Moab," denotes selfish fear, and a desire for help from the Word externally, lest he should lose the power of controlling the adulterated natural affections, ver. to. Let it be noted here, that the Word is so constructed in the literal sense, as to afford to selfish men, the aid they require in subduing or keeping in subjection, externally, the lusts of evil; for it consists in many places of appearances of truth, which describe the Lord as an angry God, as one who takes vengeance, as one who inflicts the severest penalties for the violation of His laws, and as one, in short, who is a consuming fire to His enemies; so that, through fear, the wicked may be deterred from the open commission of evils; and also, so that the simple good, who do not, as yet, apprehend higher truths, may be led at first to be reformed outwardly, in order that afterwards they may enter into higher states, and thus become receptive of genuine truths and act from genuine goodness.

14. This is manifest from the signification of Jehoshaphat as denoting those in faith from charity, ver. 1; of Elisha regarding his presence as denoting that the Word is communicated through such, since, were it not for the influence of the good, it would be openly and entirely rejected by the wicked, 10,638; of the Lord of Hosts as denoting the omnipotence of Divine Good; of the prophet standing before the Lord as denoting Divine Truth from Divine Good, and expressing Divine Good, 2921, 3136; of "the Lord liveth," as denoting that Divine life is in Divine Good, or that the Lord alone is life, 290; and of "I would not look toward thee nor see thee," as denoting the impossibility that the Word or Divine Truth can be in sympathy with and enlighten the corrupted man, 2150, 683. With regard to the last point, however, it is necessary to observe, that by the corrupted man is here meant the individual, or the church, who is confirmed in selfishness. All men are corrupt and selfish naturally, but all men are not by nature confirmed in selfishness. On the contrary

every man, although naturally that is, by birth from his parents—selfish, yet by virtue of the higher degrees of life which he has, by creation from the Lord, is capable of regeneration, and thus capable of being enlightened by the Word from the Lord, and thereby of being led into a state of charity; and it is a man's own fault, if he does not suffer himself to be so enlightened and so led, D.L.W. 432. To believe otherwise, would be to charge the Creator with injustice; for it is evident in the first place, that a man is not responsible for his creation or birth, nor for his hereditary state at his birth; and in the second, that neither are his parents so responsible.

15. This is clear from the fact that Elisha denotes the Word, 2762; that a minstrel denotes the excitation of the natural affection of good and truth, 8337; and that the hand of the Lord coming upon Elisha, denotes the power of good manifested by truth, since by the hand is denoted power, 878, 1085, by "the Lord," is denoted Divine Good, 2001, and by Elisha is denoted Divine Truth or the Word, 2762. From this verse we learn that the natural affection of good and truth that is, the natural affection of spiritual good and truth—is the medium by which the genuine spiritual affection is called into activity. Observe in the passage referred to, that "Miriam denotes the good of faith which proceeds *mediately* from the Lord."

16. This is plain from the signification of Elisha, 2762; of what the Lord says as being what is according to Divine Order, 2634; of the three kings as denoting the man of the church in different aspects, ver. 9; and of trenches in the valley as denoting receptacles in the natural mind, 1733, 3079.

17. This is manifest because by the Israelites not seeing wind nor rain is denoted non-reception of the influx of good and truth from the Lord, and it is said not adequately, because while such influx is perpetual with the Lord, it is not willingly received, or there is not co-operation, on the part of the perverted man or church, 1016, 1017, 842, 8286, 2445, 8416; lay the valley being filled with water is denoted an abundance of truths in the natural memory, 1723, 2702; by drinking is denoted appropriation—in this case for selfish purposes, since it is predicated of the corrupted man, 3513; and by "ye, your cattle, and your beasts," are denoted, respectively, internal affections, interior affections, and external affections, 7424, 4487, 46.

18. This evidently appears from the signification of "a light thing in the sight of the Lord," as denoting power willingly given to man to acquire truths, 3946, 8718-9, 2403, 2572; and of "he will deliver the Moabites into your hand," as denoting that the Lord permits the corrupted man to keep in subjection his lower passions from motives of selfishness, because the Lord is said to do or to command what He only permits, 1755, 2447, the Moabites denote the adulterated good of the natural man, and thus the lower passions, 2468, and the hand denotes power, 878. But the reason why it is said "from motives of selfishness," is because the power given is exercised by the corrupted man or church.

19. This is demonstrated as follows;—To smite denotes to destroy spiritually, 4251; cities denote doctrines, 402; fenced and choice cities denote, respectively, doctrines which defend, 7297, and doctrines which are well-pleasing, 2922, and thus such as have relation to truth and good or to things intellectual and moral, 683; good trees and fountains of waters, denote respectively interior evils and falsities, 102, 207, 3096; and to mar every good piece of land with stones denotes to render quiescent every evil affection by the power of truth, because by land or earth is denoted affection good or evil, according to the subject, 1066, and by stones are denoted truths, 3720. But it is said that the corrupted man shall *ostensibly* do the things named in this verse,

because no one, from selfish motives can *actually* overcome evil in himself; and it must be understood that *choice* cities, *good* trees, and *good* pieces of land denote falsities and evils which are *called* choice and good by those who are in the delights of evil. Moreover it is to be carefully observed that the evils and errors against which the genuine spiritual man has to contend are such as he really *loves*, and therefore such as from his unregenerate affections he calls choice and good, and hence then if we look upon this verse as referring to *him*, as well as to the corrupted man, we shall see the importance of the terms choice and good as describing his strongly besetting sins or evils, which although dear to the merely natural man are to be valiantly and perseveringly overcome by the spiritual man, Almost any man is ready to condemn and oppose an evil or an error, which does not appertain to his own character; but only the truly spiritual man will take up the cross and follow the Lord by opposing "the foes of his own household," or the evils that are naturally dear to him.

20. This is proved from the consideration that it coming to pass denotes what is of the Divine Providence, since it denotes a change, as it were, independently of man, 4987; that the morning denotes a state of illustration, 3837; that the time of the oblation, denotes a state of internal worship, 4814, 10,134; that water coming by the way of Edom, denotes the manifestation of Divine Truths in the Natural, or their external conjunction with natural affections, 3702, 2231-2334, 3322; and that the country being tilled with water, denotes apparently much truth, 2702. The contents of this verse, taken in the sense in which it applies to the truly spiritual man, describes the multiplication of truths in the external man in consequence of a state of illustration and genuine worship in the internal. The corrupted man, however, does not offer any real internal worship, but only the semblance of it, and that is the reason why the conjunction of truths with affection, denoted by the water coming by the way of Edom, and the abundance of truths, denoted by the great quantity of water, are only apparent.

21. This is evident from the signification of the Moabites as denoting the adulterated good affections of the natural man, 2468; of the three kings as denoting the internal powers, ver. 9; of hearing as denoting, in this case, perception, 3163; of the kings coming up to fight as denoting the operation of the internal powers, 3354; of those who were able to put on armour as denoting those in which there is the first conjunction of their falsities by a common bond of evil, 9828; of upward as denoting those in which such conjunction is confirmed; and of standing on the border as denoting preparation to emerge and defend their loves, because to stand denotes presence, and also a state of readiness to act, 3136; Ps. i. 1, and on the border, denotes on the extremes, 2936, 2973.

22. This is true because to rise up, denotes to have the mind aroused, and to rise up early in the morning, denotes a state of illustration in regard to the matter before the mind, and thus in regard to the beginning of conflict, 3458; the sun denotes heavenly love and in the opposite sense self-love, 2441; the sun shining upon the water, denotes truths viewed from self-love or illustrations from self-love, in other words, self-derived intelligence, 3138, 3798; and the water being seen over against them as blood, denotes that the truths opposed to self-love appear as falsities, as appears from the signification of seeing as denoting perception and understanding, 2150, of water as denoting truths, 2702, of over against as denoting opposition, 2684, and of red as blood, as denoting falsities, or truths falsified by self-love, 3300, 4735.

23. This is shewn from the signification of saying as denoting perception, 1822; of blood as denoting falsified truth, 4735; of kings as denoting truths, 1672, of destruction and smiting as denoting vastation, 10,510; of smiting each man his fellow as denoting apparent contradictions such as are found in the literal sense of the Word, 9025; and of "Moab to the spoil," as denoting the dominion of the impure natural man, 2468, 1851, 9340.

24. This is demonstrated as follows: —The Israelites denote the corrupted man, ver. 1; the camp of Israel denotes the orderly arrangement of his powers for selfish purposes, 4236, 8193; rising up and smiting the Moabites, denotes resistance to the impure affections of the natural mind, 3458, 10,510, 2468; the Moabites fleeing, denotes repression, 1689; and going forward into the land smiting the Moabites, denotes that the impure natural man is apparently subdued, 10,510.

25. This is plain because by the cities being beaten down is denoted the destruction of false doctrines; by every good piece of land being marred with stones and filled, each man casting his stone, is denoted the hiding of every evil affection under apparent truth and apparent good; by stopping all the fountains of water is denoted the stopping of the fountains of error; and by felling all the good trees is denoted the disappearance of interior evil, ver. 19; and by Kir-hareseth only being left with the stones thereof, while the slingers went about it and smote it, is denoted that the central life of evil and its falsities are not eradicated, although they are, nominally, assaulted by truths from a seeming will of good, because Kir-hareseth means the *city of the sun* and therefore denotes the central life of evil, 2468, 10,548, stones denote falsities, 9011, and the sling and the stone, like the bow and the arrow, denote doctrines and truths by which evil and error are assaulted, 2686, 3720. It is said, however, assaulted by *truths* from a *seeming* will of *good*, because when the sling and the stone denote doctrine and truth, the slinger evidently denotes the affection or good from which truth acts, and because the corrupted man does not act from real good. Besides which, it is to be observed that there is a difference between this verse and verse 19 which requires attention. In this verse it is not said that every good piece of land was marred with stones, but that on every good piece of land they cast *each man his stone and fitted it*, the expression "each man "denoting the application of *particular* truths either in overcoming evils from the best motives, as is done by the truly spiritual man, or in concealing them as is done by the corrupted man from selfish motives; and by the particular application of truths is meant such an application as we read of in Matt. x. 19. The application of truths in overcoming evil is from the Lord alone, and it is a particular application to specific evils, which evils are denoted by the Hebrew word here translated "piece of land," or as it is used in another connection, "portion of a field," 4397. But in regard to the corrupted man, evil is not overcome, and therefore it is said that every evil affection is, in his case, hidden under apparent truth and apparent good, apparent truth being denoted by the stones, and apparent good by the piece or portion being filled, 683.

26. This is evident from the signification of the king of Moab as denoting the impure natural man, 2468; of seeing that the battle was too sore for him as denoting being sensible of so strong a repression, 2150, 1664; of seven hundred men as denoting all the force of lust and cunning reasoning, 7346, 5268, 265; of the sword as denoting the false combating, 2799; of breaking through or cutting asunder as denoting to disperse, 8184; of the king of Edom as denoting natural good with doctrine adjoined, 3322; and of "they could not," as evidently denoting impossibility.

27. This is true because the king of Moab denotes the impure natural man, 2468; his eldest son denotes faith or truth, 489, 6342; his offering him up a sacrifice, denotes the devotion of the

rational faculty, which is the receptacle of faith or truth, entirely to selfishness, and thus the destruction in himself of the capacity to be governed even by natural truth, 2468; his doing this upon the wall, denotes even in ultimates, because a wall denotes the truths of faith which defend good, as does the literal sense of the Word, which is Divine Truth in ultimates, 6419; A.R. 898; the Israelites returning to their own land, denotes that the corrupted spiritual man ceases to resist the impure natural man, "their own land "here denoting self-love, ver. 1; 2468, 585; to be in their own land denotes therefore to be confirmed and established in selfishness; and great wrath being against Israel or upon Israel denotes the aversion of the corrupted man from all goodness and truth, 5034. In reflecting upon the contents of This verse in the spiritual sense, it will be well to remember that whereas different *persons* are spoken of in the literal history, different *principles* are denoted in the inner meaning, and that those different principles are all active in the mind of a single individual. That individual is the corrupted spiritual man. And this being seen, we observe that although he is permitted to repress his lower passions, represented by the Moabites, for selfish purposes, and thus apparently to be victorious, yet as a matter of fact he is not really so. On the contrary, he is confirmed and established in his own evil, by the rejection of the truth, and this is represented by the sacrifice of the son of the king of Moab, and by the departure of the Israelites in consequence. And thus the corrupted man secures his infernal freedom—that is, he becomes externally what he is internally, and having rejected the truth, no longer desires to repress his natural man. But let us be assured that this freedom is real slavery; for everyone who thus gives himself up to evil, can no longer enjoy the delightful liberty which only the truth loved and obeyed for its own sake can give, John viii. 31-36, but must henceforth be compelled into a state of outward obedience to the laws of order on his own plane of life by the fear of punishment, H.H. 543.

2 KINGS IV

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two children to be bondmen.

1. Those who are in the affection of truth and thence in the affection of good, when, in the corrupted and perverted state of the general church, Divine Truth is wanting, are in a state of distress, though still in a state of holy fear, lest the truths derived from their good, leaching charity and faith, should come into bondage, since the Lord from Divine Truth requires full obedience to truths in particular as well as truths in general.

2. And Elisha said unto her, What shall I do for thee? Tell me: what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

2. But it is perceived from the Word, that the Lord, from Divine Love, desires the salvation of such persons, directing them to examine and consider their state of good; and when this is done in humility and in the acknowledgment that man of himself has no good, it is discovered, nevertheless, that he has remains of good in truth from the Lord.

3. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.

3. And further, that he must procure for himself, apart from selfish motives, the knowledges of truth from good; that these knowledges must be free from falsities and evils; and that they must be in fulness according to good.

4. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full.

4. And then, in an interior state, and also in a state of separation from disturbing causes as to good and as to truths, influx of good will take place into truths; and when full conjunction is effected such state of conjunction will be reserved.

5. So she went from him and shut the door upon her and upon her sons; they brought *the vessels* to her, and she poured out.

5. For man must as of himself be separated from evils and falsities both in affection and in thought; and then, while the external man adapts himself in both respects, influx of good into truth takes place.

6. And it came to pass, when the vessels were full, that she said unto her son, bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

6. But it happens, even when the person who is being regenerated has received the quantity and quality of good which is in agreement with his truths, that yet affection desires more truths, because good from the Lord is inexhaustible. Nevertheless man's acquisition of truths from affection is the measure of his reception of good;

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.	7. And this good is perceived to be from the Lord through the truth of the Word, which also teaches that when good is clone to others from the delight of good, and the regenerated man acknowledges the Lord as its source, then neither good nor truth are ever wanting.
8. And it fell on a clay that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.	8. But, in the course of regeneration, the Word is also communicated to the external or natural man as well as the internal or spiritual, because there also is the affection of truth, and the appropriation of good by truth with determination, so that this appropriation is constant.
9. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.	9. For affection conjoined with intelligence has the power of discerning the holiness of the Divine Word, and that revelation therefrom is continuous.
10. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.	10. It also provides a suitable receptacle in the mind for Divine things, guarded by ultimate truths, and furnished with interior truth and good, as well as exterior good and truth—that is, with vessels recipient of such goods and truths—and thus it cherishes them.
11. And it fell on a clay, that he came thither, and he turned into the chamber and lay there.	11. So that the Divine Word finds, even in the external man, a distinct reception and resting-place, which is the literal sense thereof.
12. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.	12. And the literal sense of the Word, abiding in the natural understanding and will, is subordinate to the spiritual sense; and through it the natural man has communication with the Lord, and acknowledges the Lord and the Word.
13. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.	13. In which state there is perception even by the literal sense of the Word that the natural man earnestly cherishes the Divine Truth thence; and also investigation as to whether the desire of reward from self-derived intelligence or self-derived natural affection predominates. But the new natural man loves the truth for its own sake.
14. And he said, What then is to be clone for her? And Gehazi answered, Verily she hath no son, and her husband is old.	14. And consequently there is further perception in the natural mind, that it desires truth exceedingly, it being the end or consummation of the church.

15. And he said, Call her. And when he had called her, she stood in the door.	15. And hence there is Revelation to the natural man through the literal sense of the Word to which the natural man applies himself,
16. And he said, At this season, when the time cometh round, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.	16. That at the end of the old church and the beginning of the new, the truth is made manifest. But the natural man, although he acknowledges Divine Good and Divine Truth in general, cannot, as yet, acknowledge the Divine Human.
17. And the woman conceived, and bare a son at that season, when the time came round, as Elisha had said unto her.	17. But nevertheless Revelation is made and Divine Truth appears in the end of the church among those who have spiritual life in the natural degree.
18. And when the child was grown, it fell on a day, that he went out to his father to the reapers.	18. And also at the end of the church, among those who are in good merely natural, when judgment takes place, Divine Truth appears.
19. And he said unto his father, My head, my head. And he said to his servant, Carry him to his mother.	19. But with them the Divine Human is denied, both as to the will and as to the understanding, through the heat of self-love. And yet in externals it is acknowledged to belong to the church.
20. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.	20. And so long as there is any conjunction between the internal and external man the truth survives; but when self-love is at its greatest intensity, then Divine Truth perishes, or is withdrawn.
21. And she went up, and laid him on the bed of the man of God, and shut <i>the door</i> upon him, and went out.	21. Those in the church who are in good, however, and are thereby elevated, acknowledge that the Divine Human is supported and affirmed by doctrine from the Word, and that it is entirely sacred, even when neglected by the church.
22. And she called unto her husband, and said, Send me, I pray thee, one of the servants, and one of the asses, that I may run to the man of God, and come again.	22. Wherefore they consult the understanding as to both the interior Rational and the exterior, in order that, from sincere desire, they may apply themselves to the Word and thus be restored.
23. And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well.	23. But while the understanding is in doubt during states of obscurity, when faith is not in its prime, and love is not in its greatest power, yet affection sees its way and is comforted.
24. Then she saddled an ass, and said to her servant, Drive, and go forward; slacken me not the riding, except I bid thee.	24. And the natural man being prepared, the interior Rational is excited, and is eagerly desirous of instruction from the Word.

25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:	25. The consequence of which is that the man of the church enters into a more interior degree of good; for the Lord by His Divine Truth knows the condition of such persons in their remoteness through temptation, and communicates with them by accommodated truths.
26. Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.	26. And herein is manifested the intensity of Divine Love for conjunction with the church as to affection, as to intelligence, and as to innocence, producing a state of reciprocal conjunction interiorly,
27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and the Lord hath hid it from me, and hath not told me.	27. And thus a state of good conjoined with truth interiorly and exteriorly even as to natural affection. But the natural man as to truth without good, in the state of temptation, is desirous to destroy conjunction, while interior truth is merciful and renders aid; but, as yet, good is not revealed, and consequently neither is truth.
28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?	28. Wherefore man acknowledges that he does not, of himself, love and confess the Divine Human, and is naturally disposed to regard it as an illusion.
29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.	29. And therefore in order that he may do so from the Lord, the natural man must be prepared to receive and act, having the interiors held together by a common bond; also he must rely on the genuine truth of the letter of the Word, and thus he must advance in truth. Further he must not recognise falsities as truths, nor be deluded by evils; and he must acknowledge that the Word is entirely from the Divine Human as to good.
30. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.	30. Also man must be endowed with a strong affection for this good, acknowledging that all the life of good and truth is from the Lord; and he must have an earnest desire for Divine Truth, which will result in the reception thereof and conjunction therewith.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.	31. But the natural man first co-operates, and acknowledges that the doctrine of the Divine Human as to good is primary in religion, and that this is the teaching of the genuine sense of the letter of the Word. Still there is, as yet, no full reception of truth or of goodness and thus no genuine life; wherefore a change of state follows, involving the reciprocal conjunction of the natural with the spiritual man, and the confession that the Divine Human is not realized in the former apart from the latter.
32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.	32. The result of which is, that the Word is received more fully in the natural degree, whence comes the perception that, although the doctrine of the Divine Human as to good, or the doctrine of charity, is especially the doctrine of the Word, it is not yet vivified—that is, the truth is not yet animated by good, as to consciousness in the natural man.
33. He went in therefore, and shut the door upon them twain, and prayed unto the LORD.	33. But now, as the result of former states, Divine Truth is operative, and is conjoined with its affection in the natural man apart from selfish motives, and from a sincere aspiration for spiritual life.
34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm.	34. And there is consequent elevation and conjunction; in innocence, as to thought, as to intelligence, and as to activity; and thus full interior conjunction, so that now genuine innocence and good indeed appear.
35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.	35. And this state is followed by the activity of the external powers reciprocally from good, attended by further elevation and conjunction; so that the perception of good in completeness is manifested in the understanding, and also the perception of truth.
36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.	36. And hence there is now-full communication with the external man by the medium of the literal sense of the Word, and full conjunction of the natural with the spiritual man, and thus the realization of the genuine truth of the Divine Human.
37. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.	37. And hence too more interior communication and humiliation of the natural will and understanding with full realization of Divine Truth and freedom of life.

38. And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets.	38. Now therefore it follows, that Divine Truth, or the Word, is established in the interiors through previous purification, and at the same time there is a scarcity of the knowledges of good and truth in the church, or in the mind subordinated now to Divine Truth in general, on which account the natural man is stimulated to reduce truths to doctrine for the uses of life.
39. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.	39. But the teachers of truth, in making their investigations for truths, mistake falsities for truths, and combining them in a general form, mingle them with their doctrinals: for the man of the church (although established in general truths) is often unable to discriminate, in particulars, truths from falsities.
40. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot. And they could not eat thereof.	40. The consequence of which is that, in externals, he appropriates false doctrines unwittingly, and discovers that they are injurious to his life of good, and hence he is unable to incorporate such falsities.
41. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.	41. Wherefore application is made of the truths of the Word, by which falsifications are removed and external rituals are amended; and thus spiritual nourishment is received, and falsities can do no harm.
42. And there came a man from Baal-shalishah, and brought the man of God bread of the firstfruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give unto the people, that they may eat.	42. Afterwards there is a reception of interior truth from good and the implantation of truth in good—that is, full remains of good and truth in the natural man with corresponding scientifics. And thence is the man of the church still further supported.
43. And his servant said, What, should I set this before an hundred men ? But he said, Give the people, that they may eat; for thus saith the LORD, They shall eat, and shall leave thereof.	43. But the merely natural man cannot conceive how the whole church can be nourished from remains apparently so small. Nevertheless the interior man, from the Word, perceives that this is true, and that the Lord provides abundance of good and truth in every state, since Divine Good never fails.
44. So he set it before them, and they did eat, and left thereof according to the word of the LORD.	44. And hence good is always present, and is appropriated by those who desire it, nor does it ever fail, being received in truths according to Divine Order.

Proof References and Notes

1. This is shewn thus: by a certain woman of the wives of the sons of the prophets are denoted those who are in the affection of truth and thence in the affection of good in the corrupted and perverted state of the general church, because a woman denotes the affection of truth, and a wife the affection of good, 5946, 1907, 1468; the sons of the prophets denote those who are in truths and teach, 489, 2535, and the woman crying to Elisha on account of her husband's death, and for fear lest her sons should be made bondmen, evidently denotes a corrupted and perverted state of the general church, 5365; by the woman's husband being dead is denoted that Divine Truth is wanting, 718, 915, 3387; by her appeal to Elisha is also denoted a state of distress, 5365; by "thou knowest that thy servant did fear the Lord," is denoted a state of holy fear, because a servant denotes the natural man subordinate 5305, Lord denotes good, 2001, and hence the fear spoken of denotes holy fear, 2826; by the sons of the woman are denoted truths derived from good teaching charity and faith, because sons denote truths, 489, and there were two sons, 3519, 3303; by the creditor coming is denoted the Lord as to Divine Truth, Luke vii. 41; 10,253; by a bondman is denoted one who is in truth but not in good as to life, 8974, also one who does good for the sake of reward, 6388-6394, and also one who is without freedom from the proprium—that is, one who wills and thinks good and truth and thence does them, from the Lord or from heavenly delight, which is essential freedom, 5763; and by the creditor, therefore, taking the two sons to be bondmen are denoted, first that the man who is only in truth, is in bondage to self and the world, which is a consequence of spiritual death; secondly that those who wish to claim merit or reward for their good works are in similar bondage, it may be, in some cases, only from a deficiency of truth; and thirdly that the Lord requires perfect obedience from man "without freedom from the proprium," or without any selfish motive, which is to be a true servant of the Lord, and can only be accomplished, as we shall see, by spiritually acquiring the oil in the vessels, selling it, and paying the debt, or in other words, rendering the obedience which the Lord requires—namely, obedience to truths in particular as well as to truths in general.

2. This is evident from the signification of saying as denoting perception, 1822; of Elisha as denoting the Word, 2762; of the question "What shall I do for thee?" as denoting that the Lord from Divine Love desires the salvation of man, because what Elisha says is the word of the Lord and is therefore the expression of Divine Love, which desires nothing else but the salvation of man, 1799, 6698, 8700; of the question "What hast thou in the house?" as denoting that man should examine and consider his state as to good, 2693, 2559; of "thine handmaid," as denoting an acknowledgment of subordination, and thus a state of humility, 2541; of "not anything in the house," as denoting the acknowledgment that man of himself has no good, 2559; and of a pot of oil as denoting remains of good in truth from the Lord, because a pot, or vessel of any kind, denotes truth which is recipient of good, 8408, and oil denotes good, 9780. But it is said "*remains* of good in truth from the Lord," because the Lord stoics up these remains in man from his infancy, and they are those things on which the Lord operates by His spirit in the regeneration of man, 8, 19, 1906. And that these remains are signified by the poor widow's pot of oil is evident from the facts: first, that it is said that she had "not anything" in the house; secondly, that she represents the church in a state of distress for the lack of good and truth; and thirdly, that the oil was multiplied from that one vessel.

3. This is seen from considering that saying here denotes perception from the Word represented by Elisha, 1822, 2762; that to borrow denotes to procure truths from another, thus from the Lord, from the Word or from instruction by those in good, 9176; that abroad denotes apart from selfish motives, because it denotes knowledge gained by means of external things from interior perception, thus not from self, 1806; that vessels denote knowledges, 3079; that neighbours denote those who are in good and abstractly good itself, 2417; that empty denotes free from evils and falsities, because it denotes, in one sense, without good and truth, and therefore, in another sense, without evil and falsity, 4744; and that "not a few" denotes in all fulness according to good, because not a few, or, in other words, many vessels, has relation to increase as to truths, 6172, and truths are given to man according to the good appertaining to him, 3834. This verse is exceedingly important as shewing that it is the duty of everyone to acquire truths from the Word entirely as from himself; that nothing will save a man but the pure truth of the Word; and also, as we still more clearly see in verse 6, that truths are multiplied with everyone according to his affection.

4. This is true because by going in is clearly denoted advance to a more interior state, 3335, 5041; by shutting the door is denoted separation from disturbing causes, 652, 2357; by the woman and her sons are denoted good and its truths, ver. 1; by the pouring' out of the oil into the vessels is denoted the influx of good into truths, since pouring evidently denotes influx, 3728, oil denotes good, 9780, and the vessels denote truths, 8408; and by setting aside that which is full is denoted the reservation of what is fully conjoined, as appears from the signification of the full vessel of oil as denoting truth and Good fully conjoined, 8408, 9780, 6297, and of setting this aside as evidently denoting reservation. But with regard to this reservation of good and truth the following numbers may be advantageously consulted: —namely, 6156, 7560, 7984.

5. This is thus demonstrated: the woman going from Elisha denotes the apparent separation of the Lord and the Word, 2762, and thus that man acts as from himself; her shutting the door denotes separation from disturbing causes, 652, 2357, and thus from evils and falsities; "her and her sons," denotes as to affection and thought, ver. 1; her sons bringing the vessels to her denotes the reciprocal adaptation of truth to good, as appears from the signification of sons and vessels, 489, 2535, 3079; and she herself pouring out, denotes the influx of good into truth, 3728, 9780, 8480. The point, however, to be particularly noted in this verse, and which is represented by the sons bringing the vessels to their mother, is that the union of the Divine and the Human in the case of the Lord and of good and truth in the case of man, is *reciprocal*, 2004; bT.C.R. 99, too. But it may here be asked how this could be, since the Father and the Son were one in Person, and since man, in whom is the conjunction of good and truth, is also one person? The answer is, that the complex life of man is in discrete, or distinct degrees, each degree having, as it were, its own life, and that thus the natural life of man may reciprocally conjoin itself with his spiritual life. Everyone may know that he is at liberty, in his natural life, to conjoin himself to the Lord, acting through his higher or spiritual life, by means of charity and faith; that he is capable of receiving charity and faith into his natural life; that he is free to co-operate with the Lord by willingly receiving charity and faith; and that unless he does so there can be no real conjunction of the lower life with the higher, or of the natural life with the spiritual life. Moreover, a man may also discover by careful observation of his own natural experience of life, that each of his faculties has, as it were, its own independent life, and thus that there is continually going on within him a mutual and reciprocal adjustment of his various powers, and that when, from any cause, this adjustment does not take place disaster ensues, as in the case of a person descending steps, and

inadvertently, when he has taken the last step, expecting that he has still another to take, in consequence of which he stumbles or falls. And from these natural experiences it may be concluded that what is true of the body is also true of the mind and its various functions, and hence that a man may reciprocally conjoin in himself the lower life with the higher; and also that the Lord in the world reciprocally united the Human Essence to the Divine, acting altogether, in *His* human life as an ordinary man does, and that thus even on the cross He could say: "My God, my God, why hast Thou forsaken me?" at the very moment in which the complete union of the Human with the Divine was being fully effected. Let us carefully reflect on these truths, and then we shall see and realize more and more clearly and fully how it was that God could become man, and man could become God in the One Divine Person of our Lord and Saviour Jesus Christ.

6. This is shewn from the signification of it coming to pass as denoting a change, 4987; of the full vessels as denoting the reception on the part of man of the quantity and quality of good in agreement with his truths, 8408, 9780, 6297; of the woman saying "bring me yet a vessel," as denoting that yet affection desires more truths, because good from the Lord is inexhaustible, since the woman denotes the affection of truth, and in the supreme sense the Lord from whom is good inexhaustible, which is signified by the desire of the woman to have another vessel, 5946, 6014; A.R. 533; and of the oil staying because there was not a vessel more, as denoting that man's acquisition of truths from affection is the measure of his reception of good, because not a vessel more, denotes no more receptacles for good, 3079, and the oil staying, denotes no more reception of good, 9780, 7984.

7. This is evident because by the woman telling the man of God is denoted the perception that good is from the Lord by the Word, 3209, 3134, 2001, 2534; by the man of God saying to her is denoted instruction from the Word, 7304; by selling the oil is denoted the doing of good from the delight of good, since it denotes, in this case, the communication of good, 5886; by paying the debt is denoted the acknowledgment of the Lord as the source of good, since payment denotes restitution, and good received from the Lord can only be restored by acknowledgment that it is from Him, 9097, 10,227, and by the exercises of charity, or the practice of good, 5066, 5067; and by the woman and her sons living of the rest is denoted that when the Lord is thus acknowledged and obeyed good and truth are never wanting, since the woman and her sons denote the man of the church as to good and truth, ver. 1; to live, spiritually, is to receive the life of good and truth from the Lord, 6119, 9034, and the rest, or what is left, denotes remains of good which are continually stored up in every man by the Lord, 468.

8. This is seen to be true from considering that it falling, or coming to pass, denotes a change, 4987; that day denotes state, 487; that passing from one place to another denotes change of state in the course of regeneration, 3335, 4271; that Elisha denotes the Word, 2762; that Shunem means their *change*, their *repeating*, their *second*, and their *steep*, and thus denotes, correspondentially, changes of state, and also the natural as distinguished from the spiritual, 147, 150; A.E. 911; that a great woman denotes those who are in good, 2227; that a woman denotes the affection of truth, in this case the affection of truth from good, ver. 1; that eating denotes appropriation; 2187; that bread denotes good, 4211; that passing by often, denotes with determination; and thus Elisha eating bread often in that place, denotes evidently what is constant, while, also, the woman in the first instance constraining him, evidently denotes not only the earnest desire of good to communicate itself, but the operation of self-compulsion on the part of man in working out his salvation, 1937, 1947.

9. This appears plainly from the signification of the woman as denoting affection, ver. 1; and of the husband as denoting intelligence, 915; of marriage as denoting the conjunction of goodness and truth, or of affection and intelligence, 718; of saying as denoting perception and therefore discernment, 1822; of a holy man of God, or a prophet, as denoting the holiness of the Word, 2534; of his passing by as denoting revelation, 8577, 8823; and of continually as denoting that revelation by means of the Word is continuous. But another and very striking illustration of the signification of "passing by" here given, is to be found in 10,616 to which, and its context, the reader's attention is therefore also directed.

10. This is proved from the consideration that the woman with her husband, denotes affection conjoined with intelligence, ver. 9; that a little chamber denotes a receptacle in the mind, 5694; that a *little* chamber also denotes a state of humility or of the acknowledgment that man has no power against evil from himself, A.R. 178; that walls denote ultimate truths which guard interior things, 6419; that a bed denotes the natural man which is a receptacle and also doctrine, 6188, 10,360; that a table denotes heavenly good, or love and charity, because bread, or food in general, denotes good, 9527, 9545, and the container shares in the signification of the thing contained, 10,177; that a stool, or seat, or throne denotes natural good, 5313; that a candlestick denotes natural truth, 9548-9551; and that the man of God turning into the little chamber, denotes that affection conjoined with intelligence cherishes Divine things as is evident from the signification of the woman and her husband, and of the man of God, ver. 1; 2534; besides which the coming of the prophet to the woman, denotes the coming of the Lord to man by means of the Word, 2513, and his turning into the chamber, the reception of the Lord by man, 2330, 2339.

11. This is true because by it falling on a day is denoted a change of state in the course of regeneration, ver. 8; by Elisha coming thither is denoted that the Divine Word finds a distinct reception and resting-place in the external man, because Shunem denotes the external or natural man, ver. 8; and by the chamber having walls, or by the chamber on the wall, and by the bed are denoted the literal sense of the Word and doctrine thence, ver. 10.

12. This is demonstrated as follows: —Gehazi means *the valley of sight* or *the valley of the breast*, and therefore, by correspondence, the natural or external man as to the understanding and will, because a valley denotes the natural or external man, 1723, sight or vision has reference to the understanding, 2150, and the breast to the will, 10,087; and here, as the servant of Elisha, he denotes the literal sense of the Word subordinate to the spiritual sense, 2541; Elisha saying to Gehazi "Call this Shunammite," denotes that through the literal sense of the Word the natural man has communication with the Lord, because Elisha denotes the Lord and the Word, 2762; Gehazi denotes the literal sense as just shown; and the Shunammite denotes the natural or external man, ver. 8; and the woman standing before him, denotes that the natural or external man acknowledges the Lord and the Word, because standing denotes presence, 3136, and also obedience, 8686.

13. This appears thus: by Elisha saying unto Gehazi is denoted the perception of the man of the church by the literal sense of the Word abiding in the natural understanding" and will, ver. 12; 1822; it is clear that some important spiritual teaching is involved in this verse from the fact that Elisha speaks to the woman through Gehazi; by "thou hast been careful for us with Fill this care," is denoted that the natural man earnestly cherishes the Divine Truth of the Word, as appears from the meaning of the original word here translated "care," which is similar to that of the Greek word

used in Matt. vi. 28 *et seq.*, and Luke x. 41, and denotes the undue anxiety of the natural man concerning the procuring of worldly things, and even concerning spiritual life. But as it is applied in this verse it denotes care or anxiety in a proper sense, because the Shunammite shews that she did not act from selfish motives in caring for the prophet but from religious motives, 8478, 8480; by "What is to be done for thee?" is denoted investigation, 3385, 5597; by "Wouldst thou be spoken for to the king?" is denoted investigation as to self-derived intelligence because Elisha speaking for the woman denotes communication with the Lord by the Word, in this case from self-interest, 2762, and king has reference to truth and thus to intelligence excited by selfish motives, 1672, 3760; by being spoken for to the captain of the host is denoted a similar investigation as to self-derived natural affection, because when the king denotes Divine Truth the captain of the host, as his servant, denotes natural affection, or the knowledges of good and truth under the influence of natural affection, A.R. 832; 2541; and by the woman saying "I dwell among mine own people," is denoted that the new natural man loves the truth for its own sake, because the woman denotes the new state of the natural man, ver. 8; dwelling denotes life in good, 1293, 2451, and people denote truths, 1259, "mine own "people clearly indicating a state as to truths in agreement with a particular state of good. But compare this expression "dwelling among mine own people," which has relation to the spiritual church, with the expression "dwelling alone," which has relation to the celestial church, 10,160.

14. This is evident from the signification of Elisha as denoting the Word in its interior sense, 2762; of saying as denoting perception, 1822; of "What then is to be done for her?" as denoting further investigation, 3385, 5597; of Gehazi as denoting the natural mind, ver. 12; of answering as denoting knowledge, 5255, also thought from perception, 1919; of "Verily she hath no son," as denoting a deficiency of truth, 489; of verily, which is emphatic, and denotes therefore, not only the certainty that truth was wanting, but also that affection desires truth earnestly, because it denotes the confirmation of truth, and truth is confirmed from good, A.R. 199, 292, 375; 984, 4747; and of her husband being old as denoting the end of the church or the consummation of the age, 3254; A.E. 820.

15. This is demonstrated from considering that Elisha denotes the Word in its interiors, 2762; that Gehazi, as the servant of Elisha, denotes the literal sense of the Word, ver. 12; that Gehazi calling the woman denotes revelation to the natural man through the literal sense of the Word, ver. 8; 7955; it is said "revelation" because calling denotes presence and influx which amounts to the same thing; and that the woman standing in the door denotes application to the literal sense, because a door denotes introduction to truth or to good or to the Lord, 2356, and hence the literal sense of the Word, 4861, and standing denotes presence, 3136. This and the three verses preceding, in their spiritual sense, fully shew the use and importance of the literal sense of the Word as the means or medium of conveying to man the spiritual sense. And indeed, the more we reflect upon it, the more clearly shall we see that the pure spiritual sense is only attainable through the literal sense. It is true, that, by the Lord's permission, we have been enabled to set before the reader, apart from the literal sense, the connected series of truths in the internal sense of these two books of the Kings; and so far, a use is performed by shewing how exactly that series is maintained even though the subjects in the literal sense may vary. This is evident especially from the whole of this chapter, for in the literal sense we have five distinct subjects, there being no connection between one and another; but from the spiritual sense it appears manifestly that the whole are connected. But still it is to be carefully observed, as we have before remarked, that ordinary language cannot adequately contain the internal sense nor describe it. Only the literal

sense of the Word, which consists of pure correspondences, can do this, and for this reason the reader must be on his guard lest he should imagine, because he sees the series of the internal sense as it is evolved and expressed in these expositions, that these chapters contain no other spiritual truth, or that those truths cannot be shewn in any other series. For the Word is infinite, and each verse thereof contains innumerable truths which cannot be exhausted by any exposition either on the part of men or angels, and indeed the more perfect the angels become, or the more perfect we may hereafter become as angels, the more shall we see and realize the infinity of the truths of the Word.

16. This is evident from the consideration that "at this season, when the time cometh round," or "liveth," or "according to the time of life," denotes, in the sense relating to the Lord, the putting off of the human and the putting on the Divine, and therefore, in the sense relating to the state of the church, the end of the old church and the beginning of the new, for when the Lord glorified or made Divine His Human Nature, the old Jewish Dispensation passed away and the new Christian Dispensation commenced, 2212, 2213; that "thou shalt embrace a son," denotes the manifestation of Divine Truth, specifically the Divine Rational or the Divine Human, because the Human commences in the inmost of the Rational, 2066, 2083, 2106; that the woman saying "my lord, thou man of Cod," denotes the acknowledgment of the Divine Good and Divine Truth in general, 2001; and that "Nay, do not lie unto thine handmaid," denotes that the new Natural cannot, as yet, acknowledge the Divine Human, because the woman denotes the new natural, ver. 8; and her saying "do not lie unto thine handmaid," expresses incredulity, 8908, and at the same time humility, 2541, 5161.

17. This appears from the signification of conceiving and bearing a son as denoting the revelation of Divine Truth, or what is the same thing the reception and acknowledgment of it, 3919; A.R. 535; of "at that season when the time came round," as denoting the end of the old church and the beginning of the new, ver. 16; of the woman as denoting those who have spiritual life in the natural degree, ver. 8; and of "as Elisha had said unto her," as denoting according 10 the Divine Will, 2626.

18. This is true because by it falling on a clay is denoted the changes of state in the course of regeneration, in this place, in the course of the decline of the church, ver. 8; by the child being grown is denoted the progress of the church as to truth and good or as to the decline of truth and good, in this case the latter, 2646; A.E. 820; by going out to his father is denoted life among those in good merely natural, 3335, 3703, 5906; and by "to the reapers," is denoted at the end of the church when judgment takes place, 3941, 9295; while by the presence of the child in the harvest field with his father is denoted the appearance of Divine Truth—that is, its outward acknowledgment by those in good merely natural, ver. 16. But this will be seen more clearly and fully from the exposition of the next verse.

19. This is demonstrated as follows: —saying denotes perception, 1822, 1919; the father denotes those in good merely natural, ver. 18; the child saying "My head, my head," denotes the denial of the Divine Human as to the will and understanding, because all sickness and diseases denote different kinds of evils, 5712, the head denotes the supreme and the supreme is inmost, 7859, the Divine Human is the all of worship and the all of doctrine thus also what is supreme and inmost, 2811, and the repetition denotes as to the will and understanding, 683; natural heat which caused the disease denotes the heal of self-love prevailing in the church, 934; and the father

saying, "Carry him to his mother," denotes the acknowledgment, externally, that the doctrine of the Divine Human belongs to the church, because to carry denotes to hold together in a state of good and truth, 9500, 9737, and mother denotes the church, 389. But it is said "externally," since those who are in merely natural good are in external worship without internal. The true spiritual and celestial churches, however, cherish most carefully the worship and doctrine of the Divine Human, well knowing and perceiving that, apart from these, there is really no true worship and doctrine. It must be added here also, that the servant, or rather the "boy," who carried the child to his mother, denotes the genuine truth of the church in the natural degree, which ministers to, or serves even those who, while being professedly *of* the church are yet not truly *in* it, 2181, 4672; and which also even when the general church is in a low state, carries or supports the essential good and truth signified by the son of the Shunammite.

20. This is shewn from the signification of the boy being brought to his mother as denoting the Divine Truth preserved in the church, ver. 19; of the knees as denoting the conjunction between the internal and external man, 5323, 10,379 i of noon as denoting the greatest intensity of the heat of self-love, because noon, or the south, by virtue of the heat that prevails in it, denotes good, and by virtue of the light, truth, but in the opposite sense, evil and falsity, 1458; Ps. xxxvii. 6, xci. 5, 6; 6000; of the child sitting on his mother's knees till noon as denoting the survival of the truth as long as the state of the church would permit, 2324; and of the child dying as denoting that the truth perishes or is withdrawn, 2908, 3387.

21. This is shewn from considering that the woman denotes those who are in good, ver. 8; that going up, denotes elevation as to the spiritual state, 1543, 4539; that laying the child on the bed of the man of God, denotes acknowledgment that the Divine Human is supported by doctrine from the Word, because to lay or place one thing upon another denotes to adjoin, 2798, although the Hebrew word in the verse of which the Writings here speak is not the same as that used in the verse before us; because the bed denotes the natural man and also doctrine, 6188, 10,360, and the man of God denotes the Word, 2534, 2762; that shutting the door denotes that the Divine Human must not be violated, and thus must be held sacred, 2355-2357; and that going out denotes separation, and thus neglect, in this case apparently, 5696.

22. This is shewn in the following manner:—The woman denotes those in good, in this case, in a state of temptation, and therefore it is said "They," ver. 8; to call for another denotes presence and influx, and thus consultation, 7955; the husband denotes the understanding, 429, 718; the servant denotes the interior Rational, 2541; the ass denotes the external Rational, 2781; running denotes sincere desire because it denotes a propensity of the mind, and the action of the will, 3127, 3901; the man of God, or Elisha denotes the Word, 2534, 2762; and to come again denotes restoration, 2288. That a state of temptation is described in this verse and in what now follows appears from the series, concerning which it is to be observed that in the transition state of the general church, those who are in good, although they may have the truth revealed to them, as a son was given to the Shunammite, may yet come into distress and anxiety on account of surrounding' evil and error, as well as on account of their own weaknesses, and of the obscurity of the natural mind, which causes the truth revealed to be very imperfectly apprehended and to appear, as it were, devoid of life. In such a state doubts arise, and difficulties present themselves, which will excite the activity both of the will and the understanding', in consulting the Word and depending upon the Lord alone for the removal of the trouble, not in the way that the natural man may desire, but in such a way that the highest and best interests of the spiritual man are

promoted. It is quite true that, in regard to temptation, we are enjoined not to *premeditate*; but it is equally true, that when the temptation comes, -we have to resist the evil from the intelligence and affection then "given" to us, altogether as from ourselves, or it is certain we shall not gain the victory, 8179.

23. This is evident from the signification of the husband as denoting the understanding, 429, 718; of the question of the husband as denoting a state of doubt, 3385; of the new moon as denoting faith in its prime, because by the moon is denoted faith, 2120, and what is new, which is involved in the Hebrew word here used for moon, denotes the church in its prime, and thus faith in its prime, A.R. 886; of the sabbath as denoting love in its greatest power, because by the sabbath is denoted a state of celestial love, 85, 8884-8895; and of the woman saying "It shall be well" or "Peace," as denoting that affection sees its way and is comforted, because the woman denotes affection, ver. 8; and earthly peace or tranquillity denotes heavenly peace or tranquillity, 92, 93, 925.

24. This is true because by saddling the ass is denoted the preparation of the natural man, 2781; by the woman saying to the servant, is denoted the excitement of the rational faculty from affection, 1919, 2541; and by "Drive, and go forward; slacken me not the riding, except I bid thee," is denoted that the natural man is eagerly desirous of instruction from the Word, since driving or leading denotes, as it expresses, that "man is led by his love," 8513; "go forward," denotes progression like to journey, 8181; "slacken me not the riding," denotes that the understanding should not be restrained; 3190; and "except I bid thee," denotes apart from the ruling will of good, ver. 8; while the fact that the woman's object was to go to Elisha clearly indicates, that all her preparations denote, when taken together, and as to the meaning of each particular, an eager desire for instruction and help from the Word, 2762.

25. This is evident from considering that the Shunammite denotes the church, ver. 8; that going and coming have reference to spiritual progression, 1853, 3335; that mount Carmel denotes a more interior state of good, 1071, 5922; that the man of God seeing the Shunammite denotes that the Lord by His truth knows the condition of such persons, 2807; that afar off denotes a state of remoteness, in this case, through temptations, 4723, 8918; and that saying to Gehazi his servant, "Behold, yonder is the Shunammite," denotes communication by accommodated truths, because saying denotes perception, 1823, 1919, and thus communication, and Gehazi denotes the literal sense of the Word, and thus accommodated truths, ver. 12.

26. This is true; for by running to meet is denoted agreement and other things according to the series, and therefore the eagerness or intensity of the Divine Love, as appears from the rest of the verse, 3806, 3901; "Is it well with thee?" denotes as to affection, because the woman denotes affection, ver. 8; "Is it well with thy husband?" denotes as to intelligence, because the husband denotes intelligence, 429, 718; "Is it well with the child?" denotes as to innocence, because the child denotes innocence, 430; "Is it well?" or "Is there peace?" denotes spiritual peace and tranquillity as arising from a state of love and expressing the effect of the Divine Love, 925; and by the woman saying, "It is well," or "There is peace," is evidently denoted a state of reciprocal conjunction interiorly. And it is said "interiorly" because there was not peace externally either with the woman herself, or with those whom she represents, since a state of temptation is here described.

27. This is demonstrated as follows: —no man can endure spiritual temptation, and be victorious without the affirmation and acknowledgment of good and truth interiorly, 3928, and this is denoted by the woman coming to the man of God, for the woman denotes a state of good, ver. 8; the man of God denotes a state of truth, 2534; and the woman coming to the man of God denotes their conjunction, 3914, 3918; the hill denotes interior conjunction, 1071, 5922, and the feet exterior, 259, 2162; Gehazi denotes the natural man, in this case as to truth separate from good, because he opposes the Shunammite; because he denotes the literal sense of the Word, ver. 12; and because his hasty zeal to save his master from being troubled is an illustration of affection, on the natural plane, without discrimination; Elisha, in this case, denotes the Word as to interior truth, 2762; "Let her alone: for her soul is vexed within her," denotes the perception of interior truth from good, and its mercifulness, because this is what the man of God *said*, 1822, 1919, by "her soul is vexed within her," is denoted the perception of an interior state of temptation, 1436, 6420, and by "Let her alone," is evidently denoted mercy; and the Lord hiding it from Elisha and not telling him, denotes that, as yet, good is not revealed, and consequently not truth, because by the Lord is denoted what has reference to good, 2001, by hiding is denoted the non-appearance of good or truth, 6721, 6722, and by not telling is denoted non-revelation, 8668. And the revelation of truth to man is according to his state as to good; besides which, in a state of temptation doubt and obscurity naturally arise. Note also again, in this place, that the different *persons* mentioned denote different *faculties* in the same individual, and that what they said and did denotes the effect of a state of temptation upon them.

28. This is evident from the signification of the woman as denoting the church as to good, ver. 8; of saying as denoting perception, 1822, 1919; of the son as denoting the Divine Human, vers. 16, 19; of "Did I desire a son of my lord?" as denoting that the Divine Human was not acknowledged and loved, because desire is from love, 5147, 8910; and of "Did I not say, Do not deceive me?" as denoting a disposition to regard the Divine Human as an illusion, 9013, because to suppose that the Word deceives when it teaches that the Lord the Creator is a Divine Man, 49, that He would come into the world to save the human race, Isa. ix. 6, that He did so come, Matt. ii. 1, Luke ii. 10-14, that He made His human nature Divine, Matt. xxviii. 18-20, and that therein He is the Omnipotent God, Rev. i. 8-18, is to suppose that the very and essential of all Divine truths is an illusion; and that this supposition is really involved in the words "Did I not say, Do not deceive me?" is plain from the *series* of truths in the internal sense from verses 16-37 inclusive. |

29. All this is demonstrated as follows: —Elisha represents the Lord as to the Word, which in the whole and every part teaches the Divine Human, 2762, 3523, 2533; Gehazi denotes the natural man, ver. 12; girding up the loins denotes preparation to receive and act, 7863; the girdle itself denotes a common bond, 9828; the staff of Elisha denotes the genuine truth of the Word in the literal sense, because it denotes "the power proceeding from the Lord's Divine Natural," 6947, and the Word in its literal sense is in fulness and power, T.C.R. 214; "go thy way," denotes advance in truth, 1928, 4387; meeting a man by the way denotes the influx of falsities, 4247, 2344-2347; not saluting him denotes not to recognise falsities, as is evident not only from the series in this verse, but from a similar expression in Luke x. 4; a man meeting and saluting Gehazi, denotes the influx of evil and a desire for conjunction on the part of evil, because this is not only implied in the salutation, but the original Hebrew word means blessing as well as saluting, 6091; Gehazi not to answer, denotes that man should not be deluded by the influx of evil, because answering would denote what is reciprocal, 2919; and to lay the staff on the face of the child, denotes to acknowledge that the Word is entirely from the Divine Human as to good or as to its interiors,

because the staff denotes the literal sense and thus the Word in fulness or in its entirety, as just shewn, and the face denotes the interiors, 358, and therefore, in regard to the Divine Human, essential good, 3527, while to lay, put, or place, denotes to adjoin and also arrangement, application, or influx, as the case may require, 2798, 6725.

30. This is evident because by the mother of the child is denoted the church as to the strong affection for interior good and truth, 289, 2691; by "As the Lord liveth, and as thy soul liveth," is denoted the acknowledgment that all the life of good and truth is from the Lord because Lord denotes good, 2001, and "thy soul" denotes truth, 2930, 2762; by "I will not leave thee," is denoted an earnest desire for Divine Truth, 5812, 5813, 2762; and by Elisha arising and following the woman is denoted the reception of Divine Truth and conjunction therewith, because arising denotes elevation of state, 2401, Elisha denotes the Word or Divine Truth, 2762, and following denotes to be led by the Lord, 3191, but here, since it is said of Elisha following the Shunammite, it denotes influx on the part of Divine Truth, and reception by natural good, consequently conjunction.

31. This is shewn by considering that Gehazi denotes the natural man, ver. 12; that his passing on before his master and the Shunammite, denotes the co-operation of the natural man, because it denotes to "prepare the way to good which was to be received," 4266; that laying the staff on the face of the child, denotes the acknowledgment that the doctrine of the Divine Human as to good is primary in religion, because it denotes to acknowledge that the *Word* is entirely from the Divine Human as to good, ver. 29; and the primary doctrine of the Word as to good is the doctrine of charity, 809; that there being neither voice nor hearing denotes that still there is, as yet, no full reception of truth or of goodness, because no voice denotes no truth, 3563, and no hearing denotes no good, 3507; that Gehazi returning to meet Elisha denotes a change of state, 2288, 4217; that meeting him and telling him saying, denotes the reciprocal conjunction of the natural with the spiritual man, because by Elisha is denoted the spiritual and by Gehazi the natural, meeting denotes influx and conjunction, 4247, and telling denotes perception, 3209; and that Gehazi saying "The child is not awaked," denotes the confession that the Divine Human is not realized in the natural man apart from the spiritual man, because the child denotes the Divine Human, vers. 16, 19; and not being awaked, denotes not realized, 3715, 4283.

32. This appears from the signification of Elisha as denoting the Word, 2762; of the house as, in this case, denoting the natural degree, because it was the house of the Shunammite, ver. 8; 710, 3128; of the child being laid upon Elisha's bed as denoting that the doctrine of the Divine Human as to good, or the doctrine of charity, is especially the doctrine of the Word, ver. 21; and of the child being dead as denoting that the truth is not yet vivified, or not yet animated by good as to consciousness in the natural man, 272, 290,

33. This is true because by Elisha going in is denoted the operation of Divine Truth or the Word, 2762, 6901, 4868; by his shutting the door is denoted apart from selfish motives, because shutting the door denotes to prevent the incursion of evil feelings and thoughts, 2357; by "upon them twain," is denoted the conjunction of truth with affection, 5194; and by praying unto the Lord is denoted sincere aspiration for spiritual life, 2535.

34. This is shewn thus: Going up, denotes elevation of state, 1543; lying upon the child, denotes conjunction in innocence, because by lying down with anyone, as for example, lying in the bosom of Abraham, is denoted conjunction by love, 6960, and by the child is denoted innocence, 430,

2126; putting his mouth to his mouth, denotes as to thought, 6987; his eyes upon his eyes, denotes as to intelligence, 2148; his hands upon his hands, denotes as to activity, because by the hands is denoted the power of the will and understanding, 4933; stretching himself upon the child, denotes full interior conjunction, because it is similar to lying upon the child, 6960; and the flesh of the child waxing warm, denotes that now genuine innocence and good appear, because by the flesh of the child is denoted the good of innocence, 430, 3813, and warmth or heat also denotes good, 934.

35. This is seen from the considerations that returning and walking in the house once to and fro, denotes the activity of the external powers, because returning denotes, in this case, a descent from a higher to a lower state, 2288, walking denotes the activity of life, 519, 8420, once to and fro, denotes fluctuation of state, 865; and once, denotes that the fluctuation was temporary, 9530; that again going up and stretching himself upon the child, denotes further elevation and conjunction, ver. 34; that the child sneezing seven times, denotes the manifestation of the perception of good in completeness, because by the nose and the nostrils is denoted the perception of good, 96, 3103, and as sneezing is an effort of nature to throw off substances uncongenial to the nasal nerve, and the inner membrane of the nose, it therefore corresponds to the manifestation of spiritual life in an effort to throw off what opposes that life, and seven times denotes completeness, 7346, 9228; and that the child opening his eyes, denotes the perception of truth, because by the eyes is denoted the interior sight which has relation to the perception of truth, 2148, 9266. But it is here said that the perception of good and truth is manifested in the *understanding*, because respiration, which is involved in sneezing, has reference correspondentially to the understanding, whereas the pulsation of the heart has reference to the will, 3884, 3887. There is perception of good in the understanding when a man clearly perceives and knows that he loves to do good for its own sake, and there is perception of truth in the understanding when he clearly perceives and knows that he loves truth for its own sake; and when he only does good from a principle of the love of truth, and not from the delight of good, he is in the latter state without being in the former.

36. This is proved from the signification of Elisha as denoting the Word by which there is communication between the Lord and the internal man, 2762; of calling as denoting willingness to be conjoined, 6047; of Gehazi as denoting the literal sense of the Word, ver. 12; of the Shunammite as denoting the natural man, ver. 8; of coining in as denoting presence, 7498; and of "Take up thy son," as denoting the conjunction of the spiritual with the natural man, and thus the realization of the genuine truth of the Divine Human, because lifting up or elevation denotes being perfected as to truth and good, 3334, the son denotes Divine Truth, and specifically the Divine Human, ver. 16; and the woman denotes Divine Good, ver. 8.

37. This is evident because by the woman going in is denoted more interior communication, 6901; by her falling at the feet of Elisha is denoted submission, 6567; by bowing herself to the earth is denoted humiliation, 2153; by the feet are denoted the Natural, 2162; by falling at the feet and bowing to the earth is denoted humiliation as to the will and understanding, 683; by taking up her son is denoted full realization of Divine Truth, ver. 36; and by going out is denoted freedom of life, 1851, 2401.

38. This will be seen by considering that Elisha denotes the Divine Truth or the Word, 2762; that returning denotes the resumption of a prior state, in this instance, with added experience, and

thus establishment, 2288; that Gilgal denotes the interiors, chap. ii. 1; that a dearth or famine in the land denotes a scarcity of the knowledges of good and truth, 1460, 3316; that the sons of the prophets denote those who teach, 2534, 3316; that sitting before him denotes subordination, because sitting denotes permanence or a settled state, 9422, and before Elisha, who denotes the Word, thus Divine Truth in general, evidently denotes subordination, 2762; that the servant of Elisha denotes the natural man, ver. 12; that saying denotes perception and thought and thus instruction and stimulation, 1822, 1919; that the pot denotes doctrine, 10,105; and that the pottage denotes a heap of scientifics ill connected together, 3316; while boiling it denotes preparation for the uses of life, 10,105.

39. All this is demonstrated as follows:—One going into the field, denotes a teacher of truth, because he was of the sons of the prophets, 2534, 3316; gathering herbs denotes to search for truths, 6726; finding a wild vine and gathering of wild gourds his lap, or his garment full, denotes to mistake falsities for truths, 8408, 10,105 5 shredding them into the pot of pottage, denotes to mingle falsities with their doctrinals, 3316; and their not knowing them denotes that the man of the church, although established in general truths, is often unable to discriminate, in particulars, truths from falsities, 3316, 8408, 10,105.

40. This is known from the signification of the sons of the prophets as denoting primarily those who teach, and thence also the man of the church generally, 3316; of eating as denoting appropriation, 2187; of the pottage with the wild gourds in it, as denoting false doctrines, or a heap of ill connected scientifics, 3316; of crying out and saying, "O man of God, there is death in the pot," as denoting the discovery that false doctrines are injurious to the life of good, because a cry denotes what is false, 2240; man of God denotes, at the same time, acknowledgment of the Word, 2534; and death in the pot denotes falsity and evil mixed with the truth, and thus injury to the life of good, 5407; and of not being able to eat thereof as denoting that the man of the church cannot incorporate such falsities, 2187, 3812, 5217.

41. This is proved by considering that Elisha denotes the Word, 2762; that putting meal into the pot, denotes the application of the truths of the Word, by which falsities are removed and external rituals are amended, 3316; and that no harm being in the pot, denotes that, in this case, falsities can do no harm, because by "no harm," or no evil word or thing, is denoted no evil or error, 5075, 4839, and the pot denotes doctrine, 10,105.

42. This is true because by a man coming is denoted the advent of Divine Truth and its reception, 429, 5249, 5505; Baal-shalishah means, *the third idol*, *the third husband*, or *he who firesides over three*, and therefore, correspondentially, denotes the Lord in His Divine Human, glorified in the world, and thence conferring blessings on mankind, 2788, 9866; by the man of God is denoted, in this case, those in whom is the Word, who constitute, on this account the church internal, 2762; by the people is denoted the church external, 2928; by bread of the firstfruits, twenty loaves of barley and fresh ears of corn, are denoted interior truth from good, and the implantation of truth in good, or full remains of good and truth in the natural man, 9223, 9294, 9300; by twenty are denoted remains of good and truth, 2280, and it is said "in the natural man," because the people denote the natural man when the man of God denotes the spiritual, and the man from Baal-shalishah denotes the celestial, which is the case if these terms are applied distinctively to the man of the church; by the sack is denoted corresponding scientifics, which is true whether we regard the original Hebrew word to mean a sack, 5487, 5530-5531, 5494, 5497, or the husk of the

corn, 4686; Num. vi. 4; 3941; and by giving unto the people to eat, is denoted that thence the man of the church is still further supported, 2187.

43. This appears from the following considerations:—Elisha's servant denotes the *merely* natural man, because he here speaks in opposition to his master, ver. 12; saying denotes perception and thought, 1822, 1919: the question he asks implies doubt and incredulity, 2693; a hundred men denotes the whole church, 2074, 2636; the twenty loaves denote remains, 2280; Elisha, in respect to his servant, denotes the interior man, ver. 42; 2762; "Give the people that they may eat," denotes that man may appropriate good, 2187; and the Lord saying "They shall eat, and shall leave thereof," denotes, evidently, that the Lord provides abundance of good and truth in every state, since Divine Good never fails, 2388, 2411.

44. This is true because by the servant is denoted the natural man, which ministers to the spiritual man, and also truth which is the medium for conveying good, ver. 12; 2541; by eating is denoted appropriation, 2187; by leaving thereof is denoted that good never fails, 2388, 2411; and by "according to the Word of the Lord," is denoted according to Divine Order, because the Word is Divine Truth, and Divine Truth is Divine Order, 1728.

2 KINGS V

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given victory unto Syria: he was also a mighty man of valour, <i>but he was</i> a leper.	1. The rational faculty of the natural man, who is in the love of knowledge, is greatly valued by him, and much beloved, since it is the means whereby he keeps in subjection his lower passions: for the rational man is skilful in argument and bold; nevertheless he profanes the truth he acquires by using it for selfish purposes.
2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.	2. For, indeed, the natural man is continually opposed to, and organised against, the spiritual man, and holds in bondage the spiritual affection of truth, making it subordinate and serviceable to natural affection.
3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! Then would he recover him of his leprosy.	3. But spiritual affection, even in its state of captivity, insinuates the thought, that only when the natural reason of man is under the influence of spiritual truth can it be delivered from profanation.
4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.	4. And the merely natural man, through the rational faculty, perceives that the affection of spiritual truth, which is of the church, thus insinuates and thence teaches.
5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand <i>pieces</i> of gold, and ten changes of raiment.	5. And being impelled both by understanding and will, as from himself, he determines to confirm himself, as to conjunction with the spiritual church. And consequently, through the rational faculty, he advances towards that conjunction, being furnished with the remains of spiritual truth, with the good of truth acquired in conflict against evil, and with externals in agreement therewith.
6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.	6. And therefore he is brought into communication with the corrupted spiritual church, in the expectation that the rational mind, which is subordinated to the new will of good, may thence receive aid, and be delivered from its state of profanation.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? But consider, I pray you, and see how he seeketh a quarrel against me.	7. But the corrupted spiritual church is not able to render aid, although it is, apparently, in zeal for truth, and in mourning on account of the lack of truth, neither being able to destroy evils nor promote good; and thus not able to prevent the profanation of truth. And hence the feeling and perception of persons in such a state, that the new natural man, desiring purification, is opposed to them.
8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.	8. On the other hand, the man of the true spiritual church, who is guided by the Word, perceives that the corrupted church has lost the truth, and yet that he who approaches the Lord through the Word will be taught the truth, because the Word is truth itself in the spiritual church.
9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.	9. And hence he is led in the exercise of his intellectual powers, by means of doctrine, to apply himself to the literal sense of the Word which teaches good derived from Divine Truth.
10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.	10. On which account he receives instruction mediately through heaven from the Lord by the Word, that he ought to be regenerated, by purifying himself from evils by the literal sense of the Word, according to Divine Order; and that then there would be genuine good.
11. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the LORD his God, and wave his hand over the place, and recover the leper.	11. But human reason is indignant at such instruction, and is thus separated from Divine Truth, perceiving, from pride, in this case, that Divine Power should be miraculously manifested in answer to prayer for mercy and truth, and by external application, so that profanation might <i>thus</i> be removed.
12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.	12. For the natural man imagines that natural knowledges and outward righteousness, derived from their application, under the influence of the worldly love of knowledge, are superior to spiritual truths, and will effect purification. And hence he is averted from spiritual truth by the vehemence of self-love.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean ?	13. Nevertheless the truths of the Word which, hitherto, he has used for selfish purposes, strongly influence him by an appeal to the good of conscience, and also by an appeal to natural pride in acting nobly; but still more by an appeal to simple good, which dictates that, regeneration, or purification from evil, internally, is of the first importance.
14. Then went he down, and dipped <i>himself</i> seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.	14. The consequence of which is a state of humility, in which the simple application of the truths of the Word to the purification of the life in the order of regeneration, resulting in holiness according to the Word, is entirely successful, the genuine good of innocence follows, and full purity is effected.
15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant.	15. And then there is immediate conjunction of the natural with the spiritual man, both as to good and as to truths, with full submission to the Word, and full acknowledgment of the Lord as the God of the spiritual church, with a strong desire for the ratification of this conjunction by external benefits.
16. But he said, as the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.	16. But now he realizes, that, since all life is from the Lord, in whose eternal presence is the regenerated internal, therefore good is freely given, nor is reward thought of. The external life of the regenerated man, however, is relatively imperfect, as compared with Divine Love.
17. And Naaman said, If not, yet I pray thee let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.	17. Wherefore the new natural man first perceives, that the quality of his good is to be measured by his truths, acquired by the conjunction of affection and thought, and supporting the good from which is true worship; which worship is the devotion of every affection and every intellectual power, no longer to self and the world, but to the service of the Lord and the neighbour.
18. In this thing the LORD pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon thy servant in this thing.	18. But, at the same time, in the progress of regeneration, the subject thereof is conscious of infirmity, since the natural man is devoted to self, and the exaltation of self, supporting himself in this, even by the power of reason, so that the new life is, as it were, drawn downwards by the force of apparently lawful selfish delights, while yet it confesses its weakness, and implores Divine protection and deliverance.

19. And he said unto him, Go in peace. So he departed from him a little way.	19. And hence he receives assurance of interior tranquillity, and is left to pursue his course according to reason and liberty.
20. But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as the LORD liveth, I will run after him, and take somewhat of him.	20. But those who are in the literal sense of the Word only, according to its appearances, and thus in the low perception and delights of the merely natural man, cannot understand the motives and principles of the spiritual, and are persuaded that it is in harmony with the Divine Life, by means of truths, to seek selfish reward.
21. So Gehazi followed after Naaman. And when Naaman saw one running after him, he lighted down from the chariot to meet him, and said, Is all well?	21. And consequently they apply themselves to those who are in the beginning of regeneration for this purpose, while the latter, being influenced by charity separated from doctrine, are disposed to confer benefits.
22. And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from the hill country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.	22. And hence the hypocritical assume in their presence the appearance of good will, teaching and acting as if from the Word, which truly dictates that those who are intelligent from the love of truths, and who study the Word with respect both to doctrine and life, should thence receive the knowledge of interior spiritual truths, and of exterior natural truths in conjunction with good.
23. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants; and they bare them before him.	23. And therefore those who are in genuine good are satisfied and urgent not only that the interior man should be furnished with truths, but also with good in conjunction therewith; that truth and good should be, in their receptacles of the understanding and will, accurately distinguished; that exterior truth and good should harmonize therewith; that the whole should be manifested in the intellect and affection of the natural man; and that thus truth and good should appear in the natural life.
24. And when he came to the hill, he took them from their hands, and bestowed them in the house: and he let the men go, and they departed.	24. But the hypocrite, when he returns into his own life of self-love, rejects the good of truth, only retaining the truths themselves for selfish purposes, casting aside then all genuine truth and good, and being entirely separated therefrom.
25. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.	25. And therefore, when he comes into the light of genuine truth from the Word for judgment, and inquisition is made, he still, at first, assumes the appearance of innocence and truthfulness.

26. And he said unto him, Went not mine heart *with thee* when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards and vineyards, and sheep and oxen, and men-servants and maidservants?

26. But Divine Truth from Divine Good, or the Lord as the Divine Word, is omniscient, and discerns and distinguishes between the hypocrite, and him who is in charity, although it be without the discrimination of true doctrine. For genuine charity does not desire to receive either interior or exterior truths from self-love; nor can it, in this way, receive either inmost good and truth; or spiritual or natural affections, or even ministering knowledges and their delights.

Proof References and Notes

1. This is demonstrated in the manner following: — The word Naaman means *beauty, pleasantness*, and thus correspondentially, denotes that which is agreeable and pleasant, so that the name of this commander aptly describes the quality of the natural rational faculty, which is delightful to its possessor on account of its value in enabling him to acquire pleasure, wealth and power, so dear to the merely natural man; by the "captain of the host," also is denoted properly the rational faculty which governs and controls the natural powers, just as a general does his army, and yet itself is subject to the higher spiritual powers of love and intelligence denoted by the king, 1 Kings iv. 4; A.R. 337, 832; by Syria and the Syrians are denoted those in the love of knowledges, 1232-1234, and also the natural man from the quality of the ancient church, called sometimes the second Ancient Church, which existed there, 1238; by the king is denoted the same as by the kingdom he governs, 5079; by a great man and an honourable is denoted what is greatly beloved and highly valued, because great has relation to good thus to the will or love, 2227, and honourable has relation to truth, thus to the understanding or intelligence, 683, besides which, the latter term, in the Hebrew, has reference to love and intelligence combined since it means *exalted*, and height corresponds to degrees of good and truth, 9489; by the Lord giving victory or salvation to Syria by Naaman, is denoted that the rational faculty keeps in subjection the lower powers, because wars denote spiritual conflicts or temptations, 1664, and victory in war, salvation in a spiritual sense, 8172; by a mighty man of valour is denoted one who is skilful in argument and bold, 583; Judges vi. 12, 14; 1295; and by a leper is denoted one who profanes the truth by using it for selfish purposes, 6963, 10,287.

2. This is seen from the signification of the Syrians as denoting the natural man, ver. 1; of going out as here denoting opposition to the spiritual man, because the Syrians went out against the Israelites, 1664, 3654; of bands as denoting, like armies, organized opposition, a band being a section of an army, 3448; of the little maid out of the land of Israel as denoting the spiritual affection of truth, 3067, 3080, 3189, 3654; of the maiden being made captive, as denoting the bondage of spiritual truth, or of the spiritual man, 7990; and of her waiting on Naaman's wife as denoting that spiritual truth, in such a state, is made subordinate and serviceable to natural truth, because, as Naaman denotes the rational faculty of the natural man, ver. 1, thus natural truth, therefore his wife, denotes the affection of such truth, 915, 2517, and waiting upon her, or being in her sight, or before her face, denotes the subordination and service of spiritual truth to natural truth, 10,550. in this case observe, however, that the *service* of the affection of spiritual truth was really the service of the internal or spiritual principle towards the external or natural, and was

not compulsory service, as appears from the fact that the little maid *acted freely*, in pointing out a means of deliverance for her master. Has it not happened in the experience of many, that while we have been only intent upon using spiritual truth, perhaps not always consciously or deliberately, merely as a servant, or as a means to some worldly end, that very same truth has not only more clearly shewn us our state of sinfulness, or of spiritual leprosy, but has also shewn us the way of salvation?

3. This is manifest from the considerations that the little maid denotes spiritual affection, ver. 2: that being under her mistress, denotes spiritual captivity, 1920, 1921, in this ease the captivity of spiritual truth to natural truth, and not the reverse as in the numbers quoted; that saying to her mistress, denotes the thought of the Natural derived from perception in the Spiritual, 1919; that "my lord," or Naaman, denotes the natural reason, ver. 1; that the prophet in Samaria denotes the Divine Word, thus spiritual truth, 2534, 2702; and that "he would recover him of his leprosy," denotes the deliverance of natural reason from a state of profanation, ver. 1.

4. This is evident from the signification of one going in and telling, as denoting perception, 3209; of "his lord," or Naaman, as denoting the rational faculty of the natural man, ver. 1; of the maid as denoting the affection of spiritual truth, ver. 3; of "thus and thus saith the maid," as denoting influx and instruction, 683, 7291, 7304; and of the land of Israel as denoting the church, 566, 3654.

5. This is demonstrated from the considerations, that by the king of Syria is denoted the natural man, and in this case the will of the natural man, ver. 1; that Naaman denotes the understanding, ver. 1, since the rational faculty is of the understanding, 657, 658; that by the king of Israel is denoted the spiritual church, 3654; that by sending a letter is denoted confirmation, because to write in a book or letter denotes to impress on the life, and a book or letter itself denotes the interior memory, and particularly what is of the will, whence it is the king of Syria who here says "Go to, go, and I will send a letter," 2474, 9386; that by the letter being sent to the king of Israel, is denoted confirmation of conjunction with the spiritual church, 3654; that by Naaman departing is denoted advance towards that conjunction, 8787; that by taking with him ten talents of silver, is denoted to be furnished with remains of spiritual truth, 576, 1551; that by taking six thousand pieces of gold is denoted to be furnished with the good of truth acquired in conflict against evil, because the number six, and thence six thousand, denotes this conflict, 8888, 8891, and gold denotes good, 425, but it is said "the good of truth," because this is the good acquired by the man of the spiritual church, 3295; and that by ten changes of raiment are denoted externals in agreement with internals, because ten denotes not only remains but also fulness, 3107, and raiment denotes externals which clothe or cover internals, 2576, 6918. But the reason why it is said that the natural man determines "as from himself," is because no progress towards regeneration is made apart from man's free and, as it were, independent action, 2882, 2883, and this is involved in the expression "Go to, go," used by the king, besides which the affection contained therein as manifested by him, evidently denotes somewhat of the imperfection of the human proprium, 3335.

6. This is seen from the signification of the king of Israel as denoting the corrupted spiritual church, 3654; chap. iii. 1; of the letter being brought to him, as denoting communication, since the letter denotes what is in the memory, and the king" receiving it and reading it, therefore denotes to perceive what is in the memory of another, 8620, 9397; of what was contained in the letter as

evidently expressing, and thence denoting expectation; of "when this letter is come unto thee," as also evidently denoting the perception of the corrupted church concerning the desire of those in good denoted by the king of Syria and Naaman, ver. 5; of "Naaman my servant," as denoting the rational mind subordinate to the new will of good, vers. 1, 5; 2541, 5161; and of "that thou mayest recover him of his leprosy," as denoting the expectation of deliverance from the state of profanation, ver. 1.

7. This is true because by the king of Israel is denoted the corrupted spiritual church, ver. 6; by his having read the letter is denoted perception concerning those in good, ver. 6; by his indignation which is expressed in the whole of this verse, is denoted its apparent zeal for the truth, and its inability to render aid, 3839, 3909, 3910; by his rending his clothes is denoted mourning on account of the lack of truth, 4763; by killing and making alive are denoted, respectively, the destruction of evil and the promotion of good, 6761, 726; by not being able to recover a man of his leprosy is denoted inability to prevent the profanation of truth, 6963, 10,287; by considering, or knowing and seeing, are denoted respectively feeling' and perception, 683, 5519, 3764; by "this man," or "he," is denoted the new natural man as to the will of good, ver. 5; by his writing the letter and sending it by Naaman, is denoted the desire for purification, as is evident; and by seeking a quarrel is denoted opposition as is also evident, besides which that this is so may also be seen from 1571, 6764.

In reconsidering the seven verses just finished some practical observations may be made by way of illustration. The whole of this chapter treats of the regeneration of man in a very corrupted state of the general spiritual church; of the unavoidable imperfection of the new life in the beginning; and of the rejection of the corrupted natural affections. And these things are denoted, respectively, by the cure of Naaman's leprosy; by the conduct of Naaman after his cure; and by the hypocrisy and rejection of Gehazi. Now how appropriate is the description, in the first verse, of the well-disposed natural man before regeneration ! That is, of the rational faculty of that man. The Lord's great gifts of reason and liberty are exceedingly valuable quite apart from religion, and only in consideration of their natural uses. Naaman was a great man with his master, and honourable. This is true of natural reason. It raises man above all the lower animals; it enables him to study the laws of the universe; by its aid he can search the starry heavens, and comprehend the regular and constant motions of the heavenly bodies; and by its aid he can examine the earth and the sea, discover and utilize the forces and powers of nature, and also understand the natural laws which govern his existence in this world. But more than this, natural reason enables a man to control himself and to make his lower passions subservient to the higher natural uses. And yet it has no power, by itself, to understand and adapt itself to spiritual laws; and it can only act, before it is purified, from the love of self; it is, in short, *a leper*.

But, as we have seen, leprosy corresponds to the profanation of truth; and from what is said about it in the references, this is various, being in some cases curable, and in others very dangerous and impossible of cure. In any case, however, it is virtually the application of truth to selfish purposes, and it can only be removed by a man's ceasing to act from selfish motives. The question therefore naturally arises: how is the person who is under the influence of self love, as to his natural man, and who is exercising' large intellectual powers under that influence, to be brought out of such a state? It is so ordained that the natural man in its state of opposition to, and conflict with the spiritual man, brings away captive out of the land of Israel, speaking spiritually, "a little maid." That little maid is the affection for spiritual truth, as we learn from our second

verse. The natural man, in fact, through his rational faculty, is delighted to investigate and utilize spiritual things, without, at first, intending" to do so for more than natural purposes. But now see the result in the case of the man who is well disposed. He is affected by the remains that have been mercifully stored up in his mind independently of himself. This is the teaching of the two verses following. But what can be done without the co-operation of the natural will? A man cannot be saved from any evil unless he co-operates with the Lord for that purpose. He must determine that he will confirm himself in the spiritual life; and the means have already been provided by which he can do so, as we learn from the fifth verse. The letter shall be written, and the presents are ready—that is, truth and good are confirmed and are acknowledged to be from the Lord through the spiritual man, or through the spiritual degree of the mind.

And now the next two verses contain very important and very impressive teaching. A fallen, perverted, and corrupted church cannot render the necessary aid. This is obvious to the enlightened mind; but in the state of obscurity in which the good are under such circumstances it is not to be wondered at that they should suppose that that which appears before the world as the authorized expositor and promoter of the spiritual life should be the means of their salvation. Surely the simple good in a degenerate age are excusable for making such a mistake. But did it ever happen that a false doctrine, or that falsified truths such as prevail with a corrupted church, really delivered the soul from spiritual leprosy? Most certainly not. And yet, remembering the sojourn of the great prophet by the brook Cherith and his being fed by the ravens there, and what it represents, we must still admit that a corrupted church with its falsities, may be made instrumental in saving men, 1 Kings xvii. 1-7. It is so also in this description. The king of Israel, or the corrupted church, is still used as a means, but the real cure is effected by the power of the Divine Word acting thus indirectly upon the subject of regeneration. Elisha says to the king of Israel, "Wherefore hast thou rent thy * clothes? let him come now unto me, and he shall know that there is a prophet in Israel." This is the spiritual contents of the eighth verse here quoted. It is the Word acknowledged even in the perverted church, which not only preserves that church externally in the form of a church, but also gives the real help that is necessary for the salvation of souls. But let us proceed now to the consideration of what next follows; and while we study the character of Naaman himself in the literal sense, and also what he represents in the internal sense, we shall be still further enlightened as to the mysteries of the regenerate life, and, let us hope, invigorated and encouraged to greater activity and perseverance in endeavouring to carry out, in our own cases, those verities.

8. This is evident, because Elisha the man of God, denotes the Lord as to the Word, and thence the man of the true spiritual church who is guided by the Word, 2762; his hearing denotes perception, 3163; the king of Israel rending his clothes, denotes that the corrupted church has lost the truth, chap. iii. 1; 4763; the question denotes that the man of the true spiritual church perceives from the Lord through the Word the state of the corrupted church, 2693; "let him come now to me," denotes that man should approach the Lord through the Word, 5249, 6117; and "he shall know that there is a prophet in Israel," denotes instruction in the truth, because the Word is truth itself in the spiritual church, as appears from the signification of a prophet, 2534, of Elisha, 2762, and of Israel, 3654.

9. This appears from the signification of Naaman coming as denoting the approach of man to the Lord, 5249, 6117; of horses as denoting intellectual powers, and of chariots as denoting doctrine, 5321; of coming to the door as denoting application to the literal sense of the Word, 2356, 4861;

of house as denoting good, 2233, 2234; and of Elisha as denoting Divine Truth, 2762; while by standing at the door is denoted presence and also a state of readiness either to advance in the spiritual life according to instruction received, which is denoted by walking, or to be confirmed in a state which is denoted by sitting, 3136, 8420, 9422; Ps. i. 1.

10. This is demonstrated as follows: By Elisha is denoted the Lord and the Word, 2762; by sending a messenger is denoted communication and thus instruction mediately through heaven, from the Lord by the Word, 4239, 8778; by washing in Jordan is denoted regeneration, and purification from evils by the literal sense of the Word, because washing denotes purification from evils and also regeneration, 3147, 3148, 9088, and Jordan denotes initiation into the knowledges of goodness and truth, thus instruction from the literal sense of the Word, 4255, 10,239; A.E. 395, 700; by seven times is denoted regeneration according to Divine Order, because it denotes an entire period as of reformation, regeneration, temptation, etc., 2044, also holiness, 881, and also a full state, 7346; and by the flesh being clean is denoted a state of genuine good because flesh denotes good, 3812, 3813, and clean denotes what is purified from evil and thus what is genuine, 4545.

11. This is shewn from the following considerations: —Naaman denotes the rational faculty of the natural man, ver. 1; his being wroth denotes the aversion and indignation of merely natural reason, 5034, 2196; his going away, denotes separation from Divine Truth, 3030, 3042; his saying denotes perception, and that it was from pride, in this case, is clear from the haughtiness of Naaman, which denotes the pride of natural reason, and from the contents of the whole verse, 1822, 8678; "He will surely come out to me," denotes the manifestation of the power of Divine Truth, because by coming to anyone is denoted communication, 5249, and by Elisha is denoted Divine Truth, 2762; standing also denotes presence, 3136; calling on the name of the Lord his God denotes prayer for mercy and truth, 2001, 1754; waving his hand over the place denotes the exhibition of miraculous power, and also external application, because by the hand is denoted power, 878, waving denotes vivification, 10,082, 10,083, and by "over the place," is denoted application to the state, and thus, in this instance, what is external and miraculous, because of the state here represented by Naaman, 2625; and recovering the leper, denotes the removal of the state of profanation, ver. 1.

12. This is shewn from considering that Naaman here denotes the merely natural man, ver. 11; that Abauah means *made of stone*, and therefore denotes natural knowledges, or natural truths, 3720, 9011; that Pharpar means *producing fruit*, and therefore denotes outward righteousness derived from the application of natural knowledges, 198-200, 348, 1873; that the waters of Israel denote spiritual truths, 2702, 3654, but the rivers of Damascus the mere worldly love of knowledge, 1715, 1796; that washing in the rivers of Damascus therefore, denotes purification by the love of worldly knowledges, ver. 10; and that turning and going away in a rage, denotes aversion from spiritual truth by the vehemence of self-love, ver. 11.

13. This appears from the signification of the servants of Naaman as denoting the truths of the Word, which the natural man, before regeneration, uses for selfish purposes, 2567, 6388, 6389, 6963, 10,287; of the servants coming near as denoting the strong influence of truths, 5883, because it denotes interior communication; of their saying "My father," as denoting an appeal to the principle of good, in this case the good of conscience, as it is predicated of the spiritual church, 4680, 765; of "if the prophet had hid thee do some great thing, wouldest thou not have

done it?" as denoting an appeal to natural pride in acting nobly, because a prophet denotes one who teaches, and the truth itself which does so, and thus appeals to some affection, 2534; doing a "great thing," denotes being stimulated by natural pride in acting nobly, as is quite common to the natural man before he is made spiritual, and is well illustrated in the promise made to Abram that his name should be great, 1419; and "wouldest thou not have done it?" denotes evidently, that the natural man is so disposed to act; and of "how much rather then, when he saith unto thee, Wash, and be clean?" as denoting an appeal to simple good which dictates, that regeneration, or purification from evil, internally, is of the first importance, because *they* are in simple good who believe the Word in simplicity according to the literal sense, and thence purify themselves, which is signified by washing, 6775, 3147; and it is surely simple good which suggests that the man who keeps the commandments by shunning the evils which they forbid becomes spiritually clean. This is not to do a "great thing," but a "simple thing," and involves that humility without which there can be no spiritual cleansing at all.

14. This is evident because by Naaman going down is denoted a state of humility, since, in this case, it involves passing from a state of opposition to Divine Truth to a state of obedience, or from a state of pride to a state of submission, ver. 12; and hence from a supposed superior state to one which is inferior, 4969; by dipping' himself in Jordan seven times is denoted the application of the truths of the Word to the purification of the life in the order of regeneration, ver. 10; by seven is also denoted a state of holiness as the result of regeneration and purification, 85; by "according to the saying of the man of God," is denoted according to the Divine Word, 2534, 2762; by Naaman's flesh coming again as the flesh of a little child is denoted the appearance of the genuine good of innocence, 3812, 3813, 5236; and by his being clean is denoted full purification, 4545-

15. This is demonstrated from the signification of Naaman as denoting' the natural man, ver. 1; of returning as denoting a change of state according to the series, 2288; of the man of God as denoting the Word, and thence the spiritual man, 2762, 2534; of "he and all his company," as denoting as to good and as to truths, because "he"—namely, Naaman—denotes, in this case, what is of the will, and "his company," what is of the understanding, 683, 8193; of standing before Elisha as denoting presence and thence, according to the series, full submission to the Word, 3136, 5638, 2762; of "Behold now, I know that there is no God in all the earth, but in Israel," as denoting full acknowledgment of the Lord as the God of the spiritual church, 3654, 2661, 2716; and of "now therefore, I pray thee, take a present, or blessing, of thy servant," as denoting a strong desire for the ratification of conjunction by external benefits, 1096, 4981, 10,495.

16. This is evident from considering that where two or more persons are spoken of in the literal sense, only one person as to different degrees of his life, is meant in the spiritual sense, and that therefore now, in this verse, Elisha represents the regenerated internal and Naaman the regenerated external of the same individual, 3979, 5095; that "As the Lord liveth," denotes that all life is from the Lord, 2001, 1735; that "before whom I stand," denotes the eternal presence of the regenerated internal before the Lord, 3136; that "I will receive none," denotes that good is freely given, and that reward is not thought of, 3816; and that by Naaman urging Elisha to take it, and Elisha's refusing, is denoted the relative imperfection of the regenerated external to the regenerated internal, and also of the regenerated man to the Lord, 9180, 9184.

17. This is proved as follows: —Naaman now denotes the new natural man endowed, as a consequence of regeneration and purification, with clearer perceptions, vers. 1, 14; saying

denotes perception, and thought from perception, 1822, 1919; "let there be given to thy servant," denotes not only the submission of the new Natural, 5161, but also the acknowledgment that all goodness and truth flow in from the Lord, because giving denotes influx, 8899; the earth, or more properly, the *ground* of the land of Canaan, denotes the good of the new Natural from which is real worship, since, presumably, this "ground" was for the purposes of an altar, 90, 268, 8935; and let it be particularly observed that it represents good from the Lord and no longer from self, since it was the ground of Canaan and not of Syria, 8898; ver. 12; 3167, 3304; "two mules' burden," denotes the quality of good as derived from and grounded in truths, acquired by the conjunction of affection and thought, and supporting the good from which is true worship, because by a mule is denoted rational truth, and thus the exercise of the rational faculty in acquiring truths for the sake of good, 1949, 2781, by two is denoted the conjunction of affection and thought, 5194. by two mules' *burden*, or as much as a pair of mules was able to carry, as being a certain measure, is denoted quality, 3104, and by the *ground* being two mules' burden is therefore denoted that the good of true worship has its quality from truths and is supported by them, 2189, 2190; and Naaman offering neither burnt offering nor sacrifice unto other gods but unto the Lord, denotes that the worship of the new natural man is the devotion of every affection and every intellectual power no longer to self and the world, but to the service of the Lord and the neighbour, as evidently appears from the signification of burnt offerings and sacrifices as denoting worship respectively as to love and faith, 923, 1857.

Going back now to verses 9 and 10, we may with advantage study the spiritual teaching contained in what we have learned up to the present point. Considering who Naaman was, and how much he had been accustomed to believe in the application of force, to exercise command, and to exact obedience, we cannot wonder at the pomp and pride with which he appeared before the door of the prophet expecting some grand display of miraculous power. he is, however, the representative of a vast number of people, who regarding only the literal sense of the Word, think of the Lord and of the manifestation of His Divine Power from apparent, more than from genuine truths, and therefore imagine that they can be saved in some wonderful manner irrespective of the laws of spiritual life. But this is impossible. For the Word in its genuine literal sense, which is harmonious with, and is illustrated by the internal sense, insists upon the duty of repentance and thence of purification from sin in the orderly course of life. "If I wash thee not," said the Lord to Peter, "thou hast no part with me," John xiii. 8. There is a false humility as well as a false pride. But true humility will see the need, the reasonableness, and the wisdom, of the simple plan of being purified by shunning the evils which the truth condemns, and doing this regularly and habitually, and not by fits and starts. This it is to wash *seven times* in Jordan. Not so, however, thinks the merely natural man. He must either do some great thing, or there must be a miraculous healing. In a certain sense he is right also. But the greatest thing is to do the will of the Lord simply, and regeneration in its proper procedure is the greatest of miracles. But in the other sense he is wrong. The rivers of Damascus are *not* more than the waters of Israel. Natural truth only, and natural good works, do not purify the soul, because of the motive by which they are actuated. There must be the renunciation of self; and, spiritually, to turn away in a rage, betokens an aversion from the very principles which can alone ensure success.

But the thirteenth verse is very interesting, as it shews, in its internal sense, the mysterious operation of the inner spiritual forces and powers. They are doing their work well and truly, and in perfect harmony with human freedom. The servants of Naaman, in this case, are the truths of the Word, through which the principle of good acts; but it is said the good of conscience, because

this is formed in the truths received into the understanding and adopted by the new will. Now it is to be observed here that the advice seems to come from the servants—that is, from the truths—but all the same it is the principle of good acting secretly in those truths that has the influence, and hence the servants address Naaman as "My father." Notice however, particularly, what the servants say, because this shews the manner in which interior good, acting' through truths, conjoins itself with the natural affections, and gives them a new quality. The merely natural love of doing great things, or the principle of selfish ambition, is to be deplored and rejected. But when a man is influenced by charity, and is stimulated by charity and truth combined to exert great intellectual powers in behalf of good, and thus to achieve great uses, this new ambition must take the place of the old, and then the man begins to realize what a "great thing" really is. The truth, in fact, as the text of the internal sense states, appeals to natural pride in *acting nobly*. And no one acts nobly who acts from selfish pride. But better still, "how much rather then, when he saith to thee, Wash, and be clean?" The full import of this we have already, to some extent, considered, and therefore we cannot wonder at the effect which is described in the following verse. Let it be noted, therefore, concerning this effect, that the regeneration and purification of man is a gradual process, and not as it appears in the literal sense a sudden and miraculous change. And yet it must be remembered also, that each act in this process is an image of the whole, and that hence is the reason why Naaman now puts on the representation of him who is in the beginning of regeneration. This consideration will help the reader in the understanding of the following verses. For, in the fifteenth verse, observe that the new natural man is not yet: made perfect, and that he still has an imperfect conception of the state of the internal man. This is shewn from verses 16-19, the last two of which are in advance of our present position, but are so connected with the previous verses as to justify us in anticipating a little. But the seventeenth verse demands particular thought and study here. Observe that what Naaman now says is a *consequence* of the clearer perception the new natural man has gained as expressed in the spiritual sense of the sixteenth verse, and hence the phrase *If not, I pray thee*." For the natural man has hitherto worshipped no doubt, but from selfish motives, and thus he has worshipped another god, and not the Lord. Now, on the contrary, he sees the necessity of a more disinterested, and therefore of a purer worship. He must practise the truth and do good for its own sake. The spiritual man does not ask for external benefits, nor is he willing to accept them as a reward for his good deeds. Thus then must the new natural man do also. And he can only do it in one way. He must worship the Lord from love to Him, which is to make to the Lord an altar of earth or ground, and this worship must have its quality from the conjunction of goodness with truth—that is, the ground must be two mules' burden. And the importance of such worship is evident; but let us now proceed in order with our formal exposition.

18. This is seen from observing that, according to the series, by "this thing," is denoted some state in the course of regeneration, 1785, 5075; that it denotes a state of infirmity, because pardon, which involves deliverance from evil and its remission by the Lord, is asked for it, 8393; that by "thy servant," is denoted the new will implanted in the understanding of man by means of the rational faculty, vers. 1, 17; 5161, 5164, 640, 641; that by "my master" is denoted the corrupt will, to which the regenerating man, as to the Rational, had been *entirely* subject, but to which during regeneration he is only, *as it were*, subject in states of temptation, 1 Kings, chap. xx. 1-11; that by going into the house of Rimmon to worship there, is denoted devotion to self, and the exaltation of self, because Rimmon means *pomegranate* or *exalted*, and pomegranates correspond, in the best sense, to "scientifics of good," and therefore, in the opposite sense, to those scientifics

perverted by selfish and worldly love, being just such a state as is denoted by the Syrians and their king when opposed to the Israelites, 9552; ver. 1; that by the *house* of Rimmon, and by the *worship* of Rimmon, is denoted the worship of self as exhibited in the pride of worldly knowledges, understanding these terms in the opposite sense, 3720; that by leaning on the hand of Naaman is denoted the corrupted natural man supporting his false worship by the power of reason, ver. 1; 878; that by Naaman bowing himself in the house of Rimmon is denoted the drawing downwards of the new natural and rational man, in a state of temptation, by the force of apparently lawful selfish delights, such as is the natural love of knowledge signified specifically by the house of Rimmon, because bowing, in a good sense, denotes humiliation before the Lord, and consequently, in the contrary sense, yielding to the force of evil, 8873; and that by "the Lord pardon thy servant in this thing," is denoted that the new natural man confesses his weakness and implores Divine protection and deliverance, because there is no such thing as the unconditional pardon of sin, 8393.

19. This is true because Elisha denotes the Lord as to the Word and also the spiritual or interior man, 2762; ver. 15; his saying "Go in peace," denotes interior tranquillity during regeneration, because by going is denoted progress in regeneration, or spiritual experience of life, 3335, and external peace is a symbol of interior tranquillity, 4681; and Naaman departing from Elisha a little way, denotes that man is left to pursue his course according to reason and liberty,"because it is only in appearance that the new natural man is separated from the spiritual, or both from the Lord, 1999, way denotes progress in regeneration, 3123, and man is left, as it were, to himself that he may act from reason and liberty, 2876, 2881, 2883; *D.P.* 85, 86.

20. This is demonstrated thus: by Gehazi the servant of Elisha the man of God are denoted those in the literal sense of the Word only according to its appearances, and thus in the low perception and delights of the merely natural man, chap. iv. 12; it is said in the literal sense of the Word *only*, because here Gehazi is acting independently of his master, chap. iv. 27; it is said in the literal sense of the Word *according to its appearances* for the same reason; and it is also said "in the low perception and delights of the merely natural man, because of the double expression "*Elisha*" and "*man of God*" 683, which, in the best sense refer to good and truth respectively, but here, as regards those denoted by Gehazi, to natural delight and perception respectively; Gehazi saying, denotes the perception of the merely natural man concerning the spiritual man, 1822; "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he thought," denotes that the merely natural man cannot understand the motives and principles of the spiritual, because by master—namely, Elisha—is denoted the spiritual, 2762, by being spared, or according to the Hebrew, being *obscured* or *darkened*, is denoted to be under the influence of falsity, thus not to understand, 7688, and by not taking at his hand that which he brought is denoted to act from motives of goodness and principles of truth, incomprehensible to the merely natural man, ver. 16; and by "as the Lord liveth, I will run after him, and take somewhat of him," is denoted that merely natural men are persuaded that it is in harmony with the Divine Life, by means of truths, to seek selfish reward, because to say "as the Lord liveth," is to be persuaded that a thing is in harmony with Divine Life, 3037, to run, like to walk, denotes progress by means of doctrines or truths, but with a feeling of eagerness, 8420, 3131, and to take somewhat, denotes to acquire selfish reward, as is evident even from the literal sense.

21. This is evident from considering that Gehazi denotes the merely natural man, chap. iv. 12; that following after, denotes to apply themselves, as merely natural men do, externally, to (those in the

beginning of regeneration- that is, by outward religious associations—because following or going after denotes to be associated with, *A.E.* 820; that Naaman denotes those in the beginning of regeneration as appears from verses 17 and 18; that Naaman *seeing* one running after him denotes the consciousness of those in the beginning of regeneration of such association, 2150; that his lighting down from his chariot denotes the separation of charity from doctrine under the temporary influence of such association, signified by *meeting* Gehazi, 5321, 2151, 3088; and that Naaman saying "Is all well?" or "Peace," clearly denotes a disposition to confer benefits, 1038, 1726,

22. This is manifest because Gehazi now evidently denotes not only the merely natural man, but the hypocritical natural man, chap. iv. 12; his saying "all is well," denotes the assumption of the appearance of goodwill, 1038, 1726; his saying "My master hath sent me," denotes teaching and acting as if from the Word, 2762; two young men of the sons of the prophets from the hill country of Ephraim, denote those who are intelligent from the love of truths, and who study the Word with respect both to doctrine and life, because by young men are denoted those who minister, 2181, and also the man of the spiritual church in the beginning, 2691; by the sons of the prophets are denoted those who are in truths and teach, 489, 2534, by a hill or a mountain is denoted a state of charity or love, 795, by Ephraim are denoted the intelligent, 6238, 6275, and *two* young men denote the conjunction of truth and goodness and thus what has relation to both doctrine and life, 5194; and "give them, I pray thee, a talent of silver, and two changes of raiment," denotes that such persons should receive a knowledge of interior spiritual truths, and of exterior natural truths in conjunction with good, because by silver is denoted spiritual truth, 425, by a talent is denoted truth without charity, 5291, by raiment are denoted exterior natural truths, 2576, and by *two* changes is denoted in conjunction with good, 5194.

23. This is proved from the signification of Naaman as here denoting those in genuine good, vers. 14, 17; of his saying "Be content," and of his urging Gehazi, as plainly denoting that such persons are satisfied and urgent to impart good; of *two* talents as denoting interior truth in conjunction with good, 5194; of the two talents of silver being bound in two bags, as denoting that truth and good should be in their receptacles of the understanding and the will, accurately distinguished, because two talents denote the knowledges of truth and good conjoined, 425, 5194, bags denote the receptacles of the understanding and will, since they are containing vessels, 3079, 9300, and the talents being each in a separate bag denotes that truth and good in the understanding and will are accurately distinguished; of "with two changes of raiment," as denoting exterior truth and good harmonizing, 2576, 5194; of then-being laid upon two of Naaman's *servants* as denoting that the whole should be manifested in the intellect and affection of the natural man, 3019; and of the servants *bearing* them before Gehazi as denoting- their appearance in the natural life, 9500. But in concluding- the exposition of this verse, it will be well to observe that, whereas Gehazi only asked for *one* talent of silver, thereby denoting- that the hypocritical man, although he speaks truth from the Word, falsifies it by separating it from good *inwardly*, Naaman said "take *two* talents," thereby denoting that those in genuine good conjoin truth with good inwardly; and further that the hypocritical man is nevertheless willing- to assume the appearance of good conjoined with truth *outwardly*, which is denoted by Gehazi asking Naaman for *two* changes of raiment, although he did *not* ask for two talents of silver.

24. This is so because by Gehazi is denoted the hypocrite, ver. 22; by his coming to the hill is denoted his returning into his own life of self-love, 1691; by his taking the silver and raiment

from the hands of the servants is denoted that he rejects the good of truth only retaining- the truths themselves for selfish purposes, because the servants of Naaman denote natural truths conjoined with good, 3019, 5194, the silver and raiment being in their hands denotes that truth conjoined with good has power, 878, and Gehazi taking them from their hands denotes, therefore, that the hypocrite rejects good from which is the power of truth and retains truth, 6344, ostensibly for selfish purposes; by his bestowing them in the house is denoted that he applies them to selfish purposes, the house here denoting the will of the hypocrite, 710, 3142 end; by his letting the men go is denoted that he casts aside all genuine truth and good, 3042; and by their departing is denoted entire separation from them, 3335.

Having arrived now at another period suitable for the purpose, we may add a little to our illustrative remarks by offering a short comment upon the latter part of this whole chapter. The eighteenth and nineteenth verses, in their internal sense, are a fine example both of the fluctuating states of him who is being regenerated and also of the mercy and lovingkindness of the Lord in taking into account the infirmity of the natural man and providing that it shall not be an impassable barrier to his progress heavenward. For during regeneration, and especially during temptations, the unregenerate natural affections *will* exalt themselves and draw down the new natural man into an apparent friendly association in worship. This surely is a not uncommon experience. And in that case how cunning are the evil spirits who tempt man in endeavouring to make indulgence in little weaknesses appear quite reasonable. Now this is just what is represented by Naaman going with his master into the house of Rimmon and assisting in the worship there. This, of course, is decidedly wrong; and therefore we must not imagine that it is excusable. And we must regard the prayer of Naaman for pardon, therefore, from a spiritual and not from a merely natural point of view. That is, the Lord can only pardon an evil, or a sin, by providing for its removal. This therefore is implied in the teaching in the internal sense of the nineteenth verse.

And now we proceed to reflect generally on the remaining verses, the picture presented for our contemplation, both in the literal and spiritual senses, being a solemn warning to those who know the truth, but are not disposed to follow it. Hypocrisy and deceit intensify and aggravate every state of evil. The leprosy of Naaman admitted of a remedy, but not so the leprosy of Gehazi, because the latter denotes the sin of those who have received the truth, professed it, practised it, to some extent loved it, and yet who with all their advantages of instruction, subordination, and association, elect to live contrary to it, and to deceive others by means of it. But passing from this sad aspect of the subject, we may notice with advantage some instructive and pleasing features of it. The good man is ever ready to confer benefits, when his aid is sought by others who appear to him as worthy objects of benevolence. But if in doing this he is unwittingly induced to act generously without discretion, because for the time being he separates himself from his guiding principles, his benefits may be misplaced. True charity does not act from feeling alone but from feeling combined with intelligence. Now this unconsciously false action of charity is here denoted by Naaman lighting down from his chariot to meet Gehazi, as the proofs shew.

And then it is much worth while to consider the contents, in the internal sense, of the following verses. The hypocrite in his endeavour to deceive, speaks what is true, spiritually although it was not true naturally. The Lord provides that those who, in the best sense, spiritually are of the *hill country* of Ephraim, shall be adequately supplied with knowledges. And the particular truths of the twenty-third verse are important and interesting. The four things denoted by the two talents,

the two bags, the two changes of raiment, and the two servants bearing the gifts, shew very clearly and emphatically that regeneration is a most orderly process, and that the operation of the Lord in, so to speak, evolving order out of chaos, is deserving of study. Not less interesting are the truths concerning the hypocrite set forth in the following verse. The voluntary separation of good and truth from themselves by the wicked follows regular laws, as well as does their arrangement with the good. And so also does the course of the judgment. "Went not my heart with thee when the man turned back from his chariot to meet thee?" conveys a most impressive spiritual truth. And the enumeration and denunciation in the last two verses are also highly instructive. The good, in the Judgment, do not desire a reward for their charitable deeds, and yet they receive a rich reward, while the wicked are fully devastated as to the very things they coveted only that by means of them they might do greater mischief. Gehazi was obliged to depart from the presence of his master a leper as white as snow; and so the hypocrite, at last, must lose all good and truth.

25. This is demonstrated as follows: —Gehazi denotes the hypocrite, ver. 22; his coming in and standing before his master, denotes the coming of the hypocrite into the light of genuine truth from the Word, for judgment, because by coming in and standing is denoted presence, 5249, 3136, by Elisha his master is denoted genuine truth from the Word, 2762, and that it was for judgment appears from the series; Elisha saying "Whence comest thou, Gehazi?" plainly denotes inquisition, 226, 1931; and Gehazi replying, "Thy servant went no whither," as plainly denotes the assumption of the appearance of innocence and truthfulness, H.H. 496-498.

26. This all appears from considering that Elisha denotes the Lord as the Divine Word, 2762; that saying denotes, in respect to the Lord, foresight, and therefore omniscience, 5361; that "went not my heart," denotes the procedure of Divine Truth from Divine Love, or that the Lord from Divine Love by Divine Truth sees and provides for all things, 6951, 3635; that Gehazi denotes the hypocrite, ver. 22; and that Naaman denotes the man who is in charity, vers. 14, 17; that Naaman turning back from his chariot, denotes charity without the discrimination of true doctrine, ver. 21; that "Is it a time to receive?" denotes that genuine charity does not desire to receive from selfish motives, because by time is denoted state, 2625, and by Elisha who had refused gifts, is denoted genuine charity, ver. 16; that money, or silver, and garments denote respectively interior truths and exterior truths, ver. 22; that oliveyards and vineyards denote inmost good and truths, because they denote celestial and spiritual good respectively, 9277; that sheep and oxen denote spiritual and natural affections respectively, 4169, 2088, 2180; and that menservants and maidservants denote ministering knowledges and their delights, 2567.

27. This is evident because Gehazi denotes the hypocritical, and thus those who seek to appropriate truths to selfish purposes, ver. 22; it is said "of whatever degree or quality," because of the things enumerated in the preceding verse; the leprosy denotes the profanation of truth, 6963, 10,287; "thee and thy seed," denotes profanation both as to affection and thought, 1025; and "for ever," denotes a confirmed state, since "the things that are once confirmed by doctrine and at the same time by life remain for ever," 4747; while Gehazi going out from Elisha's presence a leper as *white as snow* denotes the result— namely, eternal and most profound devastation—since by white as snow is denoted in the best sense, the exceeding purity and perfection of truth conjoined with good, and therefore in the opposite sense, which is that here intended, extreme devastation as to truth and good, the *whiteness* of snow denoting devastation as to *truth* and its *coldness* devastation as to *good*, 8459, 4007, 34, 934, 4175, 4031, 6348, 6963.

2 KINGS VI

1. And the sons of the prophets said unto Elisha, Behold now, the place where we dwell before thee is too strait for us.	1. Those who teach truths, in the corrupt and vastated church, have a perception from the Word, that the church, or the man of the church, cannot abide in interior truths, or in interior states, in which, to them, is constraint.
2. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.	2. Wherefore they desire to betake themselves to externals, and there to be in obscure good, and thus in what is congenial in which they may have freedom of life. And this is permitted.
3. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.	3. Nevertheless they still desire to be guided by the Word, acknowledging its supremacy. And this also is permitted.
4. So he went with them. And when they came to Jordan, they cut clown wood.	4. And therefore, having the Word with them, they descend to externals, and in that state claim merit to themselves for their good deeds.
5. But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, my master! for it was borrowed.	5. In consequence of which the truth of the literal sense of the Word, by which good is acquired, is immersed in fallacies and falsities causing distress, since this truth is acknowledged to be from the Lord.
6. And the man of God said, Where fell it? And he shewed him the place. And he cut clown a stick, and cast it in thither, and made the iron to swim.	6. And therefore Divine Truth teaches that man ought to examine his state; and when this is acknowledged to be one of claiming merit, he is then enabled to do good from the Word, and in this way the truth is rendered buoyant, or is delivered from fallacies and falsities.
7. And he said, Take it up to thee. So he put out his hand, and took it.	7. And then man is instructed that he must, as of himself, acquire truth. And this he does, and thus appropriates it.
8. Now the king of Syria warred against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp.	8. But, in this process, the natural man, in his love of knowledge, is opposed to the spiritual man, and supposes that, from merely natural affection he can arrange in order his truths for conflict.
9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down.	9. And therefore it is insinuated into the thought of the spiritual man, that he cannot engage in conflict from self-love, because selfish affection alone is not destructive of merely natural affection.

10. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice.	10. And therefore the spiritual man is obedient to the dictates of Divine Truth, influencing both his thought and affection, and so is delivered from the power of merely natural love continually.
11. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?	11. But the affections of the natural man are greatly disturbed by the secret influence of Divine Truth, and hence he turns himself to subordinate natural powers and loves, in order that he may resist spiritual influences.
12. And one of his servants said, Nay, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.	12. And yet, even from the light of natural truth, he perceives his own opposition to spiritual truth, and, at the same time, that the Word of the Lord, in the spiritual mind, makes manifest his inmost feelings and thoughts, or that Divine Truth sees all things.
13. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.	13. Wherefore he seeks to investigate spiritual truth with a view to its destruction in himself. And from the light of the understanding, or from the capacity to perceive truths common to all men, he discerns that the Word of the Lord contains within it the particulars of Divine Truth, and that these are made known to the spiritual man.
14. Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.	14. And to these the natural man opposes his intellectual powers, his false doctrines, and all the corrupted affections and falsities of the external man, when Divine Truth is in obscurity and spiritual darkness prevails; so that true doctrine appears to be surrounded and overcome.
15. And when the servant of the man of God was risen early, and gone forth, behold, an host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do?	15. And hence those who are in simple good from truth, when temptation thus occurs in its earliest activity, and inwardly a state of peace is established, are alarmed and distressed at the apparent power of evil with its cunning devices and outward plausibilities, betaking themselves to supplication, and being overcome with doubt.
16. And he answered, Fear not: for they that be with us are more than they that be with them.	16. And therefore they receive from the Word interior consolation, and the assurance that they are protected by truths more powerful than all the forces of evil and error.

17. And Elisha prayed, and said, LORD, I PRAY THEE, OPEN HIS EYES, THAT HE MAY SEE. AND THE LORD opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha.	17. And their interior affections of good being influenced by the Word, their understandings are enlightened from the Divine Love, whence they perceive that their internal heavenly state is protected by the intelligence of angels and by the doctrines of the Word which are full of heavenly affections.
18. And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.	18. But those who are in merely natural love, being brought into communication with Divine Truth, or the Word, externally, while it is intimately inspired by Divine Good, are afflicted with spiritual blindness, through their own falsities under such circumstances, this being according to Divine Order.
19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.	19. And hence they are led to believe that interior truth is falsity and its doctrine absurdity; being persuaded that their own evil is good and that it will lead them to the destruction of Divine Truth. Wherefore they are, in mercy, and in their ignorance led into the spiritual church.
20. And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.	20. And when this happens, the Lord from the ardour of His love, and through the instrumentality of the Word, enlightens their understandings, so that they are now in a position to receive instruction.
21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?	21. But the corrupted man of the spiritual church imagines that natural affections are to be entirely crushed and destroyed and this from mistaken zeal for what he calls good and true.
22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master.	22. Whereas this is contrary to Divine Truth; for even the corrupted man represses his lower passions by means of natural truths and the force of reason, when it suits him; nor does he destroy them. And hence Divine Truth further teaches, that the natural powers are to be nourished with good and truth in order that they may be serviceable to the higher life.
23. And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.	23. And the Lord, indeed, provides for man's natural powers, and having received nourishment by the Word as to affection and as to intelligence, they become subordinate to the ruling love. Nor are they disposed any more to invade the province of life, which belongs to the spiritual.

24. And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.	24. But, nevertheless, the ruling love of the merely natural man, with all his knowledges, is continually elevated against the spiritual church.
25. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore <i>pieces</i> of silver, and the fourth part of a kab of dove's dung for five <i>pieces</i> of silver.	25. And this causes a great scarcity of knowledge concerning spiritual things in the church, so that, at length, even the intelligence derived from merely natural reason is esteemed as though it were the fulness of truth united with good, and the smallest corrupted residue of charity as though it were of equal value with fulness of truth separated from good.
26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.	26. And, in this case, those who are in the affection of good and truth in the church are reduced to the greatest distress, and urgently seek for help from the governing powers of truth.
27. And he said, If the LORD do not help thee, whence shall I help thee? out of the threshing-floor, or out of the winepress?	27. But it is perceived that unless there be, in the church, or in the man of the church, good from the Divine Good, Divine Truth is of no value. For how can there be the good of love, and faith in such a state?
28. And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son tomorrow.	28. And yet Divine Truth investigates the corrupt state of the church, and then it is seen that the corrupted affection of the church desires to appropriate falsities as if they were truths, and this continually.
29. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.	29. So that thus violence is done to the truth through falsity being appropriated; good is still further corrupted by the desire to appropriate falsity; and then even the semblance of truth disappears.
30. And it came to pass, when the king heard the words of the woman, that he rent his clothes; (now he was passing by upon the wall;) and the people looked, and, behold, he had sackcloth within upon his flesh.	30. For which reason, there is mourning on account of lost truth; the church becomes only external, even as to its leading principle; and there is lamentation on account of good also destroyed.
31. Then he said, God do so to me, and more also, if the head of Elisha the son of Shaphat shall stand on him this day.	31. And hence the corrupted and vastated church eagerly desires to destroy the essentials of Divine Truth or the Word which judges and condemns it.

32. But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door; and hold the door fast against him: is not the sound of his master's feet behind him?

32. But the Divine Word is established in Divine Good conjoined with all Divine Truths; while from the corrupted church proceeds the false principle; and this is perceived by Divine Truth, which teaches the real quality of falsity, as being grounded in evil, and desiring to destroy essential truths; and therefore that it is necessary that it should be opposed by closing the interiors against it, and by resisting it with ultimate truths. For where falsity insinuates itself, it is from evil in the background.

33. And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the LORD; why should I wait for the LORD any longer?

33. But, notwithstanding these things, falsity does insinuate itself into the natural mind, especially from a corrupted state of the general church, and therefore it is perceived that temptations must be permitted and be governed by the Lord. And these temptations cannot but induce feelings and thoughts of despondency and despair.

Proof References and Notes

1. This is demonstrated thus: by the sons of the prophets are denoted those who teach truths in the corrupt and vastated church, as appears from the signification of the sons of the prophets, 489, 2534, and of the state of the Israelites in the reign of Jehoram as denoting a state of the corrupt and vastated spiritual church, chap. iii. 1-3; by saying is denoted thought from perception, 1822, 1919; by Elisha is denoted the Word, 2762; by "the place where we dwell before thee," is denoted a state as to interior truths, because place denotes state, 3716, Gilgal which was the name of the place denotes, compared with Jordan, what is interior, chap. ii. 1; iv. 38: and "before thee"—that is, in the presence of Elisha—also denotes what is interior, when the sons of the prophets denote what is relatively exterior, while dwelling denotes living, 1293; and by the place being too strait is evidently denoted a state of constraint, H.H. 531, 534; *D.P.* 250. It is said "*to them*" a state of constraint for the reason that an interior state is not in itself constrained, neither is the way to heaven, which is described as the "narrow" way, necessarily difficult, nor does the Lord desire that man should descend from an interior to an exterior state; but when the general church is in a state of corruption, then those who are in *good* and are thus, essentially, in interior things, are affected by that state, and are drawn especially as to truths, into exterior states, not being able on account of the prevailing spiritual darkness to perceive and appreciate the higher truths of Revelation.

2. This is obvious from the signification of going as denoting change of state, in this case retrogression, 3335; of Jordan as denoting what is external, 1585, 5196; of taking thence every man a beam as denoting to be in obscure good, 2367; of making a place in which to dwell as denoting freedom of life in what is congenial, because to make a place denotes to enter into a state, 3716, to dwell denotes to live, 1293, and "there"—namely, by Jordan—denotes in what is external; and of Elisha answering "Co ye," as denoting permission, 3335. With regard, however, to what is congenial and a state of freedom being here involved, it is to be observed that no

regeneration is possible except in what is congenial and in a state of freedom, 1937, 1947, and that when the state of man is such that he cannot be led freely by higher truths, he is then allowed to live in lower truths. But this is fully shewn in the whole series of the internal sense of the second chapter, and therefore now in this chapter follow further particulars shewing how man, even in a most external state, as to truth and good, is still capable of regeneration, notwithstanding that his good affections are defiled by the thought of merit, and that his intellectual powers are involved in fallacies, because he acknowledges the Lord and the Word, confesses that truth is not from himself, and yet is willing to act *as* from himself, in the acquisition of both truth and good.

3. This is evident because by one saying, is denoted the perception and thought of the man of the church, 1822, 1919; by "Be content and go with thy servants," is denoted that the men of the church still desire to be guided by the Word, acknowledging its supremacy, because these words clearly express desire, being content denotes satisfaction, chap. v. 23; 6792; Elisha going with the sons of the prophets, denotes the presence of the Word, 3335, 2762; their saying "thy servants," denotes the acknowledgment of the supremacy of the Word, 2541; and by Elisha answering "I will go," is plainly denoted that this also is permitted — namely, that notwithstanding their tendency and descent to externals the Word would still be with them.

4. This is true because Elisha denotes the Word, 2762; Jordan denotes an external state, 1585, 5196; and cutting wood denotes the claiming of merit, 643, 3720, 9011.

5. This is proved by the following considerations: —Felling a beam, which is the same thing as cutting down wood, denotes to claim merit for doing good, ver. 4; or in other words to acquire good by means of truth in a state of obscurity, and with an idea of meriting thereby, because the iron, or axe-head, denotes the truth of the literal sense of the Word, 425, also the exercise of self-intelligence, 8942, and a beam denotes obscure good, 2367; the falling of the axe-head into the water denotes the immersion of the truth in fallacies and falsities, 358, 8137; the man crying and saying "Alas, my master!" evidently denotes distress both as to the will and intellect, 683; and "it was borrowed," denotes the acknowledgment that the truth is from the Lord, 9176, chap. iv. 3.

6. This may be seen from the signification of Elisha the man of God as denoting the Word or Divine Truth, 2762; of saying as denoting in this place instruction, 7304; of "Where fell it?" as denoting the necessity of self-examination, 226, 3385; of shewing him the place as denoting acknowledgment of his state namely, that it was one of claiming merit, because place denotes state, 3716; ver. 5; of Elisha cutting down a stick and casting it in thither as denoting the conjunction of good with truth, the wood denoting good, 425, and the water denoting truth, 2702, and thus as denoting the doing of good from the Word, which Elisha represents, and not from self, thus not with the idea of merit, 2762; and of the iron swimming as denoting that the truth is rendered buoyant or is delivered from fallacies and falsities, because the iron denotes natural truth, 425, and the iron swimming denotes the buoyancy of truth when conjoined with good, or its tendency to elevate man or raise him from lower to higher states, 8279, 8298, 8299. The correspondence explained in this verse is exceedingly interesting when it is viewed in connection with the series of the internal sense. First there is a descent from a higher to a lower state represented by the removal of the sons of the prophets to Jordan; then there is the natural result — namely, the tendency to claim merit for doing good denoted by culling wood; thirdly there is the obscurity of the state signified by felling a beam; fourthly there is the tendency to gravitate to

evils and falsities denoted by the falling of the axe-head into the water; fifthly there is the consequence—namely, a state of distress involving spiritual temptation; sixthly there is consolation from the Word, on account of a *prevailing* on of good denoted by the stick being cast into the water; seventhly there is this buoyancy of the truth conjoined with its good denoted by the iron swimming; and lastly there is the free state of man in acquiring good as from himself which follows in the next verse, and which is denoted by the action of the man. And moreover it is also to be noted that even the common experiences of life shew the truthfulness of the signification respectively of sinking and swimming, for are we not all quite familiar with the expressions a heavy-hearted person and a light-hearted person, which so clearly describe states of depression and states of elasticity of the spirits under adverse or prosperous circumstances?

7. This is evident from the signification of Elisha, 2762; of "Take it to thee," as denoting instruction to acquire truth, 425; of the man putting forth his hand, as denoting the exercise of power, thus as denoting action as from self, 8066; and of his taking the axe-head as denoting appropriation, 6744, 8988.

8. This is shewn thus: the king of Syria denotes the natural man in the love of knowledge and hence in the love of acquiring truths, chap. v. 1; his warring against Israel denotes opposition to the spiritual man, 1664, 3654; his taking counsel with his servants denotes consulting merely natural affection, 3019; and his saying, "In such and such a place shall he my camp," denotes the arrangement of truths for conflict, 4236. But place denotes state, 3716, and therefore, "In such and such a place," denotes in various states, from which we learn that the arrangement of truths or falsities with every man, during temptations, is according to the state of his affections. If his ruling affections are good, then his truths are arranged in a heavenly form; but if, on the contrary, they are evil then his truths, so called, are in an infernal form. Besides which, it is also to be remembered that although it appears as if man himself arranged his truths in order for conflict, yet in reality it is the Lord who so arranges them, because he alone knows the inmost state and quality of the affections of each; but since the merely natural man desires to govern himself, and to reject the government of the Lord, therefore it is said in this verse that the king of Syria consulted his servants, and at the same time decided himself as to where his camp should be. Those who have experienced anything of spiritual conflict are aware of the variety of states in which it takes place, of the subtlety and craftiness of the evil spirits who call forth their evil affections, and also how impossible it is for themselves to arrange their minds beforehand with a view to offer the strongest resistance, and this is a proof that unless the Lord alone led them in temptations, and without their knowledge, prepared them for temptations, they would have not the slightest chance of victory, 4015, 4104, 10,217.

9. This is true because by Elisha the man of God is denoted the Word, by means of which man is instructed from the Lord, 2762; by sending is denoted influx and insinuation into the thought, 2397, 4710; by Israel is denoted the spiritual man, 3654; by not passing such a place is denoted not to engage in conflict against the natural man from a state of self-love, because passing denotes influx, 4205, place denotes state, 3716, and in this case a state of self-love is implied, since it is a caution to the spiritual man, lest while he contends against evil *as* from himself, he should imagine that he can really do so successfully from *selfish Motives*, or to gain some selfish advantage; and by the Syrians coming down thither is denoted that selfish affection alone is not destructive of merely natural affection, because the merely natural man (denoted here by the Syrians, ver. 8) acts from self-love, 3167, 9348, and when the spiritual man is so perverted that he

does the same, it is evident that merely natural affection cannot be overcome, but only externally subdued for a time; besides which the coming *down* of the Syrians denotes declension to evil, 4815, and to externals, 5406, and this activity of the natural man is here given as a *reason why* the spiritual man should not also *go down* by engaging in conflict from self-love.

10. This is demonstrated from the facts, that sending to the place denotes, in this case, the inspection of the state of the natural man by the spiritual, 4239, 4245, 3716; that telling and warning denotes the influence of the Word both as to thought and affection, 683; that this sending was done in obedience to Elisha, 2762; that saving himself denotes deliverance from the merely natural man, ver. 8; and that not once nor twice denotes continually—that is, so long, of course, as the state of obedience continued—because more than twice, which is here implied means at least three times, and this denotes completeness and continuity, 4495. But it will be well, in connection with the subject of the internal sense now before us, to reflect that the king of Israel, Jehoram, represents both the genuine spiritual man and also the spiritual man corrupted, and that when the latter is the case he then *only* opposes the evil of the natural man from selfish motives, or is disposed to avoid doing so under the influence of spiritual truth, externally, as Jehoram listened to the advice of Elisha and followed it, under certain circumstances, and yet was no real friend to him, and not a genuine supporter of the worship of the God of Israel. Hence then, from this point of view, the instruction of Elisha to the king of Israel that he should not pass a certain place because the Syrians were encamped there, denotes the influence of truth, externally, upon the corrupted man to prevent him from so indulging merely natural affections, as to run the risk of having a severe struggle to keep them outwardly subservient; and then Jehoram's obedience and his saving himself not once nor twice will denote the prudence of the corrupted man in guarding himself against the open outburst of evil passions, from motives of self-interest and the outward respect for religion which even the worldly man recognises as necessary. Another consideration in this connection also is, that even the truly spiritual man does not act, in the spiritual warfare, always or entirely from the best motives, but while the best motives *rule*, inferior motives will intrude themselves, and hence he too needs to be warned lest he should give more weight to the lower stimulants to avoid evil than to the higher, and should for one moment think that he will be delivered or purified from evil, by contending against it from self love. For only the genuine love of the truth for its own sake and the genuine love of the good to which it leads, can enable a man, under the Lord's banner, to be really successful against his spiritual adversaries.

11. This is correct because by the heart of the king of Syria is denoted the ruling love and affection of the merely natural man, chap. v. 1; 7272, 7542; his being sore troubled denotes spiritual disturbance, 5798; "at this thing," denotes at the secret influence of Divine Truth, 7643, 7710; ver. 9; his turning himself to his servants and saying unto them, denotes that the merely natural man, in consequence of the secret influences of the truth, turns himself more strongly to his own evils or to subordinate powers and loves, because by turning is denoted conversion of thought and thus a change of state, 6226, by servants are denoted natural powers and loves, 3019, and saying denotes perception 1822, 7643; and "Will ye not shew me which of us is for the king of Israel?" denotes a desire to resist and reject spiritual influences, 5800, 3654, and this appeal's plainly from observing that the king of Syria evidently wished to know which of his servants was in league with the king of Israel in order that he *might* resist and reject him. To some minds, indeed, it may seem to be a very strange thing, as this verse states in the internal sense, that the truth should be a torment to anyone, or that anyone should desire to reject it; but as this teaching is, and has been, confirmed by experience and observation both in this world and in the spiritual

world, it cannot be doubted. Let it be then, the part of the man of the church, during his state of probation, to agree with his adversary quickly, Matt. v. 25, by a life of resistance to evil and obedience to the truth, and in that case, when the crisis comes, let that be when it may, the truth will be no torment, and will be by no means rejected. The reason, however, why the truth appears to torment the wicked, is because *they* are opposed to it and opposites reveal the quality of each other.

12. This is deduced from the signification of "one of his servants," as denoting natural truth, 3019, 254); of saying as denoting perception, 1822, 1919; of "Nay, my lord, O king," as denoting the opposition of the merely natural man both as to affection and thought to spiritual truth, because "nay" evidently in this case, denotes opposition—that is, that no one among them was in favour of spiritual truth, denoted by the king of Israel, 3654, and lord has relation to good and thence to affection, 2001, while king has relation to truth and thence to thought, 1672; of Elisha as denoting the Word or Divine Truth, 2762; of telling as denoting to make manifest, 3209; of the king of Israel as denoting to the spiritual mind, 3654, and of the words spoken in a bedchamber as denoting inmost feelings and thoughts, 9987, 5694. And since Elisha, in the supreme sense, represents the Lord, who is everywhere in inmost things, therefore the second clause of the verse is an affirmation of the Divine Omniscience. But that even natural truth teaches this, may at first thought appear doubtful, because by natural truth some only understand truth relating to the natural world. This, however, is a limited meaning of the term; for natural truth is the ultimate truth of the Word also, and this most certainly teaches that the Lord is Omniscient, 2569, 3934, 8688.

13. This appears thus: by "he said" is denoted the thought of the merely natural man, ver. S; 1919; "Go and see where he is, that I may send and fetch him," denotes a wish to investigate spiritual truth with a view to its destruction in himself, because by going is denoted progression spiritually, 3335; to see denotes to understand and thus to investigate, 2150, Elisha, who is sought for, represents spiritual truth, 2762, by "where he is," is denoted the state of spiritual truth, 3716, and sending and fetching him denotes the destruction of spiritual truth, 4239, 3616, since here *not* the agreement of the lower principle with the higher and thus the conjunction of truth with good is meant, but the opposite; and by it being told him, saying, "Behold, he is in Dothan," is denoted that from the light of the understanding, or from the capacity to receive truths common to all men, the natural man discerns that the Word of the Lord contains within it the particulars of Divine Truth, and that these are made known to the spiritual man, because "It was told him, saying," indicates the office of the understanding in perceiving truths, 3209, 1822, and Dothan denotes the particulars of Divine Truth, 4720, 4721, while the servant of Elisha along with Elisha himself denotes the spiritual man receiving enlightenment in the particulars of doctrine as the context shews. But that Dothan denotes these particulars may also be concluded from the meaning of the word, which is a *well* or *cistern* and also *law* or *custom*, 2702, 3382.

14. This is evident when it is considered that the king of Syria denotes the natural man, ver. 8; that horses denote intellectual powers and chariots false doctrines, 5321; that a great host denotes the corrupted affection and falsities of the external man, 3448, 8138; that night denotes a state of obscurity and of spiritual darkness, 1712, 2323; and that the city being surrounded denotes that true doctrine appears to be surrounded and overcome, 402.

15. This is shewn from the signification of the *servant* of Elisha the man of God as here denoting those in simple good from truth, because the Hebrew word means a *minister* as distinguished from a servant, and ministry is predicated of good, 5164, while man of God has reference to truth, 2534, 718, 2001; of rising early and going forth as denoting temptation in its earliest activity, and inwardly a state of peace, because arising early denotes the beginning of a state of elevation inwardly and a state of peace, 3458, and going forth denotes progression, 3335, in this case into temptation, since the enemy was seen surrounding the city; of the host encompassing the place with horses and chariots as denoting the apparent power of evil with its cunning devices and outward plausibilities, ver. 14; and of the servant saying "Alas, my master! how shall we do?" as denoting alarm, distress, supplication, and doubt, the very words themselves involving these things.

16. This is evident since by Elisha is denoted the Word, 2762; "Fear not," denotes interior consolation, because the fear of those who come into temptation is a fear lest the life of heaven should perish, and therefore not to fear denotes consolation, 8924, 8925; and by "they that be with us are more than they that be with them," is denoted the assurance that the good are protected in temptation by truths more powerful than all the forces of evil and error, because the angels who defended Elisha and his servant denote truths, and the army of the king of Syria denotes evils and errors, H.H. 391; 8192; ver. 14.

17. This is demonstrated as follows: —Elisha denotes the Word, 2762; prayer denotes influence on the interior affections, because such is the effect or true prayer, 2535; opening the eyes denotes the enlightenment of the understanding, 212, 9266; the *Lord* opening the eyes, denotes that all enlightenment is from Divine Love by Divine Truth, 2001; the eyes of the *young man* being opened and his seeing, denotes the perception of those who are in the innocence of simple good, because by the servant or minister are denoted those who are in good from truth, ver. 15; it was said *simple* good because the servant shewed dependence on his master: and now it is said the *innocence* of simple good, because the servant or minister is called young man or boy, 2181, 2691, 5604, 7661, and by seeing is denoted perception, 3764; and the mountain being 'full of horses and chariots of lire round about Elisha, denotes that the internal heavenly state of the good is protected by the intelligence of angels, and by the doctrines of the Word which are full of heavenly affections, because by a mountain is denoted what is internal and heavenly, 10,608, and by horses and chariots of lire are denoted the intelligence of angels and the doctrines of the Word which are full of heavenly affections, 2762, 6832.

A brief review of the five verses now finished may here be found useful. In the thirteenth verse we are taught that the merely natural man seeks to investigate spiritual truth with a view to its destruction in himself; and also that he is able to discern the particulars of doctrine, while from the fourteenth verse we learn that to these he opposes the corrupted affections and falsities of the external man. Now to some it may seem a difficulty that the unregenerate natural man should thus grasp the particulars of spiritual things and not be convinced of their truth; but this difficulty will vanish when it is considered that a man can enter intellectually even into the mysteries of faith through the power of the rational faculty, on account of the peculiar constitution of the spiritual man, as distinguished from the celestial—namely, that he has the capacity to understand truths although his natural will is corrupt, 10,296, and also that the real quality of the man is determined by his love or will nevertheless, he having the power to love truth as well as to understand it, and thus to form in himself a new will from the Lord, or to reject it and, by his own

free choice, to remain in the corrupt will, 1937, 1947. Hence then it is that a man may be very skilful either in defending or opposing the particulars of doctrine without any genuine love of truth, and, indeed, that a bad man will diligently cultivate a knowledge of such particulars, in order that he may the more successfully resist the truth. But for an illustration of what is meant by the particulars of doctrine see 4721.

— Secondly, in the fifteenth and sixteenth verses we see the effect of a state of temptation upon what may be termed the natural-spiritual man. Although he is interiorly in a state of peace, he is exteriorly in a state of alarm. He sees the forces of the enemy, but he is as yet unaware of the presence of his friends. And at first he can only receive interior consolation. "In the world ye shall have tribulation," but "in Me ye shall have peace," John xvi. 33. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," John xvii. 15. And, to a very great many, this period of early morning with its doubts and terrors, and its obscure perception of comfort and hope, appears to be very long, for it endures during the whole of the natural life. And why is this so? Because no one can be admitted into a realization of interior things without a gradual preparation, by the removal of evils and errors. So long as the love of self and worldliness prevail, it is dangerous to open up the deeper things of the Lord's kingdom. All men might see the angels and converse with them if their hearts were pure enough; but so long as the general level of spiritual life among men is low, so long will the realities of the life and world that are beyond what we call death, be hidden from ordinary view. This, however, is not as it should be; it is only as it must be under present conditions, 69, 1880.

And thirdly, in this seventeenth verse we learn, not only what the pure spiritual sense teaches—namely, that purified affections produce inmost and interior perceptions of truth united with love, but also on a lower plane—that the man of the church is ever surrounded by the angels, whose power to aid him increases more and more in proportion as he is willing to resist evil and embody their good affections in works of usefulness. "The chariots of God are twenty thousand, even thousands upon thousands of angels," Ps. lxxviii. 17; and "the angel of the Lord encampeth round about them that fear him, and delivereth them," Ps. xxxiv. 7. How strange it appears that a time was when open intercourse with the spiritual world was quite common, and that now nothing is actually known about it, except what is revealed in the Word and a few other books; and that what is there revealed is with difficulty understood, and believed even by a few. And yet the evidence of *experience*, as contained in the Word and in the Writings of the New Church, is indubitable and clear, because it is the evidence of many independent witnesses in different ages and states of mankind, and at last of one witness who was providentially so constituted that both worlds at once were perfectly familiar to him over a period of twenty-seven years, *T. C. R.* 280.

18. This is evident, since by the Syrians are denoted those in merely natural love, ver. 8; by their coming down to Elisha is denoted communication, *externally*, with Divine Truth, 4969; by Elisha praying unto the Lord is denoted the intimate inspiration of Divine Truth by Divine Good, 2535, 3285; by the Syrians being smitten with blindness at the prayer of Elisha, is denoted the spiritual blindness of those in merely natural good arising from their own falsities, when they are brought into external communication with Divine Truth filled with Divine Good, 2383, 4416, 6000, 10,707; and by all this happening according to the word of Elisha is denoted that it is according to Divine Order, because Elisha denotes Divine Truth from Divine Good and this is Divine Order, 1728, 2258.

19. This may be seen clearly when it is considered that Elisha saying unto the Syrians, denotes the perception and thought of the natural man obscured by falsities, 1822, 1919, for although, in the literal sense, it is Elisha who deceives the Syrians, in the internal sense it is the natural man who misunderstands the Word, being deluded by errors founded on the appearances of truth therein; that "this is not the way, neither is this the city," denotes that interior truth is taken for falsity, and its doctrine as absurdity, because by way is denoted truth which leads to good and by a city is denoted doctrine, 627, 402, and because Elisha denotes, as being in the city, interior truth, and the city denotes, as containing him, the external form of that truth, 2762, 402; that "follow me," denotes the natural man drawn into error by his own evil, because it is not the Word that leads man astray, but his own lower passions and his self-love; 589, 735, 9382; that "I will lead you to the man whom ye seek," denotes that man's evil leads him to the destruction of the truth, because the Syrians sought the destruction of Elisha who represents the Truth, 2762; and that "he led them to Samaria," denotes that man in mercy and in his ignorance, is led by the Word into the spiritual church, or into a spiritual state, because Samaria denotes the spiritual church or state, 2702, and to be led into Samaria denotes to be instructed in the truth, 4720.

20. This appears thus: by it coming to pass is denoted a change of subject, in this instance, so that the Syrians now represent the natural man under instruction, 4987; by Elisha praying is denoted the ardour of the Divine Love, 2535, 7391, 8573, and also the instrumentality of the Word, 2762; by the Lord opening the eyes of the men is denoted the enlightenment of the understanding, 212, 9266; and by their being in the midst of Samaria is denoted in a state capable of receiving instruction, 4720.

21. This is evident from the signification of the king of Israel as denoting the man of the corrupted spiritual church. 3654; chap. iii. 1; of the Syrians as denoting natural affections, ver. 8; of saying as denoting perception and thought, 1822, 1919; of "my father," as denoting good or love, and in this case mistaken zeal, 3704; and of "Shall I smite them? shall I smite them?" as denoting a desire to crush and destroy natural affection, the phrase being repeated not only for the sake of emphasis, but also to shew that destruction is denoted both as to the good and the true, 10,510, 683. And that this endeavour to crush natural affection has actually prevailed very much in the corrupted Christian Church is well known from its history. But besides this, the exclamation "My father 1" also implies that the corrupted church acknowledges the good and truth of the Word in externals, and assumes the prerogatives and responsibilities of the true church before the world.

22. This is known from the following considerations:—Not smiting the Syrians at the command of Elisha, evidently denotes that the crushing of natural affections is contrary to Divine Truth, ver. 8; 2762, 10,510; not smiting those taken captive with the sword and the bow, denotes the non-destruction of natural affections repressed for selfish purposes, by the force of natural truths and by reasoning, because to be a captive is to be spiritually under the dominion of the loves of self and the world, 9348; "by the sword," denotes by means of truths so-called, or by means of truths falsified, or by means of falsities taken as truths, 2799; and "by the bow," denotes by means of reasonings, 1195, 6423, 10,510; and setting bread and water before the Syrians that they might eat and drink and go to their master, denotes that the natural powers are to be nourished with good and truth in order that they may be serviceable to the higher life, as appears from the signification of bread and water, 9323, of eating and drinking, 3168, 3513, and of going to their master as denoting progress in the way of life, 3335.

23. This is true because by the king of Israel, in the supreme sense, is denoted the Lord, 1728; by great provision for the Syrians is denoted provision for man's natural powers, ver. 22; by eating and drinking is denoted the appropriation of good and truth, 3168, 3513, or of affection and intelligence; their being sent away and going to their master is denoted that man's natural powers, denoted by the Syrians, ver. 8, enjoy their own proper life in subordination to the higher life, ver. 22; and by the bands of Syria not coming any more into the land of Israel is denoted that the natural powers are no longer disposed to invade the province of the spiritual, 3654. Observe here that the six verses just concluded, taken in a summary, very finely describe, in the spiritual sense, that even when men are intent from merely natural love, upon opposing and destroying in themselves all spiritual life, the Lord by His Divine Providence seeks their salvation, and leads them by a way they know not into a life of harmony with Divine law. It may be noticed also that, in verse 19, Elisha sustains a double representation. In the genuine sense he denotes the Word leading the natural man into a state of instruction, and yet, since the Syrians, in their delusion, imagined that he was not the prophet but some other person who favoured their wishes, and who would lead them to the destruction of their enemy, he thus denotes falsity from evil leading to the destruction of the truth, and hence it is said that "follow me" denotes the natural man drawn into error by his own evil. And yet again, while the king of Israel, in verse 21, plainly represents the man of the corrupted spiritual church, in verse 23 he denotes the Lord providing for the natural man. Such changes, however, in the signification of terms are not inconsistencies, but take place in an orderly way according to the well-known principle that the subject determines the predicate. In this way it is that Ishmael at one time represents rational truth separate from good, 1949, and at another the spiritual man as distinguished from the celestial, 2078, and, generally, the spiritual church, 2669; and that Lot represents the external man not only as to apparent goods and truths, 1698, but also, under other circumstances, as to genuine goods and truths, 1707, and still under others, those who are in external worship, 2324.

24. This is demonstrated from the signification of it coming to pass as denoting a change of subject, 4987; of Ben-hadad king of Syria as denoting the merely natural man with all his knowledges, 1 Kings xv. 18; this chapter, ver. 8; of gathering all his host as denoting preparation for spiritual conflict, 3448, 6112; and of besieging Samaria as denoting conflict with the spiritual church, 1664, 2702.

25. This is thus shewn: Samaria denotes the spiritual church, 2702; a famine denotes a scarcity of knowledges, 1460; an ass's head denotes the intelligence derived from merely natural reason, 2781, 7442; silver denotes truth, 425; fourscore or eighty denotes the fulness of truth united with good, because this number denotes every state and every quality arising from the combination of two, 5194, and four, 1686, 1856, and ten, 576, 8468; the fourth part of a kab of doves' dung denotes the smallest corrupted residue of charity, because the dove denotes "the holy principle of faith," which is charity, 824, dung denotes all unclean things, and thus a corrupted residue, 10,037; and the fourth part denotes sufficient for conjunction, and thus comparatively a small part, 10,136; and five denotes fulness, 9487, and when contrasted with four, as in this case, disunion, 1686.

26. This is evident because by the woman is denoted those who are in the affection of good and truth in the church, 5946, 1907, 1468; by her crying is denoted a state of distress, 375; by "Help, my lord, O king," is denoted an appeal to the governing powers of truth, 2001, 1672; and by the

king of Israel passing by upon the wall is denoted the state of the corrupted church as to truth which defends good and thus as to the literal sense of the Word, 6419; A.R. 898; 10,575.

27. This is seen thus: by the king saying is denoted perception, 1822; by "unless the Lord help thee," is denoted unless there be in the church, or in the man of the church, good from the Divine Good, 2001; by "how can I help thee?" is denoted that, in this case, Divine Truth is of no value, 9954; by the threshing-floor is denoted the good of love; and by the winepress is denoted the good of faith, 6377.

28. This is evident because the king denotes Divine Truth, 9954; "What aileth thee?" denotes that it investigates the corrupt state of the church, 226, 2693; the second woman denotes the corrupted affections of the church, as appears from the series, 409; sons denote falsities because predicated of the corrupt church, 1147; eating denotes appropriation, 2187; and to-day and to-morrow denote continually, 3998.

29. This is clear from the signification of boiling the woman's son as denoting violence offered to the truth, 3812, 489; of eating the son as denoting the appropriation of falsity, 2187; of the next day as here denoting a successive state of corruption and thus the corruption of good and truth more intensely, 10,497; of "Give thy son, that we may eat him" as denoting a desire still more to appropriate falsity, ver. 28; and of the son being hidden as denoting that even the semblance of truth disappears, 4552.

30. This is demonstrated by considering that by it coming to pass is denoted still further change, 4987; that rending garments denotes mourning on account of lost truth, 4763; that the king's garments denote leading truths, 9372; that wearing sackcloth denotes lamentation on account of good destroyed, 4779; and that the king passing by upon the wall and being seen by the people, denotes that the church becomes altogether external both as to truth and as to good, ver. 26.

31. This is evident because by the king is denoted the corrupted and vastated church, ver. 21; "God do so to me and more also," denotes eager desire, as is clear from the affection in the words, and from the signification of an oath as denoting irrevocable confirmation, in this instance, in evil and falsity, 2842; by the head of Elisha are denoted the essentials of Divine Truth or the Word, 2762, 3728; and by Shaphat is denoted Divine Truth which judges and condemns the corrupt and vastated church, 1 Kings xix. 16.

32. This is deduced from the signification of Elisha as denoting the Divine Word, 2762; of sitting as denoting establishment, 9422; of the house as denoting Divine Good, 3384; of the elders as denoting all Divine Truths in conjunction, 6524; of the king as denoting the corrupted church, ver. 21; of the man sent from him as denoting the false principle, 5011; of Elisha speaking to the elders before the messenger came to him as plainly denoting the perception of Divine Truth, or the Divine Omniscience, 1822; of the son of a murderer as denoting falsity grounded in evil, 1147, 3881; of sending to take away Elisha's head as denoting a desire to destroy essential truths, ver. 31; of the ciders shutting the door as denoting that falsity should be opposed by closing the interiors against it and by resisting it with ultimate truths, the elders denoting the interiors, 6524, the door denoting ultimate truths, 4861, and shutting the door denoting opposition, 2356, 3357; and of the sound of his master's feet behind him as denoting that when falsity insinuates itself it is from evil in the background, because the king denotes the corrupted church and thus evil, ver. 21; the messenger denotes the false principle, 5011, the feet denote the natural degree wherein

evil resides, 3147, and sound or voice heard denotes influx, in this case of what is evil, 9926, and behind him denotes near at hand, and thus immediately in the background, 5216.

33. This is all evident because by the messenger coming is denoted the insinuation of falsity, ver. 32; 5011; by "while he yet talked"; is denoted while Divine Truth is active in the mind, 2762, 2271; "behold this evil is of the Lord," denotes that the influx of falsity from evil arises from a corrupt state of the general church, which is said to be from the Lord when it is permitted in the ordinary course of events, 592, 1755, 2447; it is also said to be from the Lord because the Lord leads man in temptations, 1661, 1692, 4299; and by "why should I wait for the Lord any longer?" is denoted that temptations cannot but induce feelings and thoughts of despondency and despair, 1787, 7166, 8165.

2 KINGS VII

1. And Elisha said, Hear ye the Word of the Lord: thus saith the lord, Tomorrow about this time shall a measure of fine flour be *sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

1. But the Word of the Lord teaches that with those who are obedient to Divine Truth there shall always be a sufficiency of truth producing good, and of exterior good conjoined with truth even in the most external state of the church.

2. Then the captain on whose hand the king leaned answered the man of God, and said, Behold, if the LORD should make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

2. And yet the corrupted good of the church, on which its corrupted truth depends, or those who are in such good, are incredulous, not being willing to believe that good and truth are received from the Lord by an interior way. But the Word still teaches that although they can understand this, yet they will not appropriate truth and good.

3. Now there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die?

3. But those who are capable of the conjunction of good and truth internally, through temptations, while yet externally they are in profanation, are earnestly desirous of escaping from spiritual death.

4. If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

4. And therefore they also reflect concerning eternal life, discerning that there is no salvation in the corrupted church, on account of the failure of good and truth, and also that they cannot remain in their imperfect state and still be saved. Wherefore they determine to entrust themselves to the orderly application of the exterior knowledges of good, and a state of uncertainty.

5. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the outermost part of the camp of the Syrians, behold, there was no man there.

5. And this they do in a state of obscurity; and having acquired knowledges of a most external character, they discover that they enjoy a state of freedom from conflict.

6. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, to, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

6. For the corrupted natural man, under a false estimate of Divine Truth, fears the suffering arising from the falsities exterior and interior and from the great evils of its own perverted state, attributing that suffering to the Lord operating through the corrupted church, by means of its falsities as to natural good and as to natural truth.

7. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.	7. And under this fear, in that obscure state, the natural man is restrained as to his affections, as to his cunning, and as to his natural reason; and in short as to his whole organized opposition to the spiritual church.
8. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and they came back, and entered into another tent, and carried thence also, and went and hid it.	8. On the contrary, when those who are capable of regeneration have acquired a certain state of most external knowledge, they also enter into a certain state of good, first as to the understanding, appropriating its good and truth, and also storing up truth internal and external with their good; and secondly, also, as to the new will.
9. Then they said one to another, We do not well: this day is a clay of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us: now therefore come, let us go and tell the king's household.	9. The consequence of which is that charity is evoked, and faith is rendered active, whence comes the perception that they must not allow the rising of selfish love to injure them. And hence their anxiety to communicate their good to the leading powers in the corrupted church.
10. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were.	10. And this is done through the general doctrine of the church as to good, communication being opened by truths shewing that the organized opposition of the natural man to the spiritual man is suspended as to evil, as to falsity, and as to natural reason, and thus as to the whole life of the natural man.
11. And he called the porters; and they told it to the king's household within.	11. And thence again by truth more interior there is remote communication with the leading principles of the corrupted church,
12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have clone to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall take them alive, and get into the city.	12. The consequence being a state of elevation in the general church, although in obscurity, giving the perception through subordinate powers concerning the opposition of the natural man, which on account of a longing of the spiritual man for genuine good, no longer operates against it openly but insidiously through interior evils and falsities, so that its defences may be abandoned, and the natural man may rule both in life and doctrine.

13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed:) and let us send and see.	13. And there is perception also, through the rational faculty of the general church, as to the state thereof; which perception is that there is in it very little remains of intellectual power;— this being according to the amount and quality of spiritual good remaining and of spiritual good consumed; —and that this must serve for the uses of spiritual life.
14. They took therefore two chariots with horses; and the king sent after the host of the Syrians, saying, Go and see.	14. Wherefore the understanding is active, according to doctrine conjoined with life, concerning the state of the natural man.
15. And they went after them unto Jordan: and, to, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.	15. And then it is discovered to be anxious only about things most external, being in such fear for the loss of merely natural enjoyment, that spiritual truths interior and exterior are totally disregarded; and that this state is perceived by the leading powers of the general church.
16. And the people went out, and spoiled the camp of the Syrians. So a measure of fine flour was <i>sold</i> for a shekel, and two measures of barley for a shekel, according to the word of the LORD.	16. But those who are in the acknowledgment of Divine Truth from good appropriate the knowledges of good and truth acquired by the natural man; and so there is, with them, a sufficiency of truth producing good, and of exterior good conjoined with truth, according to Divine Order.
17. And the king appointed the captain on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died as the man of God had said, who spake when the king came down to him.	17. It is, however, also according to Divine Order, that genuine good in the natural man, which is the support of spiritual good, should be introductory good. But when it is corrupted good, it is subdued and destroyed by those who are in truth from good, according to that Divine Truth which reveals the state of the evil and the good in the end of the church.
18. And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria;	18. And thus it happens; (according to Divine Truth, which teaches that a sufficiency of exterior good conjoined with truth, and of truth producing good shall be continually provided even in the most external state of the church, for those who acknowledge the Lord:
19. And that captain answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof:	19. And yet that the corrupted good of the church, on which its corrupted truth depends, or those who are in such good, are incredulous, not being willing to believe that good and truth are received from the Lord by an interior way, and are therefore condemned, since they can understand the truth, but will not appropriate truth and good;)—

20. It came to pass even so unto him; for the people trode upon him in the gate, and he died.

20. That all who are in corrupted good, are naturally vastated, because those who are in truth from good, at the end of the church, reject such corrupted good, and the evil themselves equally reject genuine good.

Proof References and Notes

1. This is evident because by Elisha is denoted the Word of the Lord, 2762; by "to-morrow about this time," is denoted what is perpetual, 3998; by a measure is denoted quality as to good and truth, 7984; by one measure, as compared with two, is denoted what is sufficient, 9530; by two measures is denoted conjunction, 5194; by fine flour is denoted truth producing good, 7966; by barley is denoted exterior good, 7602; and by the gate of Samaria is denoted the most external state of the church, 2324. But the reason why it is said "with those who are obedient to Divine Truth," is because the disobedient are spoken of distinctly in the next verse. And since this whole chapter is descriptive, in the internal sense, of the rejection of the corrupted affection of good, denoted by the captain on whose hand the king leaned, by the men of the church capable of regeneration, denoted by the four lepers, and the series of spiritual truths therein contained is not unfrequently rendered obscure by the series of the literal sense, it will be necessary for the reader again to bear in mind the fact, that different *persons* in the letter represent different *states in one person* in the spirit, and also that these different states, even when they are in opposition, may be coexistent in the mind of that one person.

2. This appears from the signification of the captain on whose hand the king leaned as denoting corrupted natural good, or those in such good, because the Hebrew word here translated captain means a *tertian-leader*, and is derived from the number *three*, which denotes what is complete and full, 2788, and thus the ultimate degree involving the higher degrees, and therefore also general truths involving particulars, 9866, 8150, which is the same thing as natural good, 3513, but here corrupted natural good; because the hand denotes power, 878, and in this case the power of the false principle derived from evil; and because the tertian-leader was a *servant*, on whose hand the king *leaned* thus denoting the lower degree on which the higher rests, 3019, while the *king* denotes truth, 1673; of what the tertian-leader said as denoting incredulity, 6943; of a window as denoting the intellect, 652, 655; of windows in heaven, 757, 845, as denoting the reception of good and truth by an interior way, 16,655; of seeing as denoting understanding, 2150; and of not eating thereof as denoting non-appropriation, 2187. That good and truth cannot be really appropriated by man so long as he is influenced by selfish motives in acquiring them intellectually, which is to be in corrupted good, is evident from the fact that selfishness renders every good impure and every truth imperfect.

3. This is demonstrated as follows: —the number four denotes the conjunction of good and truth, 1686, 8877; a leprous man denotes one who is, externally, in profanation, and who yet is capable of regeneration, 6963, 10,287; chap. v. 1, 10; the conjunction of good and truth is first internal and afterwards, by regeneration, external, 9182; the entering in of the gate denotes an external state of the church or of the individual, 2324; the leprous men saying one to another, denotes man's perception as to his spiritual state, 1822, 1919; their fearing death denotes a state of temptation; and their saying "Why sit we here until we die?" denotes the desire of escaping from

spiritual death, 272, 290. The connection, in the spiritual sense of this verse with the preceding is, that while the tertian-leader represents those who are in corrupted good, which cannot be removed because they will not admit it, the four leprous men represent those who are in corrupted good, on account of the external state of the general church, and yet earnestly desire to be in genuine good; or to put it in another way, both the tertian-leader and the lepers denote the state of corrupted good in the unregenerate man, the former denoting such good cherished with delight, and confirmed, and the latter denoting it as seen and earnestly deplored; for it is one thing to act from selfish feelings with a *determination* so to act, and quite another to do so from infirmity, or because while the spirit is willing yet the flesh is weak. Every man of the church, indeed, in the beginning of his religious life is, spiritually, a leper, because although he knows the truth from the Word and acknowledges it, he yet seeks salvation, either from the fear of eternal punishment, or the hope of eternal life, not realizing exactly what these are; but this is only a preparatory state which must be put off, and it is the process of doing this with which we have to deal in studying the particulars of Divine Truth in this chapter.

4. This is evident from considering that the four lepers denote those capable of regeneration, ver, 3; that the whole verse denotes a state of reflection; that it is concerning eternal life, or eternal death, 372, 290; that a famine in the city denotes no salvation in the corrupted church, since by a famine is denoted a scarcity of the knowledges of goodness and truth, 1460, and the city Samaria denotes the corrupted church, 402, 2702, 9156; that sitting still in the gate, denotes remaining in an unregenerate state, since sitting denotes permanency, 9422; the gate denotes only what is introductory to the church, 2324, and natural death denotes spiritual death, 272; that to fall unto the host, or more properly, unto the *camp* of the Syrians, denotes to entrust themselves to the orderly application of the exterior knowledges of good, since the Syrians denote those in the knowledges of good, 1232-1234, and their camp denotes orderly arrangement, 4236; and that "if they save us alive, we shall live; and if they kill us, we shall but die," denotes a state of uncertainty, as appears from the form of the expressions. Let it here be noted, that the spiritual state described in this verse is a very common one in the Christian world at the present time. For there are thousands of persons sincerely desiring salvation in every denomination, who are strongly sensible, not only of the state of corruption in the church, but also of the defect of genuine truth regarding the Lord, the Word and the eternal world and state, as well as of the imperfection of their own spiritual state, and who therefore fall back upon the simple plan of acting according to the truth they know, without, for the time being, troubling themselves about interior things, and as to the results, being willing to abide in a state of uncertainty. This, in fact, is the only course open to persons placed in such circumstances, and we may be assured that if they are faithful in conscientiously acting according to their light, they will in due time find deliverance, if not in this world yet certainly in the world to come, because their internal state of good, although they may not be themselves aware of this truth, is a sure guarantee for their ultimate elevation into the truly heavenly light and life.

5. This is true because by the lepers rising up is denoted a state of elevation as a consequence of the states of temptation and reflection previously experienced, 2401; by the twilight is denoted a state of obscurity, 865; by the uttermost part of the camp of the Syrians is denoted knowledge of a most external character, 3695, 4236, 1232-1234; and by no man being there is denoted a state of freedom from conflict, because the Syrians who are here meant by "no man," denote the natural powers as opposed to the spiritual, chap. vi. 8; and man, in this case, denotes falsities, 718. In the literal sense of these two verses by the lepers falling unto the *camp* of the Syrians is evidently

meant that they would give themselves up to the enemy, and the corresponding spiritual idea is also involved in the spiritual sense, as appears from the words of the fourth verse, "if they save us alive, we shall live; and if they kill us, we shall but die"; but this does not invalidate the interpretation we have given of that verse on account of the special correspondence of the *camp of the Syrians* as distinguished from the *host of the Syrians*, but is only supplementary to it; for the man of the church who is placed in the position here described by the four lepers, is actually disposed, on account of the straitness in which he is, to yield to the enemy, or to depend on merely natural good, and it is of the Divine Providence, operating secretly within him, that he is prevented from doing so. As we proceed, however, this will be more clearly seen.

6. This is thus proved: the host or, more properly, the *camp* of the Syrians denotes the corrupted natural man as to its organized opposition to the spiritual man, 4236; chap. vi. 8; the term *Lord* as distinguished from *Jehovah* denotes Divine Good regarded by the merely natural man as to *power* rather than as to love, because it denotes the same as Jehovah of Hosts, 2921; the Lord making the Syrians to hear a voice, denotes that the merely natural man attributes to the Divine Power, or the Divine Omnipotence, what proceeds from its own perverted state, 6971, and thus is under a false estimate of Divine Truth, 696, 6997; chariots denote exterior falsities, horses interior falsities, and a great host evils, 2762, 8138; the king of Israel denotes the corrupted church, 3654; chap. iii. 1; the Hittites denote the exterior knowledges of things celestial, and thus the knowledges of good, 1203, 2913; and the Egyptians denote the knowledges of truth, 1462. Observe here that this verse not only sets prominently before us the fear of the natural man lest he should suffer from the consequences of his evils and errors, or otherwise, the natural fear of the man of the church, who is in the imperfect state denoted by the lepers, but also, that those fears are intensified by the false teaching of the corrupted church; and herein we may see how it, so to speak, naturally happens, that the prevailing doctrines taught in a low and perverted condition of the general church or of the individual, are adapted to that condition. Our human nature, in the progress of regeneration, is exceedingly complex, and our conflicting feelings often render it very difficult for us to understand our own states; and the feelings in us denoted here by the Syrians in their fear, may be, and are very often active, even when we are emerging from a state of spiritual poverty and distress and are on the point of being delivered from inferior motives, and elevated into superior knowledge and greater freedom of life.

7. This may be seen from the signification of the Syrians who arose and fled as denoting the repression of the natural man, because by arising is denoted elevation as to the general state, 2401, and by fleeing is denoted to be conquered, 1689; of the twilight as denoting an obscure state, 865; of tents as denoting affections, 4(4; of horses as denoting things intellectual, and therefore, in this case, cunning, 2762; of asses as denoting natural reason, 1949, 2781; and of the camp as denoting organized opposition, 4236. With regard to the Syrians leaving the camp as it was and fleeing for their life, it is to be remarked that the knowledges of good and truth which the wicked abuse are, in the course of judgment, taken away from them and given to the good, and that this or somewhat similar to it, as regeneration advances, takes place with the man of the church, and is here represented, 7770; and also that the wicked are at length glad to part with these knowledges if only they may enjoy their own particular life, 1742.

8. This is demonstrated by considering that the four lepers denote those who are internally in good although externally in profanation which can be removed by regeneration, ver. 3; that the uttermost part of the camp denotes a most external state as to knowledge, ver. 5; that to enter

into a tent denotes to enter into a certain state of good, 414; that eating and drinking denote the appropriation of good and truth, 3168; that gold denotes good and silver truth, 425; that garments denote inferior truths as the clothing of superior, 2576; that hiding these things denotes the storing them up in the interior memory, 6721-6722, 2284; and that doing these things first in one tent and then in another, denotes such appropriation, such acquisition of knowledges, and such storing up, both as to the understanding and as to the new will, 683.

9. This is true, because by the lepers saying *each man to his neighbour*, is denoted a mutual interchange of feeling and thought arising from their coming into a state of charity, 1822, 2425; by "We do not well," is denoted a consciousness that of themselves they are not in charity, 363, 364; by a day of good tidings is denoted a state of faith, 221, 9925; by "we hold our peace," is denoted that they have no faith of themselves, since silence, in this instance, is opposed to the announcement of good tidings; by tarrying is denoted what is successive, but here a state of indecision or hesitation, as the series indicates, 3613; by the morning light, in the best sense, is denoted a state of love and of spiritual light or truth thence derived, 10,134, but in the opposite sense, which is that here intended, a state of the rising of selfish love, A.E. 401; by "punishment will overtake us," is denoted the effect of selfish love, 696; and by "now therefore let us go and tell the king's household," is denoted their anxiety to communicate their good to the leading powers of the corrupted church, as appears from the signification of "let us go," as denoting the impulse of their new affection of charity, 3335, of telling as denoting communication, 5108, and of the king's household as denoting the leading powers of the corrupted church, 1682, 4843.

10. This is evident from the signification of the lepers as denoting those capable of regeneration in a corrupted state of the church, ver. 3; of the porter of the city as denoting the general doctrine of the church as to good, because by the gate of the city is denoted doctrine which leads to truth and good, 2851, 3943, and therefore by the porter who opens the gate is denoted the doctrine of good or charity, A.E. 261, and it is said the *general* doctrine of the church because a man first comes into general truths and afterwards into particulars, 1802, 3513; of the porter first being named in the singular and then immediately referred to in the plural by its being said "they told *them*, saying," as also denoting introduction by the *principle* of good and communication by *truths*, 3986; of the camp of the Syrians as denoting the organized opposition of the natural man, 4236; of no man there as denoting the suspension of such opposition as to evil, because by man (ish) is denoted what is spiritual or truth, and therefore in the opposite sense falsity, and by the voice of man (adam) is denoted what is celestial or good, and therefore in the opposite sense evil, and thus by the double expression is denoted falsity and evil united, wherefore it is said in the second instance the *voice* of man, 683, 7120, 9926; of horses as denoting things intellectual or truths, and therefore in the opposite sense falsities, 2762; of asses as denoting natural reason, 1949, 2781; of what is tied or bound as denoting a state of restraint, or the want of liberty as to falsities internal and external, 5037; and of the tents as they were, as denoting the whole life of the natural man, because denoting affections, holy affections with the good and unholy affections with the evil, 414, and because the life of every man is determined by his state as to love or affection and not by his state as to knowledge, or intelligence apart from love or affection, 3066, 3078. Moreover it is said above that the porter of the city denotes the *doctrine* of the church as to good, first because by the city is denoted the church as to doctrine, 402, and secondly because man is not introduced into the church by good itself but by the doctrine of good; and it is also said that there is introduction by the *principle* of good, because by the principle of good, as

distinguished from the doctrine of good merely, is meant that doctrine *adopted deliberately as a rule of life*, this being specifically denoted by the porter.

11. This is so, because the porters here denote truths more interior in the best sense, but as being predicated of the corrupted church either falsities regarded as truths, or falsified truths, for these are the interior principles of that church; calling denotes perception, 3659, and influx, 6840, when spoken of the internal operating on what is external, but communication when spoken of the external co-operating with the internal as in this case, 7390; telling also denotes communication, 5108; and the king's household denotes the leading powers and principles of the corrupted church, 1682, 4843. But why, in this verse, do the porters specifically denote truths regarded as falsities or falsified truths, when yet in the previous verse the porter at the gate denotes the general doctrine of the church as to good, and the general principle of good? The reason is, first because the corrupted church outwardly acknowledges the doctrine of good but not inwardly; and secondly because as to interiors the so-called truths of the corrupted church are contaminated with falsities, and its inmost or leading principles are gross falsities; and hence it happens that the communication of those in good, denoted by the four lepers, with the corrupted church is first through the doctrine of good, then through interior falsified truths, and lastly through inmost powers and principles. For the common ground between the man of the corrupted church, or the wicked man, and the man of the true church, or the good man, is just this acknowledgment that, after all, goodness is the essential thing; and it must be only through this general truth to begin with, that the good can help the wicked, and draw those who are willing from their falsities into the light of truth and from their evils into the warmth of heavenly love.

12. This is demonstrated as follows: —by the king is denoted the general church, because a king denotes the same as the kingdom over which he reigns and in this instance therefore the spiritual church, 1482, 5079, 3654; arising denotes a state of elevation, 2401; night denotes obscurity, 1712; saying denotes perception, 1822; servants denote subordinate powers, 2541; the Syrians denote the natural man, 1232-1234; hunger denotes a desire or longing for genuine good, 4017; going out of the camp denotes no longer operating openly, 4236; hiding themselves in the field denotes operating insidiously through interior evils and falsities, because hiding denotes concealment spiritually, 6721-6722, and a field denotes interior good, but here in the opposite sense interior evil, 3196, 4073; to come out of the city denotes, in this case, to abandon doctrine, which is a defence, 402, to take them alive evidently denotes to gain the affections, because love is life, D.L.W. 1; and to get into the city denotes to rule as to doctrine, 402.

13. This appears thus: "one of his servants," denotes the rational faculty, because the servants generally denote subordinate powers, 2541, and because this verse has relation to the understanding, whereas the previous verse has relation to the will; five denotes little remains, 5291; horses denote intelligence, 2762; the multitude of Israel denotes spiritual good because multitudes denotes truths, 6172, and Israel denotes spiritual good, 5973, and thus the multitude of Israel denotes the truths of spiritual good; what is left in the city denotes, evidently what remains in the church, 402, and what is consumed denotes what is consummated or vastated, 2239, 2243; and "let us send and see," denotes that the remains of good and truth at any period or state of the church serve for the uses of spiritual life, 5898, 4710, 2245.

Viewing the Divine Operation described in the internal sense of verse 6 as descriptive, in a universal sense, of the general judgment, wherein the evils in the world of spirits are dispersed by

the power of Divine Truth, so that provision may be made for the commencement, and establishment of a New Church; considering the four lepers as representing the nucleus of that New Church, or as representing those who first become receptive of the heavenly doctrines of that church, and through whose instrumentality those doctrines are made known to the church at large; and regarding the verses now under consideration in the same universal sense, we may then the more clearly see how they describe the first results of the judgment, upon the general church. There is, in fact, as a consequence of the Last Judgment, a general though slight elevation in the religious life of the whole human race; there is greater freedom of thought in spiritual things; there is a keener perception of the craft and subtlety of the evils of the selfhood; and there is a clearer discernment of the defective condition in which the general church is, with, at the same time, greater activity both in affection and thought, as to matters connected with religion. Now these things are also before our eyes in the present day so far as regards the universal Christian Church. Since the Last Judgment, religion in every part of the Christian world has revived, and although that revival has taken place for the most part without any knowledge of its real origin, and by means apparently of prevailing appearances of truth, or doctrinal errors and obscurities, yet it is none the less a real revival of religion, and none the less a preparation of mankind for the reception, in all its fulness, when the right time comes, of the life and light of the New Jerusalem. And these considerations clearly shew how the chapter before us, in its interior meaning, is prophetic, and describes not only the spiritual experiences of the individual, but those of the church at large; and at the same time account for our adoption of the term general church in these verses, where it might have been thought the term *corrupted* church should still have been employed. It is true that there is corruption still implied, but that is not the thing which is here pre-eminently before us.

14. This is shewn from the signification of the king sending as denoting the activity of the general church, ver. 12; 4710; of two as denoting conjunction, 5194; of chariots as denoting doctrines, and of horses as denoting things intellectual, 2762; of the host, or more properly, of the *camp* of the Syrians, as denoting the organized opposition of the natural man, ver. 4; and of "Go and see," as denoting the activity of the will and understanding together, 3335, 2245, 5975,

15. This is true because by going is denoted life, and in this case the activity which discovers the quality of the unregenerate natural man, 3335; by Jordan, whither the Syrians had gone, is denoted the external man, 1585; by the haste of the Syrians is denoted fear, 7695; by the way taken by the Syrians is denoted the pursuit of natural or external things, 10,422; by garments and vessels are denoted truths interior and exterior, 5248, 6917; by being cast away is denoted to be disregarded, 305; and by the messengers returning and telling the king is denoted that this state of the natural man is perceived by the leading powers of the general church, 3209.

16. This is proved by considering that the people denote those who are in the acknowledgment of Divine Truth from Divine Good, because by people are denoted truths, 1259, and from their eating while the tertian-leader did not, it is evident that they denoted those who were in genuine and not in corrupted good; that their going out denotes the activity of the life of good, 3335; that spoiling the camp of the Syrians denotes the appropriation of the knowledges of good and truth acquired by the natural man, 9340, on Isaiah xi. 14; that "a measure of fine flour for a shekel, and two measures of barley for a shekel," denotes that there is, with them, a sufficiency of truth producing good, and of exterior good conjoined with truth, ver. 1; and that according to the word of the Lord denotes according to Divine Order, 1919, 5075.

17. This is evident, because by the king is denoted the leading powers of the general church, or Divine Good and Truth, or Divine Order, ver. 12; 1919, 5075; by the captain or tertian-leader is denoted, in the best sense, the genuine good of the natural man, and in the opposite sense that good corrupted, ver. 2; by the tertian-leader having charge of the gate is denoted that genuine natural good should be introductory good, 9763; 4117, 4231; by the people treading upon the tertian-leader, so that he died, is denoted that corrupted natural good is subdued and destroyed by those who are in truth from good, 258, 259, 10,019, 2687; by the man of God, or by Elisha, is denoted the Word, and thus the Divine Truth which reveals the state of the evil and the good at the end of the church, 2535, 2762; and by "who spake when the king came down to him," is denoted also the revelation of Divine Truth at the end of the church, 8127, 8128; the coming down of the messenger (chap, vi, 32, 33), and the king to Elisha, denoting not only the insinuation of falsity in a state of temptation as regards the individual, 5011, but also the contact of evil and falsity with Divine Truth in the process of judgment both as regards the individual and the general church, 1311, 2242-2243, 10,509.

18. This is seen from the signification of it coming to pass as denoting a change, and thus that it happens spiritually, 4987; of the man of God, or Elisha, as denoting Divine Truth teaching, 2535, 2762; of "Two measures of barley for a shekel, and a measure of line flour for a shekel," as denoting a sufficiency of exterior good conjoined with truth, and of truth producing good, ver. 1; of to-morrow as denoting continually, ver. 1; of the gate of Samaria as denoting the most external state of the church, ver. 1; and of the people who received these blessings as denoting those who are in truth from good, and thus as denoting those who acknowledge the Lord, ver. 16.

19. This is shewn as follows: —the captain, or tertian-leader, denotes / the corrupted good of the church, ver. 2; the king denotes corrupted truth, 1672; what the tertian-leader said denotes incredulity, 6943; windows in heaven denote the reception of good and truth by an interior way, 16, 655; seeing denotes understanding, 2150; and not eating thereof denotes the non-appropriation of truth and good, and consequently condemnation, 2187.

20. This is true, because by the tertian-leader are denoted those in corrupted good, ver. 2; by the people are denoted those in truth from good, ver. 16; by their treading upon the tertian-leader is denoted the rejection of corrupted good; and by his dying is denoted that those in corrupted good equally reject genuine good, and thus are vastated, 2687.

2 KINGS VIII

1. Now Elisha had spoken unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

1. It is the testimony of Divine Truth, which is the Word, concerning the external church, or concerning the individual in whom that church is, and who has acknowledged the Divine Human by the power of the Word, that he must experience a state of the apparent deprivation of good and truth during which instruction in truth will be very difficult on account of profanation.

2. And the woman arose, and did according to the word of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

2. And this experience is actually endured, as the truth dictates; for the mind of the member of the church is elevated above the things of self and the world, and is instructed even when among those who are in faith without charity, and when profanation abounds.

3. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

3. But when that experience is ended the member of the church is withdrawn from this external state; and is earnestly desirous of entering into his genuine and superior state of good and truth from the Lord.

4. Now the king was talking with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

4. On which account there is an influx from the Lord into the natural or external mind and a desire to recollect the operations of Divine Providence through the Word for the salvation of men.

5. And it came to pass, as he was telling the king how he had restored to life him that was dead, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

5. And it happens, especially when man is enlightened so as to perceive that the revival of the church is dependent on the revival of true doctrine concerning the Divine Human, that then also is there an earnest longing for spiritual good and truth; and an acknowledgment in the external church, or by the natural man, that the church is reviving and that the Divine Human is being acknowledged.

6. And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

6. And thus the church, or the individual who is a church, is enlightened by the conjunction of the external with the internal man. Whence it follows that, in the process of judgment, through regeneration, the man of the church enters into the full realization of his peculiar heavenly life of charity and truth.

7. And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.	7. But Divine Truth also visits, for judgment, the corrupted natural man, who is in the evils and falsities of self-love. Nevertheless, as to the understanding, he recognises Divine Truth.
8. And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this sickness?	8. And therefore he adapts himself externally, by the false principle, desiring salvation, from self-love, and appearing outwardly devoted and compliant to the truth through which he supposes he can communicate with Divine Good for deliverance.
9. So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying", Shall I recover of this sickness?	9. And thus falsity is brought into the presence of Divine Truth, through external worship with some power, with the knowledges of good and truth in their receptacles, sufficient for temptations, and with the appearance of agreement and submission, desiring deliverance from the consequences of an evil state,
10. And Elisha said unto him, Go, say unto him, Thou shalt surely recover; how be it the LORD hath shewed me that he shall surely die.	10. And it is the dictate of the Divine Word that salvation is possible to those who sincerely desire it, and that even the wicked are persuaded that they may be saved by Divine favour; but nevertheless that they must certainly perish.
11. And he settled his countenance steadfastly <i>upon him</i> , until he was ashamed: and the man of God wept.	11. For Divine Truth discerns infallibly the interiors of all, and makes manifest the real state of the corrupted man, while yet Divine Mercy grieves for the sufferings caused by sin.
12. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt clash in pieces their little ones, and rip up their women with child.	12. This, however, the wicked cannot understand. But Divine Truth testifies that the wicked are entirely opposed to the true spiritual church, and therefore ultimate truths, in them, are consumed by self-love, and ultimate goods by falsities; while all interior goods with innocence, are vastated, and all interior truths productive of good are entirely destroyed.
13. And Hazael said, But what is thy servant, which is but a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.	13. And yet externally, they wish to appear submissive, and to account themselves vile, and therefore incapable of doing evil. But Divine Truth from good testifies that they will thus act, or do thus act because, in them, falsity conjoined with evil rules.

14. Then he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.	14. Wherefore falsity is separated from the Divine Word, and is associated with its own evil, which, as yet, clings to the hope of merely external happiness in heaven. And in this the corrupted natural man is, as yet, supported by his false doctrine.
15. And it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.	15. But it happens continually, or eternally, with the wicked, that when falsity and its evil are interiorly conjoined, they become also exteriorly conjoined in the natural man, the external being saturated from the internal, thus causing complete obstruction to spiritual life or total vastation wherein the falsity of evil reigns supreme.
16. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.	16. And in that state of the corrupted and rejected spiritual church in which remains are very few, and when faith from charity is still outwardly acknowledged in the celestial church, a corrupted form of self-love derived from the falsification of good begins to prevail in that church.
17. Thirty and two years old was he when he began to reign; and- he reigned eight years in Jerusalem.	17. For then there is fulness of conjunction as to evil and falsity, and consequently completeness of vastation as to good, in a new state;
18. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he did that which was evil in the sight of the LORD.	18. And consequently also impiety in the outward life from the falsities of the corrupted spiritual church grounded in self-love; since the affection of falsity derived from evil is now conjoined with the corrupted celestial church, and is totally opposed to Divine Truth derived from Divine Good.
19. Howbeit, the LORD would not destroy Judah, for David his servant's sake, as he promised him to give unto him a lamp for his children alway.	19. But still the possibility of salvation remains in this corrupted celestial state of the church; for, by the Redemption and Glorification of the Lord, have been provided freedom and light for all men in all ages.
20. In his days Edom revolted from under the hand of Judah, and made a king over themselves.	20. And therefore even in such a state of the church, the natural man who is in good, with some knowledge of doctrine, cannot be restrained from rebellion, determining indeed to live according to Divine Truth from good.
21. Then Joram passed over to Zair, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled to their tents.	21. Wherefore the corrupted celestial church engages in a limited and harassing conflict with him, by the aid of all his doctrines, and, in the prevailing spiritual darkness, represses him both as to his good affections, and his principles; but they who are thus in truths are protected by their holy state of good.

22. So Edom revolted from under the hand of Judah, unto this clay. Then did Libnah revolt at the same time.	22. And this opposition of the natural man who is in good, to the corrupted and rejected celestial church is perpetual, and causes also the revolt of the natural man who is in truth, and is thus in the external church.
23. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	23. But all the states of the corrupted celestial man, as to understanding and will are inscribed on his interior memory.
24. And Joram slept with his fathers, and was buried with his fathers in the city of David: And Ahaziah his son reigned in his stead.	24. And he is associated with his like in the eternal world and state, being raised to life in an external corresponding to his internal, while a new state of the celestial church succeeds.
25. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.	25. And this new state of the celestial church, which is a state of falsity derived from the former evil, is established when the spiritual church is fully vastated;
26. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah the daughter of Omri king of Israel.	26. And therefore there is a state of the conjunction of falsity with evil, in the corrupted celestial-spiritual church through a whole period, the external origin of which corruption is the affection of falsity derived from sensual love.
27. And he walked in the way of the house of Ahab, and did that which was evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.	27. And hence, both as to the understanding and the will, there is an ultimate state of opposition to Divine Truth from Divine Good, since it is a state of falsity derived from interior evil confirmed in the natural degree.
28. And he went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth-gilead: and the Syrians wounded Joram.	28. And hence, too, there is a combination, in the corrupted celestial-spiritual church, against the corrupted natural man, for dominion over those who are in simple obedience in the beginning of Regeneration, wherein the corrupted spiritual man is injured by natural love.

29. And king Joram returned to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

29. But then he seeks relief, and a cure, externally, by association with the spiritual principles of the church, both as to the results of self-love and the love of the world operating in the natural mind through falsity conjoined with evil; and in addition he is consoled by the false principles of the celestial church. Or, in other words, the corrupted will as well as the understanding of the wicked man, seeks consolation from the uprisings of merely natural desires, and the injuries thence received, by an outward conformity to religion, and from the falsities of his own evil.

Proof References and Notes

1. This is evident because Elisha denotes Divine Truth or the Word; the woman denotes the external church or the individual of that church, chap. iv. 8; the son of the woman restored to life by Elisha denotes the Divine Human acknowledged by the power of the Word, chap. iv. 16, 19; chap. iv. 33-36; arising denotes elevation, 2401; going denotes life, 3335; sojourning "wherever thou canst sojourn," denotes instruction with difficulty, 1463; a famine denotes a scarcity of knowledges, and thus the apparent deprivation of good and truth, 1460, 3364; and the famine coining upon the land seven years, denotes on account of profanation, 5268.
2. The connection of the subject of these verses, in the internal sense, with the spiritual contents of the last chapter may be seen by considering that, whereas the former chapter treats of the state of corrupted *good* in the church, both among those who suffer themselves to be regenerated, denoted by the four lepers, and those who do not, denoted by the tertian-officer, this chapter commences by treating of the state of corrupted or falsified *truth*, into which the church comes on account of its state of corrupted good, and shews how it is that this state of falsified truth is removed by the manifestation of genuine truth, by the woman in this verse, as in the last, is denoted the external church or its individual member, chap. iv. 8; by her arising and doing according to the word of the man of God is denoted the actual experience of a state of instruction under difficulties, 3401, 3335, 2534; by herself and her household are denoted instruction as to things both voluntary and intellectual, because when she herself represents good her household represents truth, chap. iv. 8; 9150; by the land of the Philistines is denoted a state of faith without charity, 1197, 1198; and by seven years is denoted a state of profanation, 5268.
3. This appears from the signification of it coming to pass as denoting a change, and consequently a successive state, 4987; of the seven years' end as denoting the end of a State of profanation in the general church, 5268, 407-412; of the woman returning out of the land of the Philistines as denoting to be withdrawn from the external state denoted by the Philistines, 4069, 1197, 1198; of going forth and crying unto the king as denoting an earnest desire expressed by both will and understanding for help from the Lord, because going forth denotes influx and thus an effort of the will, 5337, crying denotes thought and thus an effort of the understanding, 7119, and the king, in the supreme sense, denotes the Lord, 1728; and of house and land, or house and *field*, according to the Hebrew, as denoting genuine and superior good and truth from the Lord, 4982.

4. This is seen by observing that the king, in the supreme sense, denotes the Lord, 1728; that talking denotes influx, 2951; that Gehazi denotes the natural or external mind and also the literal sense of the Word adapted to that mind, chap. iv. 12; that servant denotes the natural man, 1713, 3019; that man of God denotes the same as a prophet —that is, the truth which teaches, 2534; that "Tell me, I pray thee," denotes a desire to recollect, because telling denotes perception, 3209, and the affection in the words denotes desire; and that "all the great things that Elisha hath done," denotes the operations of Divine Providence for the salvation of men, because Elisha in the supreme sense denotes the Lord and the Word, 2762, and because, therefore, "all the great things that Elisha hath done," denotes the operations of Divine Providence for the salvation of man, as is evident also from the internal sense of the miracles of Elisha which has been hitherto explained.

5. This is demonstrated as follows: —it coming to pass denotes another successive state, 4987; Gehazi telling the king denotes a state of enlightenment in the church, for Gehazi denotes the literal sense of the Word, and also the natural man receptive of revelation thence, ver. 4; telling denotes perception, 3209; and when said of the external speaking to the internal, as of Gehazi telling the king, thought in the external from perception in the internal, 1919; the restoration to life of the woman's son denotes the revival of the church as depending on the restoration of true doctrine, especially concerning the Divine Human, ver. 1; the woman crying unto the king denotes an earnest longing for help from the Lord, ver. 3; house and land, or more properly, house and field, denote spiritual good and truth, ver. 3; and Gehazi saying "this is the woman, and this is her son whom Elisha restored to life," denotes an acknowledgment in the external church by the natural man, that the church is reviving, and that the Divine Human is being- acknowledged, as appears from the words "*This* is the woman; and *this* is her son," and from the signification of all the terms, according to what has been already explained and proved. Careful examination and reflection will shew, that these verses in particular, and a great deal more in the internal sense of the books of Kings, are descriptive, prophetically, of the state of the New Church in the world at the present day. The general Christian world is even now at the end of the seven years' famine. The Word is even now opened as to its internal sense, and true doctrine is revealed from the Lord. The Divine Human is even now beginning to be really acknowledged. And the woman has even now returned from among the Philistines to claim her house and her land. But the process of the restoration of the Church is a slow one, and although, in the internal sense of the Word, it appears to be clearly but briefly described, yet those descriptions involve very much more than can possibly be made manifest by a general exposition of the series, such as we are enabled to give. For such is the character of the symbolic language of correspondences employed and arranged by Divine Means to form the literal sense, that each expression, and every single sentence, is like a living picture of Eternal Verities, which, the more closely and particularly it is examined, the greater is the variety and beauty of the single truths that come into view.

6. This is proved in the following manner: —by the woman is denoted the external church, ver. 1; by the king the internal, because in the supreme sense he denotes the Lord, 1728; by the king *asking* the woman is denoted that the internal perceives the state of the external, and flows in and enlightens it, 5597, 5800, and it is said "flows in and enlightens," because when the Lord is represented as interrogating man it is that the man himself, from the light of truth, may examine and know his own state, and, in this case, whether there maybe conjunction, 226, 1931-1933; by the woman *telling* the king is denoted thought from perception, and thus what is reciprocal, 3209, there being no conjunction of the external with the internal without this, 6047; by the king appointing unto her a certain officer, or *eunuch*, according to the Hebrew, is denoted the good by

which the heavenly marriage, or the conjunction of the external with the internal man, is effected, through regeneration, and therefore that which *decides* or judges man to heaven, and also adjudges to him all the subordinate goods and truths which are in agreement with it, 394, 5081, and this is that good of the natural man, which, during regeneration, exhibits itself as a principle or rule of life, first as a general principle, and finally as a definite form of good from the Lord, 3518, 4231, 7920; and by the officer restoring all that was the woman's, and all the fruits of the field since the day that she left the land until her return, is denoted that, in the process of judgment through regeneration, the man of the church enters into the full realization of his peculiar heavenly life of charity and truth, as appears from the signification of the officer or eunuch just explained, of all that was the woman's as denoting every good affection from the Lord denoted by her house, and of all the fruits of the field as denoting every good of truth, 4982, 1873, 2349; and of since the day that she left the land until her return, as denoting the result of the whole process of regeneration signified, in this case, by the seven years, and thus denoting the full realization of the heavenly life of charity and truth, 2044, 3845, Let the reader here seriously reflect that if the conjunction of the external man with the internal is not effected by the process of regeneration in the natural world, it cannot be effected afterwards during judgment, and that this shews the great importance of the spiritual meaning of the words "since the day that she left the land until now," 3993.

7. This is evident because Elisha denotes Divine Truth or the Word, 2762; Damascus denotes nearly the same as Syria—namely, the knowledges of good in the natural man, 1715, 1796; and therefore Elisha coming to Damascus denotes Divine Truth visiting the corrupted natural man, and that it is for judgment appears from the whole series of spiritual truths in the internal sense of the following verses; Ben-hadad king of Syria denotes the corrupted natural man, chap. vi. 8, 24; his sickness denotes that the corrupted natural man is in evils and falsities, 5712; and its being told him saying, "The man of God is come hither," denotes that the corrupted natural man recognises Divine Truth as to the understanding thereof, because the man of God, like Elisha, also signifies Divine Truth, 2534. The connection of these verses following with what goes before, in the internal sense, is that while the former describe the judgment of the good in the external church, the latter describe the judgment of the wicked, and thus it appears that, frequently, when there is no direct connection of what follows with what goes before in the literal sense of the Word, yet in the spiritual sense it is very close.

8. This is seen from considering that the king denotes the corrupted natural man, ver. 7; that Hazael, which means *the vision of God*, denotes in the best sense, the faculty of understanding truth, and therefore, in the opposite sense, the false principle, 2150; that Hazael taking a present denotes that the corrupted natural man adapts himself externally, 4262, 9265-9267; that the corrupted man can only adapt himself to Divine Truth externally; that going to meet the man of God denotes progress and communication with Divine Truth, 3335, 2534, 7054; that inquiring of the Lord by him, denotes outward compliance and devotion from self-love, because the corrupted man acts from self-love even in religion, 1304, because inquiring of the Lord denotes communication with Divine Good, 3291, 2001, and doing this by Elisha the man of God denotes communication by Divine Truth, 2762, 2534; and that "Shall I recover of this sickness?" denotes the seeking of deliverance from an evil state, or from the consequences of an evil state, 726, 5712.

9. This is manifest from the signification of Hazael as denoting falsity, ver. 8; of going to meet as denoting progress and communication, 3335, 7054, and it is said communication and not

conjunction, both here and in the last verse, because predicated of falsity; of Elisha as denoting Divine Truth, 2762; of a present with him, or, according to the Hebrew, of a present *in his hand*, as denoting external worship with some power, because the present itself denotes initiation, or adaptation, being given to Elisha to obtain his good will, 4262, 9265-9267, the hand denotes power, 878, and the act of taking the present and inquiring of the Lord denotes worship, ver. 8; of every good thing of Damascus as denoting the knowledges of good and truth, 1715, 1796, 1232; of the camels as denoting scientifics and thus receptacles, 3048; of forty as denoting temptations, 730; of burden as denoting service and combat, 6660, 7104-7105; of coming and standing before Elisha as denoting agreement and submission, because they denote presence, 7498, 3136, and, in this case, presence indicating those appearances, since Hazael says "Thy son Ben-hadad," 5912; and of "Shall I recover of this sickness?" as denoting a desire for deliverance from the consequences of an evil state, 726, 5712, the original Hebrew word here translated "*recover*" meaning to revive or live again.

10. This is evident since Elisha denotes the Divine Word, 2762; "Go, say unto him," denotes perception from the Word, and also the thought of the corrupted man from that perception, shewing that while the Word *truly* dictates that salvation is possible to all who *sincerely* desire it, the corrupted man misinterprets that dictate, by supposing that he can be saved by mere favour from the *consequences* of his evils only, 1822, 1919; "Thou shalt surely recover," or according to the Hebrew, "reviving thou shalt revive," denotes spiritual life to those who desire it, and a persuasion of deliverance from the mere consequences of evil to those who do not, 726; "the Lord hath shewed me," denotes that it is the dictate of Divine Truth from Divine Good, 2762, 2001; and "he shall surely die," denotes that the wicked must certainly perish, 2657.

11. This is evident from the signification of Elisha as denoting Divine Truth, 2762; of his settling his countenance steadfastly upon Hazael, as denoting the discernment of the interiors of the corrupted man, because the face denotes the interiors, 9306, and to settle the face steadfastly, on the part of Elisha, denotes that Divine Truth penetrates to the interiors of the evil; of Hazael being ashamed, or manifesting shame in his face, as denoting the evil state of the corrupted man, 213, 216, 217, 224; and of the man of God weeping as denoting that Divine Mercy grieves for the sufferings caused by sin, 5480, But it may also be added that the original Hebrew expression for "settling steadfastly" is from the verb meaning *to stand*, and since standing denotes presence, 3136, the spiritual idea conveyed by settling steadfastly will be that of the presence of Divine Truth *intensely*, or in other words, the searching power of Divine Truth in detecting and exposing evil and falsity, 2342, 10,509.

12. This is proved as follows: —by Hazael are denoted the wicked, because he denotes falsity, and as the servant of Ben-hadad falsity from evil, ver. 8; by his saying "Why weepeth my lord?" is denoted that the wicked cannot understand the Divine Mercy, because the question implies inquiry on account of non-understanding, 3385, Elisha in the supreme sense, denotes the Lord, 2762, and weeping denotes the Divine Mercy, 5480; by Elisha knowing is denoted that Divine Truth testifies, 2330; by evil done to the children of Israel is denoted opposition to the true spiritual church, 4997, 3654; by strongholds set on fire are denoted ultimate truths, in the wicked, consumed by self-love, because fortifications denote truths which defend good, 7297, and fire denotes self-love, 934, 1297; by young men slain with the sword are denoted ultimate goods consumed by falsities, because young men denote those who are in the truths of faith ready to engage in conflict with evil, 5037, and the sword denotes the punishment of falsity, 2799; by little

children dashed in pieces are denoted interior goods with innocence vastated, because little children denote innocence, 430, in Jer, xii v. 7, and being dashed in pieces, or killed, denotes vastation, 6767; and by ripping up their women with child is denoted the destruction of all interior truths productive of good, because "all conception of doctrine is from good as a father but the birth is by truth as a mother," 2586, and to rip up evidently denotes to destroy or deprive of spiritual life, 6767.

13. This is seen by observing that Hazael denotes the wicked, ver. 12; that a servant denotes one who is subordinate or submissive, 2541; that a clog denotes what is vile, 7784; that not doing this thing, which is implied in the question, denotes to be incapable of doing evil, ver. 12; that the answer of Elisha implies and therefore denotes that the wicked will and do thus act, 5255, 5468; and that Hazael being king over Syria denotes the government of falsity conjoined with evil in the natural mind, because by Hazael is denoted falsity, ver. 8; by his being king is denoted the government of falsity, 1682, 1728; Syria denotes the natural mind, 1232-1234; and it is said "falsity conjoined with evil," since Hazael by becoming king puts on the representation of Ben-hadad, who denotes the corrupted natural man, ver. 7. By considering that falsity conjoined with evil is the final and confirmed state of the wicked, it may be more clearly seen why Elisha, in his representative character, was so much affected in his interview with Hazael, and why we have so terrible a description of Hazael's wickedness in the previous verse, 7327, 5096.

14. This appears from the following considerations: —Hazael departing from Elisha, denotes the separation of falsity from the Word, ver. 8; 2762, 5827; his coming to his master, denotes the association of falsity with evil, 5249, 5934; Ben-hadad saying, "What said Elisha unto thee?" denotes the lingering hope of the natural man for external happiness in heaven, because this feeling is involved in the question, since the corrupted natural man looks for no other heaven, or for no other deliverance from evil, ver. 8; and Hazael saying "He told me that thou shouldst surely recover," denotes that the corrupted natural man is supported in his vain hope by his false doctrine, as appears from the signification of Hazael, and of recovery from sickness, ver. 8.

15. This appears from the signification of Hazael as denoting falsity from evil in the corrupted natural man, ver. 8; of it coming to pass as denoting a change, 4987; of to-morrow as denoting continually, 3998; of Hazael associated with Ben-hadad as denoting falsity and evil interiorly conjoined, because the former endorses the persuasion of the latter that he should recover, ver. 14; of the coverlet, carpet, or coarse cloth, all of which meanings are assigned to the Hebrew word here used, as denoting what is external, 2576; of the face of Ben-hadad, as denoting the interiors of the natural man, 358, 1933; ver. 7; of the coverlet being put upon the face as denoting the conjunction of the internal and external; of its being dipped in water as denoting being saturated with falsity from the internal, since water denotes truth, 2702, and, in the opposite sense, falsity, 8137; of Ben-hadad dying as denoting, here, that falsities conjoined with evils in the ultimate, or in the natural or external man, obstruct all spiritual life, 304, 5096; and of Hazael reigning instead of Ben-hadad as denoting that falsity reigns supreme, ver. 8; 4691, 7327.

16. It is necessary at this point to remind the student that the terms celestial and spiritual as applied to the corrupted churches, represented by the separate kingdoms of Judah and Israel, have relation to the state of *the general church* consisting of two sections, or to the corrupted individual consisting of a corrupted will and a perverted understanding, and not to distinct celestial and spiritual churches, the latter of which succeeded the former, as the Ancient Church

succeeded the Most Ancient. This has been already made evident in a former part of this work, where the connection and intercourse between the kings of Judah and the kings of Israel are treated of as to the spiritual sense thereof, and will appear still more clearly as we proceed. And here again the history of the corrupted Christian Church may be appropriately referred to in illustration. For the corrupted celestial section of that church has culminated in the abomination called Babylon in the Apocalypse, while the corrupted spiritual section is described under the figure of the Dragon and his Beasts, the one clearly denoting the love of dominion from the love of self, or the state of the corrupted will of the general church, and the other the evils and errors of faith alone, or the state of the perverted understanding; and it is to be remembered, that these states of the church have not existed independently the one of the other, but on the contrary, that they have acted and reacted the one upon the other, and also that such action and reaction is actually described in the internal sense of the Word, especially in what is said concerning the various kings of Judah and Israel. By Joram the son of Ahab king of Israel is denoted the corrupted and rejected spiritual church, chap. iii. 1; by the fifth year is denoted when remains are very few, 5291; by Jehoshaphat being then king of Judah is denoted that faith from charity is still outwardly acknowledged in the celestial church, and it is said "outwardly acknowledged," because a state of corruption is described as co-existing and reigning, chap. iii. 1; and by Jehoram the son of Jehoshaphat king of Judah beginning to reign is denoted a corrupted form of self-love derived from the falsification of truth prevailing, for Jehoram means *exulted of the Lord*, and thus, in a good sense, denotes good from truth, and as the son of Jehoshaphat charity from faith; but here, in the opposite sense, as appears from what follows, good falsified, or charity in a corrupted form, and therefore, as the name also implies, what is *rejected of the Lord*, while Judah denotes celestial love and therefore, in the opposite sense, self-love, 4750, and beginning to reign denotes beginning to prevail, as is evident, 4691.

17. This appears thus; the number thirty, like three, denotes fulness, 9082; two denotes conjunction, 5194; and that it was the conjunction of evil, and falsity appears from the signification of Jehoram just explained; and eight denotes complete vastation as to good, and at the same time a new state, 2044, 9227, 9659; while Jerusalem as distinguished from Samaria, and as the capital of the tribe of Judah, denotes the celestial church, 2466, 3654. Let it be carefully observed here that, in the references, three different significations are assigned to the number eight—namely, a new state, what has relation to good, and fulness of conjunction involving, on the part of the good, completeness of vastation as to evil, and here, because predicated of the corrupted church, completeness of vastation as to good. Hence it may be seen that very much more is included in the signification of a number than one single idea or one single thought, and that that is why we have embodied those three significations in the interpretation of this verse by saying "completeness of vastation as to good in a new state." The corrupted Jewish Church, from the time of Ahab to the coming of the Lord, passed through several successive new states of vastation as to good and truth and these states appeared representatively in their political and social history, and the internal sense of the Word describes their quality as it was interiorly, and at the same time the quality of the successive new states of every corrupted church.

18. This is demonstrated from considering that walking denotes living, 519, 614, 1993; that the way of the kings of Israel, denotes the falsities of the corrupted spiritual church, 4867, 3654; that the house of Ahab denotes the evil of self-love, 2559, 4744; 1 Kings xvi. 29; that the daughter of Ahab denotes the affection of falsity, because predicated of the corrupted spiritual church, 2562; that the daughter of Ahab as the wife of Jehoram, denotes the conjunction of falsity from the evil

of the spiritual church, with the corrupted celestial church, or of the falsities of the understanding with the corruptions of the depraved will, 5138; and that Jehoram doing evil in the sight of the Lord denotes the total opposition of the corrupted celestial church to Divine Truth from Divine Good in consequence of such conjunction, as appears from the signification of doing evil in the eyes or sight of the Lord as denoting what is contrary to Divine Order, 4839, 1728. The contents of this verse, in the spiritual * sense, plainly shew that wherever the love of dominion prevails, it is certain to ally itself to a merely formal, intellectual, and unproductive faith, and on the other hand that wherever such a faith is predominant it will also be disposed to favour the love of dominion.

19. This is true because by Judah is denoted the celestial church, and thence, specifically, the capacity for good in man, 3881; by David the Lord's servant is denoted the Lord in His human life on earth redeeming mankind and making His Human Nature Divine, 1888, 2159, 4926, 6280, 10,053; by a lamp given to David is denoted freedom to do good, and the light of truth to know what good is, 4638, 9548; by the children of David are denoted the men of the celestial church, or those who make good the fundamental principle in the church, 2331, 2232; and by alway, or during all the days, is denoted in every state of the church, 487, 931. The internal sense of this verse is so important and far-reaching, that a few remarks by way of illustration, in addition to what the references contain, may be found useful.

Notwithstanding that it is well known in the New Church that the Lord effected Redemption "by taking on Him human nature by birth of the Virgin Mary, and therein combating and conquering the infernal powers which held man in bondage; and that having glorified His Human Nature or made it Divine He keeps them in subjection for ever," *New Church Catechism* to, yet, perhaps, it is not always sufficiently borne in mind, that the Lord, by this Divine Work, did no more than preserve human freedom, and make it possible for the light of truth from Himself to reach mankind in whatever future circumstances men might be placed, 5982, 6477; H.H. 597-598. For it must be evident, on reflection, that men were capable of being saved before the Lord came into the world by the exercise of liberty and rationality, D.P. 72, and also that since He came they can only be saved through the exercise of the same faculties, wherefore it is clear that the *presentation* of those faculties in man was the real object of Redemption; and this is what the verse before us really teaches. And this may be still more clearly seen by considering that, had not the Lord come into the world and accomplished Redemption, yea, if He were not, as to individuals, so to speak, continually accomplishing Redemption, not only would men have become incapable of acting from liberty and reason, but even the angels would not have retained their integrity, T.C.R. 118-121. Besides which it may be reflected also, that if a single individual, whatever may be the appearances to the contrary, were ever born void of liberty and reason by no faults of his own, that individual would not be a responsible agent, until he was delivered by Divine means, from which we may conclude that the mass of mankind at the time of the Lord's coming were in the enjoyment of these gifts, because history shews that they were not irresponsible; but that, had the Lord not come, and had He not effected Redemption *just when He did*, the human race would have perished, because human liberty and reason would have been lost; and this is what is meant by the Lord not coming until the fulness of time, or not until "the iniquity of the Amorites" was full, 1857. Thus the Lord did not come *before* human liberty and reason were destroyed, nor *after* they were destroyed, but just at that point when they would have been destroyed had he not come. From all this, therefore, it is clear that the Lord by Redemption preserved to man that capacity for good and truth, which is denoted by a lamp for

the children of Judah alway, or in other words, the possibility for the existence and continuance of the church in the world.

20, This is seen from considering that Edom denotes the natural man who is in good with some knowledge of doctrine, 3322; that revolting denotes rebellion, spiritually understood, 1668; that Judah denotes the corrupted celestial church, 4750; and that a king over themselves denotes the government of Divine Truth from Good, 1672.

21. This is proved from the signification of Joram as denoting the corrupted celestial church, ver. 16; of Zair, which means *little, afflicted, or in tribulation*, and, therefore, as denoting a spiritual conflict limited and harassing, 1846, 9196; of chariots as denoting doctrines, 5321; of rising up as denoting an elevation of state, 2401; of night as denoting a state of spiritual darkness, 21, 6000; of smiting the Edomites as denoting the repression of the natural man who is in good with some knowledge of doctrine, 425 1, 3322; of the Edomites being round about the king of Judah, as denoting the good affections of the natural man, 2973; of the captains of his chariots as denoting the affection of knowing and therefore in this place principles of truth in doctrines, A.R. 832; 5321; of fleeing as denoting submission, in this case only external submission, because those who are in good do not internally submit 10 the corrupted church, 6772; of the people as denoting those in truths, 6653, 6654; and of tents as denoting holy principles of love and faith, 1452.

It will be observed by the careful reader that, in live sixteenth verse, king Jehoram of Israel is, for the first time called, *Joram*, and then several times afterwards; and also that king Jehoram of Judah is sometimes called *Joram*. Now in the literal sense it appears evident that the latter name is only a contraction of the former, and that both names mean the same, and thus there appears to be no particular reason why sometimes one is used and sometimes the other. But in the internal sense, no change of name occurs without a change in the signification, and thus although Joram, generally speaking, may have the same signification as Jehoram, as it is in this verse, yet it is certain that there is a specific difference between them, 9349. And since it is the letter "h" that is removed from the name Jehoram in order to make it Joram, and this letter was added to the names of Abram and Sarai, thus making them Abraham and Sarah, in order that they might the more fully represent the Lord, 2010; therefore we may justly conclude that the name Joram denotes a state of the church, or of the individual, which is more external than that of Jehoram; but why the change is made in the particular verses where it occurs, and what it there particularly signifies, does not appear from the series of the internal sense, so far as our exposition is concerned. This, however, we may be sure, does not invalidate the general truth of the series, or the particular truths of each verse, but only shows the limited degree of perception which necessarily appertains to our present state. The angels, no doubt, can perceive the specific difference of meaning in each particular case, and the more so in proportion to their state of intelligence as arising from their prevailing state of wisdom and love from the Lord.

22. This is true since by Edom is denoted the natural man who is in good with some knowledge of doctrine, 3332; by revolting is denoted the opposition of the natural man, in this case to the corrupted celestial church, 1668; by "from under the hand of Judah," is denoted against the power of the corrupted celestial church, 878, 4750; by unto this day is denoted perpetually, 2838; and by Libnah revolting at the same time is denoted the revolt of the natural man who is in truth, and is thus in the external church, because Libnah means *whiteness*, which denotes in a good sense truth, properly the Lord's justice and merit, and hence the Lord's justice and merit in man, 3993,

because Libnah was situated in the plain of Philistia, at a distance from Hebron, which denotes the church as to good, 2909, and because the progress of Joshua in his conquests, from Makkedah to Libnah, from Libnah to Lachish, from Lachish to Eglon, and from Eglon to Hebron, plainly denotes progress from externals to internals, Josh. x. 29-39; A.E. 655.

23. This is evident because Joram denotes the corrupted celestial man, ver. 16; the acts and deeds of Joram denote states as to the understanding and will, chap. i. 13; 5075; being written in a book denotes to be inscribed on the interior memory, 2474, 9386; chronicles, or the words of the days, denote states, 487; and Judah denotes the celestial church, 3654.

24. This is demonstrated as follows:—by Joram is denoted the corrupted celestial man, ver. 16; by sleeping with his fathers is denoted association with our like in the eternal world and state, because it denotes, generally speaking, the same as being gathered to his fathers, 3255; by being buried with his fathers is denoted being raised to life among our like, 3916, 2917; by the city of David is denoted in a good sense, the doctrine of love and charity, and in the opposite sense, the doctrine of self-love and worldly love, and hence the external corresponding to those internals, 402; and by Ahaziah the son of Joram succeeding is denoted a new state of the celestial church, 5912.

25. This appears from the signification of Jehoram king of Judah as denoting the evil of the former state of the corrupted celestial, ver. 16; of Ahaziah, which means *the vision of the Lord*, and also *seizure* or *possession*, as denoting, in the best sense, truth from good, and therefore in the opposite sense falsity from evil, 9248, 9405, 9411; of beginning to reign as denoting, evidently, to be established as a governing principle, 4691; of Joram the son of Ahab as denoting the corrupted spiritual Church, chap. iii. 1; and of the twelfth year as denoting a full state of vastation as to the corrupted spiritual church, 3936.

26. This is seen from considering that the number twenty-two denotes the conjunction of falsity with evil, 5194, 4759; that Ahaziah denotes the corrupted celestial-spiritual church, because his father was a king of Judah and his mother was the daughter of a king of Israel, 3654; that the father denotes internal origin and the mother external origin, 1815, 3703, 5581; that Athaliah means *the time of the lord*, and thus correspondentially denotes the state of man as receptive of the Lord's life, in the best sense, and therefore in the opposite sense the state of the corrupted man or church as non-receptive on account of confirmed evils and errors, 3312, 2213; that Omri denotes sensual love, 1 Kings xvi. 16-28; that the daughter of Omri therefore denotes the affection of falsity derived from sensual love, 568; that Jerusalem denotes the corrupted celestial church, 402, 2466; and that one year denotes a whole period, 2906.

27. This is proved as follows; —by the house of Ahab is denoted an ultimate state of opposition to Divine Truth, 1 Kings xvi. 30; 4744; by walking in the way is denoted the operation of the understanding, because walking denotes living, 8420, and way denotes truth, 627; by doing evil is denoted the operation of the will, 5755; by the sight of the Lord is denoted Divine Truth from Divine Good, 10,569, 2001; by a son-in-law is denoted truth associated with the affection of good, in the best sense, and therefore, in the opposite sense, falsity associated with interior evil, 3389; and by the house of Ahab is denoted, as has been shewn, the ultimate state of evil, and therefore evil confirmed in the natural degree, *D.L. W.* 209, 232.

28. This is made clear by the following considerations: —Ahaziah going with Joram the son of Ahab denotes the combination of the corrupted celestial with the corrupted spiritual church, or the combination of the corrupted will with the corrupted understanding of the individual, ver. 25; Hazael king of Syria denotes the corrupted natural man, or the corrupted natural mind or degree of the individual, ver. 15; war denotes a struggle for dominion between the spiritual and natural man, 3354, 1659; Ramoth-gilead denotes those in simple obedience in the beginning of regeneration, 1 Kings xxii. 3; and the Syrians wounding Joram denotes that, in this conflict, the corrupted spiritual church, or the corrupted understanding of the individual, is injured by natural love, as appears clearly from the signification of the Syrians as denoting the corrupted natural man, or natural love, ver. 15; and of Joram as denoting the corrupted spiritual church, or corrupted understanding, ver. 25; as well as of wounding as denoting injury spiritually, 431, 7524. This verse, in the spiritual sense, sets before us the state of those in simple good and thus in the beginning of regeneration, in a corrupt state of the general church. On the one hand they are drawn away from their state of good by merely natural love, and on the other they are in danger from the combined evil and falsity of the perverted church, which are declared to be genuine good and truth. And if we appeal to personal experience we see that, while our natural propensities on the one side tend to draw us into sin, our religious doubts, difficulties, and errors entangle us on the other. But this is not all. For we are here also taught, that a corrupted church, or a wicked man, will exert both the powers of the will and the understanding in order to repress, for selfish ends, the uprisings of the natural love of evil, and that in doing this, the latter is certain to suffer injury, because, in reality, natural love already has the dominion, and therefore greatly obscures the light of truth, or of the apparent truth which the selfish man believes to be genuine, in the intellect.

29. This is thus demonstrated: by Joram is denoted the corrupted man here as to the will and the understanding, chap. iii. 1; by his returning is denoted external repentance, 2288; by being healed is denoted to be delivered from the consequences of wrong-doing, that being the only relief or cure which the corrupted man desires, 6502; by Jezreel are denoted the spiritual principles of the church, 3580; by wounds is denoted injury from evils and falsities, or hurt done to good and truth, 9056, 9057; by Hazael and the Syrians is denoted the corrupted natural man, ver. 15; by Ramah, which means *elevated*, is denoted the spiritual of the celestial, and in the opposite sense the falsity of evil, and thus self-love and the love of the world, 2460, 4592, on Hosea v. 8-9; by Hazael, specifically, is denoted falsity conjoined with evil, ver. 8; by Ahaziah are denoted the false principles of the celestial church, ver. 25; and by being sick is denoted, in this case, suffering on account of evils and their consequences, 4958, 5712; while by Ahaziah as the *son* of Jehoram king of Judah *going down to see* Joram the son of Ahab in Jezreel because he was sick, is denoted consolation from the false principles of the celestial church, for Jehoram king of Judah denotes the corrupted celestial church, ver. 16; his *son* denotes the false principles of that church, 568, 1147, and going down to see, denotes influx and perception, and thence consolation, 2241. And now one word may be said, in conclusion, as to the facts stated in the spiritual sense of this verse namely, that the wicked man does actually seek relief and consolation from a merely superficial external worship, and at the same time from the falsities of his own evil. This would certainly appear to be, at first sight, a very contradictory and inconsistent state. But this appearance will vanish when it is observed that wicked men, when in a state of fear and suffering from the consequences of their abandoned lives, are very often exceedingly superstitious, and on this account indulge in the hope that they may still be saved by an outward conformity to the

requirements of religion. But since they do not know, or at any rate, do not realize, what salvation is, they continue without scruple or hesitation to allow their inmost evil feelings and the thoughts thence flowing to have full play, and thus they confirm in their external man what is already confirmed in their internal, and hence we can see in another way the significance of Ahaziah's visit to Joram during his sickness. And we may notice, also, that while in the previous verse the place at which the battle was fought in which Joram was wounded is called Ramoth-gilead, in this verse it is called Ramah for a reason which clearly appears from the internal sense, for Ramoth is the plural of Ramah, and therefore has relation to variety or *truths*, while Ramah itself refers to unity or to *good*, and hence denotes the love of self and the world, 3986.

2 KINGS IX

1. And Elisha the prophet called one of the sons of the prophets, and said unto him, Gird up thy loins, and take this vial of oil in thine hand, and go to Ramoth-gilead.	1. There is an influx from the Lord, who is the Word, and the source of all doctrine, into the understanding of the man of the spiritual church, urging him to prepare the interiors and exteriors of his mind so as to advance into a state of truth and good peculiar to him in the beginning of regeneration.
2. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.	2. So that he may there discern in some degree the quality of Divine Truth in the natural man, as proceeding through the celestial and spiritual heavens, or through the degrees of the mind corresponding to those heavens; may elevate this natural truth above truths in general as the inmost governing principle in his mind;
3. Then take the vial of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.	3. And may recognize it as Divine Truth conjoined with Divine Good having, from the Lord, authority to govern the spiritual man. But all this obscurely, since influx is not manifestly perceived, and man must be left in freedom.
4. So the young man, even the young man the prophet, went to Ramoth-gilead.	4. Yet this influx actually takes place when man is in a state of simple good.
5. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.	5. And it takes place especially in the mind prepared to receive it, and when there is an obscure perception of a Divine influence combined with a state of uncertainty, which the influence itself dispels.
6. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD, the God of Israel, I have anointed thee king over the people of the LORD, even over Israel.	6. And therefore there is an elevation to an interior state, in which there is conjunction of Divine Good with Divine Truth, and thence the perception, that Divine Truth in a form accommodated to the state of the church, must rule in the church as to thought and as to affection.
7. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.	7. Also that the evil of self-love thereby must be vastated, in order that Divine truths which teach the good of life, and affections of good and truth in the natural man, may prevail, where the power of faith without charity has hitherto prevailed.

8. For the whole house of Ahab shall perish: and I will cut off from Ahab every man child, and him that is shut up and him that is left at large in Israel.	8. Because self-love with all affections and thoughts thence derived must be destroyed, even as to every ultimate falsified truth, as to every truth received with constraint, and as to every truth freely received by the understanding.
9. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.	9. And because, therefore, it must be vastated even as the perverted understanding which is capable of perceiving truths, and as the corrupt will which is derived therefrom;
10. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.	10. While faith without charity is appropriated by lusts in a state of the church when only the literal sense of the word is acknowledged. But still the man of the church is left to act as from himself.
11. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man and what his talk was.	11. Wherefore this new governing power is manifested before the natural affections, hitherto in subjection to self-love, causing inquiry and reflection as to the new state of impulsiveness and zeal; and this Divine Truth declares to have been foreseen.
12. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.	12. But the natural man is disposed to deny that there is influx, while yet it is willing to be instructed by revelation, which therefore teaches that a new principle should rule.
13. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is king.	13. Consequently zeal is enkindled, exterior truths being subordinated in an elevated state of the mind, and clear revelation follows, announcing that the Lord must govern by accommodated Divine Truth.
14. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:	14. And thus the literal sense of the Word derived from its spiritual and celestial senses, in successive order, is opposed to the evil and false principles of the corrupted spiritual church. For by these the life of simple good is, externally, defended against the uprisings of merely natural love.
15. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If this be your mind, then let none escape and go forth out of the city, to go to tell it in Jezreel.	15. And they seek by outward conformity to the truths of the church, recovery from the bad effects of merely natural love, having been injured by conflict with falsity ruling in the natural mind. But it is according to order that the wicked should not be made acquainted with their approaching state of vastation, while in their state of apparent security.

16. So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.	16. But Divine Truth, embodied in its doctrine, is desirous to purify the church in which is the corrupted form of self-love associated with falsity from the depraved celestial church.
17. Now the watchman stood on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?	17. And falsity from evil is elevated in the intellect in order to discern contrary principles, which in this case, are opposing accommodated truths, or persons in such truths, and these being manifested, the false intellect is rendered active with a desire to preserve external peace.
18. So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? Turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.	18. And first the intellect is active from a desire for ease, and, assuming sovereignty, solicits friendship. But the truth cannot favour a false doctrine, and therefore it is rejected, whence arises the perception, to the corrupted mind, that the fair appearance of falsity does not deceive him who is in the truth.
19. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thee behind me.	19. And again the intellect is active from the desire of safety, and assuming sovereignty solicits friendship. But Divine Truth cannot favour an evil affection and therefore it also is rejected.
20. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi: for he driveth furiously.	20. And thus it is perceived by falsity and its evil, that there can be no reciprocation with truth and good; and also that the zeal of truth from good is unmistakably predominant with those who are in good.
21. And Joram said, Make ready. And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of Naboth the Jezreelite.	21. Wherefore the corrupted church is impelled to act against the new state of the church, both as to will and understanding conjoined, and actually does so. For the evil of self-love, in the corrupted spiritual church, is combined with the falsity of evil in the celestial church against the truth of simple good, which is identical with the good of the new spiritual church.
22. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?	22. And it happens that when the corrupted church is confronted with the truth, it desires external peace; whereas the truth can by no means be harmonized with the falsifications of truth internal and external which are the result of faith without charity.
23. And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah.	23. For which reason the corrupted spiritual man cannot withstand the truth, and this is perceived also by the corrupted celestial man.

24. And Jehu drew his bow with his full strength, and smote Joram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.	24. And by the full power of Divine Truth, accommodated to the state of man, the power of evil and falsity is overcome; and self-love is subdued and confirmed in its own falsity.
25. Then said <i>Jehu</i> to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;	25. So that according to Divine Truth as manifested in the natural understanding, he who decides to corrupt and pervert the doctrine and life of the new spiritual church, is himself totally vastated. For truth both spiritual and natural testifies continually concerning self-love:
26. Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the lord; and I will requite thee in this plat, saith the lord. Now therefore take and cast him into the plat <i>of ground</i> , according to the word of the Lord.	26. That it is perpetually destructive of charity in the man of the church, and also of faith from charity according to Divine Truth from Divine Good; and that the evil intended to another returns upon the doer. And thus it actually happens.
27. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot: <i>and they smote him</i> at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there.	27. But the falsities derived from the corruption of the celestial church, or those who are in such falsities, seek safety in the love of external rituals, and in that state are exposed to the effects of Divine Truth, which effects are felt in a state of fear induced by phantasy culminating in the insanity of the love of dominion, which is vastation as to all good.
28. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.	28. And hence they are introduced by merely external and sensual affections and doctrines, in harmony with their internals, into their permanent state of life in association with their like, and thus into a form in agreement with their own life.
29. And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.	29. And this state of the corrupted celestial man is initiated and established, when also the spiritual man is in complete vastation and thus in a state of confirmed falsity from self-love.
30. And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her eyes, and tired her head, and looked out at the window.	30. But when Divine Truth appears in the new church those in faith without charity are thereby affected, and assuming the outward appearance of truth and goodness, are thus perceived to reason falsely concerning them.
31. And as Jehu entered in at the gate, she said, Is it peace, thou Zimri, thy master's murderer?	31. And consequently the truth of the church, even its introductory truth concerning the Lord, is by such persons first attacked, and is declared to be destructive of Divine Truth, and mere falsity.

32. And he lifted up his face to the window, and said, Who is on my side ? who? and there looked out to him two or three eunuchs.	32. But the Divine Truth concerning the Lord is the source of all intelligence and appeals to, and is received by those who, by virtue of being in good, are capable of regeneration.
33. And he said, Throw her clown. So they threw her clown: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.	33. And it is the dictate of Divine Truth to them that faith without charity should be rejected, which is accordingly done. For by this doctrine the literal sense of the Word is falsified, and the intellect of man is vitiated. But by Divine Truth it is totally rejected.
34. And when he was come in, he did eat and drink; and he said, See now to this cursed woman, and bury her: for she is a king's daughter.	34. And in consequence, the man of the church is now able to appropriate good and truth, and also to be in charity with even those who, ignorantly, are in the doctrine of faith alone, desiring their regeneration, since they are in the affection of truth.
35. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands.	35. But the doctrine itself is entirely to be rejected; and those who confirm it in themselves are fully vastated, as to the interiors, as to the exteriors, and as to all spiritual powers.
36. Wherefore they came again, and told him. And he said, Tills is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall the clogs eat the flesh of Jezebel:	36. And this is fully perceived by those who are in the truth. For the Word of the Lord, in its interiors testifies, that evil returns upon him who intends and does it; and therefore that those in faith alone are consumed by their own lusts.
37. And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.	37. And so complete is their vastation, even as to ultimate truths, that they, become infernal, only ministering to the church as an aid to purification in temptations; nor shall faith without charity evermore be acknowledged in the church.

Proof References and Notes

1. This may be seen from the signification of Elisha as denoting the Lord and the Word, 2762; of a prophet as denoting one who teaches, and also the doctrine taught, 2534; of one of the sons of the prophets as denoting the understanding of the man of the spiritual church, because son denotes truth, and a prophet denotes one who teaches, and both these have relation to the understanding, 568, 2534, while the spiritual church is implied since this is the subject of the whole chapter; of saying as denoting influx and perception thence, 6291, 1822, 1919; of girding up the loins as denoting to prepare the interiors, 7863; of taking a vial of oil in the hand as denoting to prepare the exteriors, because the oil denotes love, 886, the vial denotes truth containing love, 3079; A.R. 672, and these taken in the hand denote reception and preparation for use, 3540, 3541; of going as denoting progression spiritually, 3335; and of Ramoth-gilead as denoting the good peculiar to him who is in the beginning of regeneration, 1 Kings xxii. 3; 4517.

2. This is proved thus: the prophet denotes the man of the spiritual church, ver. 1; his coming to Ramoth-gilead, denotes the commencement of his regeneration, ver. 1; 4117, 4124, 4747; to look out, spiritually, denotes to discern truth, and it is said "in some degree," because a man's perceptions of truth in the state signified by Gilead are necessarily limited, 5286, 5287; Jehu means *the Lord is*, and therefore denotes Divine Truth from Divine Good, or the whole of the Divine, as it were, in ultimates, because it is predicated of the natural degree; but in the supreme sense, observe, Jehu denotes the Lord in His Human Nature, and in the spiritual sense Divine Truth accommodated to man and as applied by man, and that is why we have said, in relation to man, "*as it were*" in ultimates, 2572, 10,619; the son of Jehoshaphat denotes Divine Truth as proceeding through the spiritual heaven, because Jehoshaphat means *the judgment of the Lord*, and judgment appertains to truth which is peculiar to the Spiritual, 2235, 2372, 3921; Ninishi means *rescued from danger*, or *saved*, or that which *touches*, and consequently denotes Divine Truth as proceeding through the celestial heaven, for the Celestial are in truth from good, and it is good that saves, and a state of good that constitutes salvation, A.R. 368, while the touch also corresponds to a state of good, and therefore has reference to what is celestial, 4404, 5077; Jehu the *sou* of Jehoshaphat the *son* of Ninishi denotes Divine Truth as *proceeding* from the Lord through the celestial and spiritual heavens, or through the degrees of the mind corresponding to those heavens, 5912, 6583; to go in, denotes progression to higher or more interior states, 3335, to arise from among his brethren, denotes elevation above general truths, 2401, 5409; and being carried to an inner chamber, denotes elevation to the inmost as the governing principle in the natural mind, 5694.

3. This is evident because by taking the vial of oil and pouring it on his head, or by anointing, is denoted the conjunction of Divine Truth with Divine Good giving authority, 9954; by saying is denoted perception, 1822; by closing the door on entering the chamber, which is implied, is denoted what is secret or obscure, 5694; and by opening the door, and fleeing and tarrying not is denoted, in this ease, influx not perceived and freedom, because Jehu was thus left to himself to act, the door opened by the prophet denotes liberty of egress and ingress—that is, freedom to be saved by the Lord—the prophet in the highest sense denoting the Lord, 9198; A.R. 174; and fleeing and tarrying not, also denotes man left to act as from himself, and thus the apparent absence of the Lord, A.E. 675. But the reason why it is said "influx is not manifestly perceived," is because this is involved in man being left to himself, 10,219.

4. This appears from the following' considerations: —the young man, the young man the prophet, who now puts on the representation of Elisha, and thus of the Lord, denotes Divine Truth proceeding by three degrees, because the expression "young man" repeated, denotes celestial and spiritual good, 683, 2706, 4672, and prophet denotes doctrine, and thus what is of the natural degree, 2534, 3301; his going denotes procedure, 3335, and this in respect to the Lord is influx, 5337; and Ramoth-gilead denotes a state of simple good, 4747.

5. This appears from the signification of the young man who now denotes the Lord, because he has put on the representation of Elisha by acting in his place, ver. 4; 2762; of the captains of the host as denoting the man of the church in the love of knowledge, and ready to use his knowledge in conflict against evil and error, A.R. 832; 3448; of sitting as denoting a settled on as to principles, 9422, and also a prepared state, 2324; of saying as denoting perception, 1822; of "I have an errand to thee, O captain," as denoting a Divine influence, because the original Hebrew is "a word from me to thee," 9987; of "Unto which of all us?" as denoting obscurity, and a state of

uncertainty, 226, 3291; and of "To thee, O captain," as denoting that the Divine influence dispels the uncertainty, because the prophet denotes the Divine influence as we have seen, Jehu as one of the captains, denotes the man of the church, as we have also seen, and the answer clearly denotes revelation.

6. This is true because by Jehu arising is denoted a state of elevation, 2401; by his going into the house is denoted progression to a more interior on, 3335, 2559; by his being anointed is denoted the conjunction of goodness and truth, 9954; by saying is denoted perception, 1822; by Jehu, when anointed, is denoted Divine Truth in a form accommodated to the on of the church, because a king denotes such Divine Truth, 1672; by the people of the Lord are denoted those in truths, and thus what has relation to the understanding, and thence to thought, 6653; and by Israel is denoted the spiritual church as to good, and thence as to affection, when coupled with people who denote truths, 683, 4286.

7. This is demonstrated in the following manner:—Jehu smiting the house of Ahab denotes the vastation of self-love, because Jehu denotes, as the son of Jehoshaphat, besides Divine Truth proceeding through the spiritual heaven, also Divine Truth executing judgment, ver. 2; Ahab denotes self-love, and the *house* of Ahab the evils thence derived, 2559, 4744; 1 Kings xvi. 29; and smiting denotes vastation, 10,510; but it must be well remembered that it is not the Lord, or Divine Truth from Him, which causes vastation, although such is the appearance, but the evil of self-love, for this rejects all truths and thus vastates itself; Ahab is called the *master* of Jehu because self-love, in the corrupted church, makes Divine Truth but a servant, and exercises its power by its means, 2921; to avenge, or take vengeance, denotes to provide, from love and mercy, that good and truth may prevail, 8223, 6997; blood denotes Divine Truth, 4735; the servants of the Lord denote good natural affections, and thus good of life, 4266; prophets denote those who teach, or truths which teach, 2534; the distinction between "servants the prophets" and "servants of the Lord," is the same as that between the affection of *truth* and the affection of *good*, 683, 2001; and "the hand of Jezebel" denotes the power of faith without charity, 878; A.R. 132.

8. This is seen from considering that the whole house of Ahab denotes every evil of self-love, ver. 7; that to be destroyed, or to perish, denotes to be entirely condemned to hell and thus entirely vastated, 7655; that cutting off from Ahab every man child, or according to the Hebrew, everyone that urinates against the wall, denotes to be vastated as to every ultimate falsified truth; that to cut off him that is shut up, denotes to be vastated as to every truth received with constraint; and that to cut off him that is left at large in Israel, denotes to be vastated as to every truth freely received by the understanding, 1 Kings xiv. 10.

9. This is shewn from the facts that Jeroboam the son of Nebat denotes the perverted understanding that is capable of perceiving truths, 1 Kings xi. 26; and that Baasha the son of Ahijah denotes the corrupt will which is derived therefrom, 1 Kings xv. 27.

10. This is evident because by Jezebel is denoted faith without charity, A.R. 132; by dogs are denoted lusts, 7784, 9231; by eating is denoted appropriation, 2187; by the portion of Jezreel, or by the *watt* of Jezreel, 1 Kings xxi. 23, is denoted in a state of the church where only the literal sense of the Word is acknowledged, A.R. 898; by none to bury Jezebel is denoted the non-revival of faith without charity, because burial denotes resurrection to new life, 2916; and by the prophet opening the door and fleeing is denoted that the man of the church is left to act as from himself, ver. 3.

Here a few observations may now be made on the contents, in the spiritual sense, of the ten verses just completed. The first verse is almost a paraphrase, or a repetition in a slightly different form, of the teaching in the *True Christian Religion* that "there is an influx universal into the souls of men that there is a God and that He is one," T.C.R. 8. But the teaching of this verse is more precise, and emphatic, and practical. And the reason why the influx is declared to be into the understanding and not into the soul, is because the spiritual man is distinguished from the celestial man in this—namely, that he has a new will which is -called conscience formed in his understanding, 640, 641, 765. Still -the influx is through the soul into the mind, as is plainly stated in the number of T.C.R. referred to, and careful consideration will shew that unless, indeed, truths were received into the mind by the outward -way of instruction, there would be no basis or resting-place for the influx, except the depraved forms of the unregenerate life, by which it -would be inevitably perverted, and salvation would be impossible. Hence then the importance of the *Wont* as well as of the *Influx*, and this is denoted in the verse by Elisha. And then, in addition, there is the duty set before every man that he should not only receive instruction from the Word but should act upon it and prepare himself both internally and externally, internally by uniting his affections under a common bond denoted by girding up the loins, and externally by the exercise of the power of the will in the practice of truth and good, and, verily, of such truth and good as is available to him in his initiatory state, denoted by taking in his hand the vial of oil and going to Ramoth-gilead.

But the second verse sets plainly before us another duty. A man ought to know something of the quality of the Divine Truth, which appears before him outwardly in a form by no means prepossessing. It is not really what it seems to be; but its origin and procedure are here fully described. And besides this, we are here taught what is to be done with it. It is not to remain, so to speak, in the outer court of the mind there to be admired amongst oilier general knowledges, but it is to be elevated and sanctified in us as a governing power, and also, as the following verses shew us, as a destroyer of evil and a promoter of good.

And yet man is not thereby to be forced. He must always act from liberty and according to reason. For, as experience shews us, there are with the regenerating man both intellectual and moral difficulties. He cannot at all times clearly see what is the truth, nor does he discern at all times the clear path of duty. One thing, however, is quite certain. There must be no tampering with iniquity. Evil and falsity must be thoroughly destroyed in himself; he cannot serve two masters. If the Lord is to be his chief good that is, if the principle of good is to prevail —self-love with all its delusive train must be crushed, and the falsities that are allied with it must be rejected.

Thirdly, the eighth, ninth, and tenth verses present to our view the particulars of the vastation of the wicked, and thence shew clearly the utter impossibility of their ever becoming angels. First, they reject the truths of the literal sense of the Word which they had defiled and falsified; then they put away such truths as, from the light of reason, they had been compelled to admit; and next they discard even those which, in certain states, they had willingly received. But then the truths of the Word, as previously noticed, form the only basis in the mind of man for the adequate reception of the Divine Influx; and hence it follows, that they who reject truths reject the only means of salvation. Of course it is said in the literal sense, "I will cut off," thus attributing the removal of truths to the Lord, but this is only according to the appearance. The wicked, after death, during the process of their judgment, appear to be tormented and vastated by the truth, because, when they are brought into its light, which reveals their deformities, they flee away from

it, and hide themselves among the falsities and evils which, during their life on earth, they have made their own, and which under the appearance of rocks and mountains, they call upon to conceal them from the face of Him that sitteth upon the throne, A.R. 339. But vastation proceeds still farther than the mere rejection of truths, and hence the next verse teaches that even the very organic form's of the understanding and will of the wicked become perverted, in consequence of which they stubbornly resist heavenly influences, and as we see from the tenth verse, eagerly appropriate extreme falsities, and, indeed, so much so, that all life of a truly spiritual character becomes impossible to them. But still let it be remembered that evil spirits *have* their life, and that they love it to distraction; so that by the mercy of the Lord, which never leaves them, they are at length reduced to a state of order on their own plane, and then consequently no longer suffer, because they no longer allow their peculiar delights to exceed the prescribed limits. For surely everyone may see, on reflection, that unless the state of an evil spirit at last were tolerable, he could not continue to live for ever as he does, by virtue of the fact that he cannot be deprived of, nor can he vitiate, the superior degrees of his life, H.H. 39; D.L.W. 432, while yet at the same time he cannot, because he is no longer willing, co-operate with the Lord for the attainment of heavenly felicity; besides which, when a person has laid aside the material body and has thus passed out of the universal natural world, "he is no longer capable of being reformed by instruction, as he was in that world, since the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened because it is not spiritual—see above n. 464—and the interiors which belong to the rational and natural minds, rest upon that plane like a house upon its foundation; so that hence man remains to eternity such as the life of his love had been in the world," H.H. 480. Let the S man of the church take heed, therefore, lest he should be deluded by the fallacy that the mercy of the Lord, after death, can find means to save those who had the opportunity, and would not allow themselves to be saved, in the natural world.

11. This is demonstrated from the signification of Jehu as denoting Divine Truth in the mind as a governing power, ver. 1; of his coming forth as denoting to be manifested, 6063; of servants as denoting natural affections, 3019; of lord or master as here denoting self-love, since the governing *power* of the corrupted church is meant, 2559, 4744, 2921; ver. 7; of "Is all well?" or "Is it peace?" as denoting inquiry, 2693, 3385; of "Wherefore came this mad fellow to thee?" as denoting reflection on the new state of impulsiveness and zeal, because the zeal of the spiritual man denoted by the prophet, appears as madness, or insanity to the natural man denoted by the "servants of his lord," 4217, 5145, 8875; and of "Ye know the man and what his talk was," as denoting that Divine Truth foresees the states of the church, and the quality of the truth that should govern the church, because Jehu denotes Divine Truth, and his saying "Ye know," that it is true, 2230, and Divine Knowledge is foresight, 8688, while the "talk" of the man, or of the prophet, was evidently foresight concerning the state of the church and the quality of the truth that should govern it, 4682.

12. This is proved thus: the captains, or "the servants," denote the natural man, 3019; saying denotes perception, 1822; "It is false" denotes, in the literal sense, that they did not know the meaning of the prophet's visit, but in the spiritual sense, that the natural man is disposed to deny that there is influx, because what the natural man does not *know*, he is not disposed to believe, and he is not conscious of any influx, 5084; "tell us now" denotes that, nevertheless, he is willing to be taught by revelation, because telling denotes perception, 3201, and what is told and perceived is revealed, 5111; "Thus and thus spake he to me, saying," denotes that revelation is made, because to speak saying, denotes thought and perception, and thus again revelation, 2619;

"Thus saith the Lord," also manifestly denotes the revelation of truth from good, 2001; and "I have anointed thee king over Israel," denotes that a new principle should rule, ver. 3.

13. This is evident from the signification of the captains, or "servants," as denoting the powers of the natural mind, 3019; of hastening as denoting zeal, 2406, 5690, 7866, 10,625 ! garments as denoting truths, and here, generally, what is exterior subordinated, because this is essential in order that interior or superior things may govern, 1073; of the garments being put under them as plainly denoting subordination, 4564; of the top of the stairs as denoting an elevated state, 3728, 3691; of blowing with the trumpets as denoting clear revelation, 4060, 8815, 8823; and of "Jehu is king," as denoting that the Lord must govern by accommodated truths, ver. 3.

14. This appears from considering that Jehu the son of Jehoshaphat the son of Ninishi denotes Divine Truth, in the natural man proceeding from the Lord through the celestial and spiritual heavens, and thus the literal sense of the Word derived from its celestial and spiritual senses, in successive order, ver. 2; 639, 680, 8920, 9094; and it is said "in successive order," because such is the distinction of discrete degrees between the various senses of the Word, D.L.W. 205; that Jehu conspiring against Joram denotes that the Word is opposed to the evil and false principles of the corrupted church, chap. iii. 1; that Joram keeping Ramoth-gilead denotes the man of the corrupted church externally defending the life of simple good, ver. 1; 4117, 4124, 4747; that this defence is only external because the corrupted church is not in good, and yet must keep up an appearance of favouring and defending simple good in order to maintain its name and position as a church at all, 7046; that Joram and all Israel denote the corrupted church as to the will and understanding, and also as to the internal or governing principle and the external, 683, 6653, 3654; and that Hazael king of Syria denotes merely natural love, chap. viii. 8, 15.

15. This is evident because by Joram, or rather Jehoram according to the Hebrew, is denoted the corrupted spiritual church, chap. iii. 1; by returning is denoted, in this case, outward repentance and reformation, 2288; by being healed is denoted recovery from the consequences of evil, 6502, 8364; by Jezreel is denoted the church, 3580; chap. viii. 29; by Hazael is denoted merely natural love, and specifically falsity conjoined with evil therein, chap. viii. 8, 15; by Jehu saying, is denoted that it is according to order, because Jehu denotes Divine Truth, and Divine Order is according to Divine Truth, 1728; and by none escaping" to go forth out of the city to tell it in Jezreel, is denoted that the wicked should not be made acquainted with their approaching state of vastation while in their state of apparent security, because, none escaping and going forth, denotes the non-procedure of truths, 5899, 5337, telling denotes perception, 3209, and Jezreel denotes, in this case, a state of apparent security as is evident, since there is no real security for the corrupted man by external association with the church, 4332-4335.

16. This is thus demonstrated: Jehu denotes Divine Truth, ver. 2; a rider denotes an intelligent person, 2761, and riding, like running, denotes the propensity of the mind and thus eager desire, 3127, 3901; Jezreel denotes the church, 3580; Joram denotes the corrupted church, chap. iii. 1; his lying in Jezreel denotes the outward assumption of truthfulness, ver. 15; and Ahaziah king of Judah come down to see Joram denotes falsity from the depraved celestial church associated with the corrupted spiritual church, chap. viii. 29. It is interesting to notice, in this place, how the conjunction of circumstances in the historical narrative takes place, and is adapted to the series of the internal sense. Hazael is besieging Ramoth-gilead; Joram is defending it; Jehu is anointed king; and Ahaziah visits Joram wounded in Jezreel; and these different events so concur as to afford a

suitable basis for the spiritual things which they represent, in order that the spiritual series in the Word shall be unbroken. Thus, for example, it is a fact that in a corrupt state of the church such as Joram represents the natural man will rise up against the spiritual man; that thereby those in simple good will be greatly hindered; that the corrupted man feeling the inconvenience and suffering arising from the abuses of natural loves, will seek a fictitious safety in merely external worship, and at the same time will unite in himself falsity with evil interiorly; and that when this takes place he is ripe for judgment, while yet he knows it not. And then, on the other hand, the Lord's prophet, just at the right time, despatches his messenger; the new king is appointed; receives his commission to destroy the house of Ahab; and without delay, although nevertheless with proper caution, proceeds to execute it, thus representatively setting forth that series of spiritual things which exactly describes the processes of vastation and judgment. Herein, therefore, we may clearly trace the operations of a particular Divine Providence in the composition of the Word, both as to its literal and spiritual contents, and may feel assured and comforted by the thought that the same particular care is exercised by the Lord our Heavenly Father now in the affairs of nations and of individuals so that, in truth, the very hairs of our heads are all numbered, and not a sparrow falls to the ground unheeded.

17. This is proved as follows: —a watchman denotes one who observes the state of the church and its changes, in this instance falsity from evil because predicated of the corrupt church, 10,134; standing on the tower, denotes an elevated state of the intellect excited by the love of self and the world, 1306, 1368,2572; Jezreel denotes the church, 3580; the company of Jehu, denotes contrary principles, or opposing accommodated truths, ver. 2; seeing denotes manifestation spiritually, 2150; and Joram, or according to the Hebrew Jehoram, saying "Take an horseman, and send to meet them, and let him say, Is it peace?" denotes the activity of the false intellect, from self-love to preserve external peace, because Joram, or more correctly, Jehoram, denotes self-love, chap. iii. 1; saying denotes perception from self-love, "Take an horseman," denotes the activity of the false intellect, 2761, sending to meet denotes exploration and communication, 3088, and saying "Is it peace?" denotes a desire for external peace, 92, 3696.

18. This is so, because by one going out on horseback to meet Jehu is denoted the activity of the intellect for the sake of ease, 2761, 3088; by his saying "Thus saith the king," is denoted the assumption of sovereignty, 1728; by "Is it peace?" is denoted a desire for friendship, 92, 3696; by Jehu saying "What hast thou to do with peace? Turn thee behind me," is denoted that the truth cannot favour a false doctrine, and therefore it is rejected, because Jehu denotes the truth, ver. 2; the messenger, as coming from Jehoram, denotes a false doctrine; there is no genuine peace to those in evil and falsity, 3170; and "turn thee I behind me," denotes rejection, 248; by the watchman telling is denoted; the perception of the corrupted mind, 3209; by the messenger coming unto Jehu is denoted the fair appearance of falsity, as shewn just above; and by his not returning is denoted, evidently, that falsity has not deceived him who is in the truth.

19. This is so because by a second going out on horseback is denoted the activity of the intellect for the sake of safety, 2761, 3088; by his saying "Thus saith the king," is denoted the assumption of sovereignty, 1728; by "Is it peace?" is denoted a desire for friendship, 92,3696; and by Jehu saying "What hast thou to do with peace? Turn thee behind me," is denoted that the truth cannot favour an evil affection, and therefore it is rejected, because Jehu denotes the truth, ver. 2; the messenger, as coming from Jehoram, denotes an evil affection; there is no genuine peace to evil and falsity, 3170; and "turn thee behind me," denotes rejection, 248.

20. This appears from the signification of the watchman and Jehoram as denoting falsity and its evil, ver. 17; of the horseman coming to Jehu and his company as denoting the communication of falsity with truths 2761; ver. 2; 5249; of his coming not again, as indicating that his message of peace was not received, and thence denoting want of reciprocation; of the driving of Jehu the son of Nimshi as denoting the zeal of truth from good, because driving, like running, denotes the propensity of the mind, and thus the eagerness of affection, 3127, 3901, Jehu denotes truth, and Nimshi good, ver. 2; and of driving furiously as denoting the predominance of the zeal for good, 8875.

21. This is proved as follows: —by Joram, or more correctly Jehoram, saying "Make ready," or "Yoke," is denoted the impulse of the will and understanding of the corrupted church to oppose the new state of the church, because Jehoram denotes the corrupted church, saying denotes influx which is impulse, 6291, and *yoking* the horses and the chariot denotes the conjunction of the understanding and the will, the horses, in this case, signifying the understanding, and the chariot, on account of the rider, the will, 6375, 2761; by their "making ready" or "yoking" is denoted that this is actually done; by Jehoram king of Israel is denoted the evil of self-love in the corrupted spiritual church, chap. iii.; by Ahaziah king of Judah is denoted the falsity of evil in the celestial church, chap. viii. 25; by their going out together is denoted the combination of these principles; by "each in his chariot," is denoted their distinctness as to doctrine, 5321; by their going out against Jehu is denoted against Divine Truth accommodated, and thus against the truth of simple good, because Jehu was anointed king at Ramoth-gilead, ver. 2; 4747; and by their finding him in the portion of Naboth the jezreelite is denoted that this simple good is identical with the good of the new spiritual church, 1 Kings, xxi. 1.

22. This is demonstrated as follows: —it coming to pass denotes a change, 4987; Joram, or more correctly Jehoram, denotes the corrupted church, chap. iii. 1; Jehu denotes the truth accommodated, ver. 2; seeing denotes perception, 2150—that is, the perception of the corrupted church concerning the truth; "Is it peace, Jehu?" denotes a desire for external peace, 92, 3696; and Jehu answering, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" denotes that the truth can by no means be harmonized with the falsifications of truth internal and external, which are the results of faith without charity, because by whoredoms are denoted falsifications of truth, 10,648, by witchcrafts the same, 9188, and by Jezebel is denoted faith without charity, A.R. 132.

23. This is seen from the signification of Joram, or more correctly Jehoram, as denoting the corrupted spiritual church, chap. iii. 1; of turning his hands as denoting loss of spiritual power, 878; of flight as denoting the last time, and victory to truth and good, 34, 1689; of Ahaziah as denoting the corrupted celestial man, chap. viii. 29; of saying as denoting perception, 1822; and of treachery as evidently denoting the opposition of the truth to evil and falsity.

24. This is evident because by Jehu is denoted Divine Truth accommodated to the state of man, ver. 2; by the bow is denoted the doctrine of truth, 2686; by chawing the bow with his full strength, or, according to the Hebrew, by filling his hand with the bow, is denoted to exercise the full power of the truth, 878, 9955; by smiting Joram, or more correctly Jehoram, between the arms is denoted to overcome the power of evil and falsity, 4251, 1085; by the arrow going out at his heart is denoted that self-love is subdued, 7272; and by his sinking down in his chariot is denoted that self-love is confirmed in its own falsity, 5321, 8146.

25. This is manifest from considering that Jehu denotes Divine Truth, ver. 2; that saying denotes perception, 1822; that Bidkar, which is derived from a root meaning *to repair* or *amend*, and also to *rend* or *tear*, therefore denotes in a good sense, the truth which amends, or in the opposite sense the falsity which wounds, in this case the former, 4926; that captain denotes one in the love of knowledge, and thus as the servant of Jehu, natural truth, A.R. 832; that, as the successor of Ahab, to be taken up and cast into the portion of the field of Naboth the Jezreelite, denotes to share the lot of those who decide to corrupt and pervert the doctrine and life of the new spiritual church, 1 Kings xxi. 1; and thus to be totally vastated, 1 Kings xxi. 19, 21, 24; that Jehu and his captain denote truth spiritual and natural; that their remembering denotes that such truth testifies, 8885; that Ahab denotes self-love, 1 Kings, xvi. 29; and that laying a burden upon him denotes that self-love brings upon itself its own punishment, as appears from the fact that the Lord punishes no one, 696, and from the signification of a burden as denoting the suffering arising from the deprivation of truth and good, 7217.

26. This is proved from the signification of "I have seen yesterday," as denoting the Divine Foresight and what is perpetual, 2807, 3998; of the blood of Naboth as denoting charity, and of the blood of his sons as denoting faith from charity, 374, 4735, 2231; of the Lord saying as denoting Divine Truth from Divine Good, 629, 2001; of "I will requite thee in this plat," as denoting that the evil intended to another returns upon the doer, 8214; and of Jehoram being cast into the plat of ground as denoting that thus it actually happens.

27. This is seen to be true from the following considerations: —by Ahaziah are denoted the falsities derived from the corruptions of the celestial church, or with regard to the individual, of the corruption of good, chap. viii. 29; by his fleeing is denoted the seeking of safety, 34, 1689; by the garden house is denoted the love of external rituals, because of the signification of a garden as being external in respect to the house, and of the garden *house*, therefore, as denoting the love of externals, 4552, 2233, and hence the *way* of the garden house denotes a state most external, 10,422; by Jehu following after him and saying, "Smite him also in the chariot," is denoted exposure to the effects of Divine Truth, because Jehu denotes Divine Truth, ver. 2; his following after denotes the endeavour to subjugate, 8136, smiting denotes condemnation by evil, although apparently by truths, 7871; and in his chariot, denotes confirmation in falsity, 5321, 8146; by Gur is meant and thence denoted a state of fear, and hence the ascent of Gur is the predominance of this fear, 5406, 4180; by Ibleam is denoted a state of phantasy, because the word is formed from a root which means *borne*, *carried*, *led*, or impelled like a flood or a stream, and therefore denotes being carried along by the predominant love or affection good or bad, but in this case by evil affection, 794; by Megiddo is denoted the insanity of the love of dominion, which particularly distinguishes the corrupted celestial church or a state of corrupted good, A.R. 707, 839; and by Ahaziah dying there is denoted vastation as to all good, 9008.

28. This is shewn as follows: —by servants are denoted external and sensual affections, 2541; by a chariot is denoted doctrine, 5321; by Jerusalem is denoted the church, in this case the corrupted church, and thence a state of corruption internally, 2466; by burial is denoted resurrection into a permanent state of life, 1854; by the sepulchre is denoted in a good sense life or heaven and in the opposite sense death or hell, 2916; by the fathers are denoted those who are in similar loves, 3255; and by the city of David is denoted an external corresponding to the internal, or in other words, an outward form in agreement with the inner life, 402, 2451, 4478.

29. This is evident when it is considered that Ahaziah denotes the man of the corrupted celestial church, chap. viii. 25; that his beginning to reign denotes initiation and establishment, 4691; that Joram the son of Ahab denotes the corrupted spiritual church, chap. iii. 1; and that the eleventh year denotes fulness even to redundancy, 9616, and also a state not yet full, A.E. 194, the former because it exceeds ten and the latter because it is just one less than twelve, and in this case the former as the series evidently shews. It is difficult, however, to understand why the number eleven is used here and the number twelve in chap. viii. 25, unless we conclude that *intensity* along with fulness is intended. At any rate it would seem so considering the particulars of the internal sense. It is certainly when the corrupt will and understanding of the wicked man are *both together* confirmed in selfishness that we must look for depravity in its intensity.

30. This is thus proved: Jehu denotes Divine Truth accommodated to the state of man, ver. 2; Jezreel denotes the New Church, 3580; chap. viii. 29; Jezebel denotes those in faith without charity, A.R. 132; Jezebel hearing of Jehu's coming denotes that those in such faith are affected, because by hearing is denoted, in this case, perception, but at the same time perception through false principles, 3163; painting the eyes denotes assuming the appearance of truth, because by the eye is denoted the interior sight or understanding and thus truth, 2148, and by painting the eyes is evidently denoted to put on appearances of truth denoted by various colours, 4677, 4742, 3391 on Jer. xxii. 14; tiring the head denotes to put on the appearance of good, because by being clothed or covered is denoted the veiling of Divine Truth, 9433, and the head denotes the interiors, especially of the voluntary part or will, and thus good, 5145; and looking out of a window denotes to reason falsely concerning truth and good, 3391; and it is said "falsely," because it is predicated of faith without charity.

31. This is seen by observing that Jehu denotes Divine Truth, ver. 2; and that Jezebel denotes faith without charity, A.R. 132; that the gate denotes introductory truth and especially the truth concerning the Lord, 2943, 2356; that "Is it peace?" spoken by Jezebel denotes contempt of good, 4213; and that Zimri the murderer denotes that which destroys truth and therefore mere falsity, 1 Kings xvi. 9; 8902.

32. This is demonstrated from the signification of Jehu as here denoting the Divine Truth concerning the Lord, ver. 31; of his looking up to the window as denoting that it is the source of all intelligence, 3391; and that therefore those who acknowledge the Lord perceive the state of falsity in which they are who are in faith without charity, because to look up, or lift up the face, denotes to perceive from a state of charity, 358; of eunuchs as denoting those in good who are capable of regeneration, 394, 5081; and of two or three as denoting where there is the conjunction and fulness of good and truth, 5194, 2788.

33. This is true because by Jehu is denoted Divine Truth, ver. 2; by saying is denoted influx and communication, and thus a dictate, 7291; by "Throw her down," is denoted rejection that is, the rejection by those in good of faith without charity—because what is cast downwards to the earth denotes what is separated from the internal, and in this instance, what is rejected, as the series shews, 6949, 6952; by their actually throwing her down is denoted the effect; by her blood being sprinkled on the wall and on the horses is denoted the falsification of the literal sense of the Word and the vitiation of the intellect, because blood denotes falsified truth, 4735, the wall denotes the literal sense of the Word, A.R. 898, horses denote the intellect 2762, and blood sprinkled denotes in the best sense the mercy of the Lord, and the union of Divine Truth and Divine Good, 1001,

10,047, and therefore, in the opposite sense, the final effects of self-love and the corruption of the understanding; and by Jehu treading Jezebel under foot is denoted that Divine Truth totally rejects faith without charity, 258, 259, 10,019.

34. This appears from the following considerations:—Jehu denotes Divine Truth, and thence, those who are in Divine Truths, ver. 2; coming in, denotes passing to an interior state, 5674, 5776, 7848; eating and drinking denote the appropriation of good and truth, 3168, 3513; and "See now to this cursed woman, and bury her: for she is a king's daughter," denotes to be in charity with even those who, ignorantly, are in the doctrine of faith alone, and desiring their regeneration since they are in the affection of truth, as appears from the signification of the sentiment conveyed by the whole sentence as denoting charity; of Jezebel as denoting those in faith alone, A.R. 132; of the woman being cursed as denoting that those in faith alone avert themselves from good, 245, 379; of "bury her" as denoting a desire for their regeneration, 2916; and of her being a king's daughter as denoting one, nevertheless, in the affection of truth, 3703 on Ps. xiv.

35. This is shewn thus: their going to bury her denotes, in the best sense, a desire for the regeneration of those ignorantly in the doctrine of faith alone, 2916, but, in the opposite sense, as applied to the doctrine itself, its rejection, 4564, 6246; and their not finding anything but the skull, and the feet, and the palms of her hands, denotes that those who confirm themselves in it are fully vastated as to interiors, as to exteriors and as to all spiritual power, because the skull denotes vastation as to interiors, since the head denotes the inmost and the interiors, 5145, 7859, and thence the skull denotes their vastation, the feet denote the exteriors, and thence the dead feet denote vastation as to the exteriors, 259, 2162, 4724, 5759, and the hands denote spiritual power, and thence the dead hands vastation as to all spiritual power, 878.

36. This is evident because by Jehu are denoted those in the truth, ver. 2; by his being told, the perception of such, 3209—that is, their perception as to the vastation of those in faith alone; by his saying is denoted further perception, 1822- that is, their perception of the Divine Truth of the Word; by Elijah the Tishbite is denoted the Word, 2762; 1 Kings xvii. 1; and by "In the portion of Jezreel shall the dogs eat the flesh of Jezebel," is denoted that evil returns upon him who intends and does it, and therefore that those in faith alone are consumed by their own lusts, vers. 26, to.

37. This is shewn by considering that by a carcase is denoted the vastated church, and thus complete vastation as to ultimate truths, 3900; that by dung is denoted what is infernal, 10,037; that by dung upon the face of the field in the portion of Jezreel is denoted ministering to the church, in temptations as an aid to purification, because the face denotes the interiors, 358, 2219, the field denotes the church, 2971, and Jezreel also denotes the church, 3580, and it is said "ministering as an aid to purification," because only by temptations from evils, and not without them, can man be purified, 7906: and that by "they shall not say, This is Jezebel," is denoted that faith without charity shall never more be acknowledged in the church, A.R. 132.

2 KINGS X

1. Now Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, even the elders, and unto them that brought up <i>the sons of Ahab</i> , saying,	1. In the corrupted spiritual church where self-love rules are to be found falsities derived from that love in all their fulness, and therefore when Divine Truth is revealed to the general church, especially to those who are well disposed, and to those who cherish and teach those falsities as truths, there is the perception,
2. And now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour;	2. That, even when they are influenced by the new revelation, and considering that their falsities prevail, and also that they may be defended interiorly by doctrine and by reasonings and exteriorly by the letter of the Word and by defensive arguments,
3. Look ye out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house.	3. They certainly ought to exalt in their minds their essential falsities both as to good and as to truth and contend for them earnestly.
4. But they were exceedingly afraid, and said, Behold, the two kings stood not before him: how then shall we stand?	4. But their inclination is, nevertheless, checked by their fears, since they now begin to perceive, that their essential doctrines or falsities, as to truth and good, are really opposed to, and unable to withstand, Divine Truth; and also that they dare not openly deny the Word.
5. And he that was over the household, and he that was over the city, the elders also, and they that brought up <i>the children</i> , sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any man king: do thou that which is good in thine eyes.	5. Wherefore they who are exteriorly in the corrupted affections of the church, and in its doctrines, as well as those who are interior men and who teach, are now willing to be compliant to Divine Truth as to affection and obedience; nor will they openly exalt their falsities, admitting that the Word ought to be their guide.
6. Then he wrote a letter the second time to them, saying, If ye be on my side, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.	6. And therefore they are still further influenced by the open Revelation of the Word, and perceive that since they are willing to be decidedly compliant and obedient, they ought to reject their prevailing falsities and transfer their allegiance to the New Church. For these prevailing falsities, in all their fulness and profanity are internally cherished by the leaders and teachers in the corrupted church.

7. And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy persons, and put their heads in baskets, and sent them unto him to Jezreel.	7. But nevertheless it happens that when Divine Truth is manifested, those who are well disposed and are interior men, totally reject their falsities with their receptacles in the natural degree of the mind, acknowledging them as nothing compared to the truth of the New Church.
8. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.	8. And Divine Truth perceives, from the state of such persons in the church, and who communicate with it, that they have really rejected the essential principles of their falsities; and also dictates that truths or falsities rejected by man relate both to doctrine and life, and remain with him in the natural memory, although quiescent, in his permanent state.
9. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who smote all these?	9. And hence it happens that, at the coming of the Lord, Divine Truth is manifested in the process of judgment, and it appears that, when, during regeneration, essential evil and falsity are rejected by the power of the truth, then man's acquired state of good finally rejects all subordinate evils and falsities.
10. Know now that there shall fall unto the earth nothing of the word of the -LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by his servant Elijah.	10. From which it is evident that Divine Truth foresees all things, because it is internal, concerning the states of self-love; and that those things are fulfilled which the Word predicts in its state of accommodation to mankind.
11. So Jehu smote all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining.	11. And thus that the church of the Lord is purified, by Divine Truth, from self-love and its falsities even from all interior evils and interior falsities, as well as from merely external worship, so that they remain no longer.
12. And he arose and departed, and went to Samaria. And as he was at the shearing house of the shepherds in the way,	12. But Divine Truth continues active in elevating the state of man * and in still more fully purifying from evil the spiritual church, while man is devoted to the uses of his life.
13. Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah: and we go down to salute the children of the king and the children of the queen.	13. Discovering to him the evils springing from the abuse of the celestial things of that church, and causing him to confess the impurity of his motives, which dispose him to maintain friendship with evil and falsity, while still desiring and striving to perform uses.

14. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them.	14. But Divine Truth teaches, in such a case, that man must engage in conflict with these evils while they are active; and he does so under the influence of truths accommodated to his state, destroying them in himself by a full course of temptation, so that no such impure motives remain.
15. And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.	15. The consequence of which is, that there is an influx of celestial good from Divine Truth with him, and a recognition of this good, with a desire for the conjunction of truth and good which is reciprocal; and this is therefore effected with power in ultimates, where truth and good are conjoined when love and faith are conjoined in life and in doctrine,
16. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.	16. With the further consequence, that truth is inspired from good with ardent devotion, and good is enlightened by truth, and instructed thereby.
17. And when he came to Samaria, he smote all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the LORD, which he spake to Elijah.	17. So that, by Divine Truth, the spiritual church, or the member of that church, is entirely purified from the evils and errors of self-love, according to that Divine Order which is made manifest in the Word adapted to the need of man.
18. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much.	18. And therefore Divine Truth unites together the whole church and harmonizes all the faculties of man, making it appear that whereas self-love is devoted to external pleasures and enjoyments, the love of goodness and truth is devoted to them in a superior manner.
19. Now therefore call unto me all the prophets of Baal, all his worshippers, and all his priests; let none be wanting: for I have a great sacrifice <i>to do</i> to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.	19. And therefore it further appears that Divine Truth desires the presence of all natural truths perverted by self-worship, of all natural affections, and of all sensual affections without distinction, because self-worship is worthy of the highest devotion, so that without it none seems to have life. But these things are the fallacies of the senses, Divine Truth really desiring the destruction of self-worship.
20. And Jehu said, Sanctify a solemn assembly for Baal. And they proclaimed it.	20. But to the sensual man it appears to be the dictate of the truth, that self-worship is to be highly estimated; and this is perceived as true and necessary by all man's external powers considered in themselves.

21. And Jehu sent through all Israel: and all the worshippers of Baal came, so there was not a man left that came not. And they came into the house of Baal; and the house of Baal was filled from one end to another.	21. For Divine Truth extends its influence through all the mind of man, and brings into the light all the evils of self-worship, not one escaping scrutiny. And all these are included in self-love; nor does self-love include any true worshippers.
22. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.	22. Moreover, in this process of judgment, it is according to Divine Order, that the externals of self-worshippers shall be in harmony with their internals. And this is effected by the intelligence corresponding with the love of each.
23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal; and he said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.	23. For Divine Truth leading to good and Divine Truth proceeding from good both penetrate into the essential life of self-worship, and then it is manifest that a complete separation must take place of true worshippers from heavenly love from those who are in self-worship, or of good and true affections from those which are evil and false.
24. And they went in to offer sacrifices and burnt offerings. Now Jehu had appointed him fourscore men without, and said, If any of the men whom I bring into your hands escape, <i>he that letteth him go</i> , his life shall be for the life of him.	24. For which purpose the peculiar life of self-worshippers must be made manifest, and also, Divine Truth provides a full manifestation of the life of those in good and truth distinct therefrom, when there is perception with the good, from Divine Truth, that every evil and false affection must be rejected, since the life of self-worship is destructive of the heavenly life.
25. And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.	25. And therefore it happens that when the peculiar life of the wicked is brought out, through the power of Divine Truth, then those who are in truth and good perceive that such a life must be rejected, and this entirely. And therefore also the wicked are left to suffer the punishment which evil and falsity carry with them, while the good entirely reject such evil and falsity, and every doctrine which favours self-love.
26. And they brought forth the pillars that were in the house of Baal, and burned them.	26. Besides which, the wicked are vastated as to every form or appearance of truth by which their false worship is represented, through their self-love;
27. And they brake down the pillar of Baal, and brake down the house of Baal, and made it a draught house, unto this day.	27. While the good entirely reject such specious falsities and such self-love, which they regard as most vile perpetually.

28. Thus Jehu destroyed Baal out of Israel.	28. And thus by the power of Divine Truth is the worship of self completely banished from the spiritual church, in its state of perfection.
29. Howbeit from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, Jehu departed not from after them, <i>to wit</i> , the golden calves that were in Beth-el, and that were in Dan.	29. But the spiritual church in its corrupted form, does not avoid the sins of those who have the capacity to understand truths and yet engage in external worship without internal — that is, in worship from merely natural love both internal and external.
30. And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, <i>and</i> hast done unto the house of Ahab according to all that was in mine heart, thy sons of the fourth generation shall sit on the throne of Israel.	30. And yet, it is according to Divine Providence, that the church in its imperfection may be instrumental in promoting Divine Truth and Divine Good by the repression of self-love and its falsities, and that when this happens the continuance of such a state of the church is permitted until the fulness of time, when a new state is possible.
31. Jehu took no heed to walk in the law of the LORD, the God of Israel, with all his heart: he departed not from the sins of Jeroboam, wherewith he made Israel to sin.	31. Nevertheless, since the man of the corrupted church is not in good interiorly, but only in the external worship peculiar to a state of truth separated from good, which contaminates the whole church,
32. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;	32. Therefore the church, or the individual member thereof, suffers from its own perverted states and is afflicted by the falsities of the merely natural life.
33. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of Arnon, even Gilead and Bashan.	33. And this especially as to external knowledges, as to external good affections, as to the good of truth, as to faith in the understanding, as to the will, and, comprehensively, as to the whole external man.
34. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?	34. But all the states of the man of the spiritual church are they not inscribed on his interior memory both as to things external and things internal?
35. And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.	35. And he is associated with his like in the eternal world and state, being raised to life in an external corresponding to his internal, a new state of the church (on earth) succeeding.
36. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.	36. For the spiritual church is established and endures to promote the conjunction of goodness and truth, new states thereof being perpetual.

Proof References and Notes

1. This is thus demonstrated: by Samaria is denoted the corrupted spiritual church, 2702, 9156; by Ahab is denoted self-love, 1 Kings xvi. 29; by sons are denoted truths, and, in the opposite sense falsities, 1147; by seventy is denoted fulness, 6508; by Jehu is denoted Divine Truth, chap. ix. 2; by a letter or book is denoted the Word, and thus revelation, A.R. 958, also the interior memory which receives revelation, 9386, and by writing, what is impressed on the life, 10,505; by the rulers of Jezreel, even the elders, are denoted those who are well disposed, because Jezreel denotes the New Church, 3580, rulers or princes denote primary truths or falsities, 1482, 5044, and elders denote goods or evils, 6524, 6525; by those who brought up the king's sons are denoted those who cherish and teach these falsities as truths, 6740, on Isaiah xlix. 22, 23; and by saying is denoted perception, 1822,

2. This appears from the signification of the letter coming to them as denoting that they are influenced by the new revelation, ver. 1; of their master's sons being with them as denoting the prevalence of falsities from self-love taken as truths, 1147; of chariots and horses as denoting doctrines and reasonings, 2761, 2762; of a fenced city as denoting the literal sense of the Word, because it denotes doctrine, 402; and of armour as denoting defensive arguments, 2686, 1788.

3. This is true, because the sons of Ahab, who is here the master, denote essential falsities from self-love, 1 147; i Kings xvi. 29; the best and meetest denote what is essential as to affection and thought, 683; to look out denotes to exalt in the mind, to perceive, to understand, and to think, 2150, 2245; lord or master denotes a ruling power, 2921, also to sit upon a throne denotes to be a ruling power, 5313; and to fight for their master's house denotes to contend in favour of their falsities as truths, for pre-eminence.

The greater part of this chapter, as will be observed, describes the continued vastation of the corrupted church, and at the same time the process of the purification of the general church by Divine Truth. And the three verses now explained shew, in their internal sense, the first effect of the revelation of Divine Truth in that church, which is to arouse an inclination to defend essential falsities as precious truths, because not only the wicked under such circumstances, but even those who are well disposed, and those who have been long accustomed to cultivate and teach the prevailing falsities, being excited by the revival of religion which takes place at the beginning of a New Dispensation, are, on that account, all the more eager to protect the church and to uphold with great ardour what has so long been considered as the genuine truth of the Word. Besides which, both Revelation and experience attest that self-love is essentially combative. Evil spirits desire nothing more ardently than to assault the man of the true church, to expose his errors, and to bring forth his evils, and this tendency to disputation is one of the earliest evidences not only of a decaying spiritual life, but also of its renewed activity, 2120, 1661. But on the other hand, in proportion as men come into a state of charity, by the overcoming of evils and errors in themselves, the less will they be disposed to disputations, only defending the truth by argumentations, when it seems absolutely necessary to do so, and being far more anxious to instruct those who are seeking for instruction, and to exhibit the value of the truth by its influence on their own lives, than to contend for victory with those whose views of Divine things may differ from their own, or whose manifestly false and dangerous position might seem to justify a determined effort to expose their errors or to convince them of their wickedness with a view to their reformation. And another important consideration in connection with the subject of

these verses is that self-love wherever it is active is the fruitful source of falsities innumerable, so that it may be truly said that nothing but falsity springs from it; for it loves darkness rather than light, and rejoices in iniquity more than in any virtue.

4. This is proved as follows: —by the elders being exceedingly afraid is denoted that those who are in the general church and are well disposed are checked by their fears, 3580, 1482, 5044, 6524, 6525; by their saying is denoted perception, 1822; by the two kings—namely, Joram and Ahaziah—are denoted the essential falsities as to truth and as to good, or as to the understanding and the will of the corrupted church, 1682; chap. iii. 1, chap. viii. 29; by their not standing before Jehu is denoted their not being able to withstand Divine Truth, chap. ix, 2; and by the elders saying "how then shall we stand?" is denoted that neither the corrupted church, nor those who are well disposed therein, dare openly to deny the Word, because as Jehu denotes Divine Truth he also denotes the Word.

History shews the truth of this verse. The corrupted Jewish church, although they rejected the Lord and crucified Him, and were dispersed, their descendants remaining in the world to the present time, still dared not openly to oppose and deny the authority and sanctity of the Word; and those who have corrupted the Christian Church, and have brought about "the abomination of desolation, spoken of by Daniel the prophet," Matt. xxiv. 15, yet never ventured to affirm, that the Scriptures of the Old and New Testaments were not of Divine Origin; and even while there is a disposition among the great leaders in the Christian World of to-day to depreciate the Word by considering and treating it as ancient literature merely, to be examined and criticised as ordinary literature, yet it is a fact that the Divine Authority of the Word is still maintained, nor will any great thinker or writer, within the pale of professing Christian communities, proceed so far as to oppose and deny the sanctity and power of that Word, which is the very foundation of the church in the World.

5. This is true because he that was over the household denotes those who are exteriorly in the corrupted affections of the church, since the house denotes the will, and thus affection, 710, 2559, and he who was over the house—that is, the steward—denotes the external, 1795; he who was over the city denotes those in doctrine, 402; the elders denote those in interior affections, 6524, 6525; those who brought up Ahab denote those who teach, ver. 1; their sending unto Jehu and saying "We are thy servants," denotes that they are willing to be compliant to Divine Truth, as appears from the signification of sending, 4239, of saying, 1822, 1919, and of servants, 2541; their doing what Jehu should bid them denotes affection and obedience, 5755; their not making any man king denotes that they will not openly exalt their falsities against Divine Truth or the Word, 1682; chap. ix. 2; and their saying "do thou that which is good in thine eyes," denotes that they admit that the Word ought to be their guide, since by doing is denoted action, good is of the will, and the eyes denote the understanding, 2148,

6. This appears from considering that Jehu denotes Divine Truth, and thus the Word, chap. ix. 2; that sending a letter the second time, saying, denotes influence from the open Revelation of the Word, and perception, ver. 1; 1822; that writing a letter the *second time* denotes the manifestation of Divine Truth for the confirmation of the state, and thus for judgment, because a second time denotes greater in degree or more of the thing predicated, 2841, also what relates both to the will and the understanding, 3519, and also the conjunction of good and truth, 5194; that "If ye be on my side, and if ye will hearken unto my voice," denotes since they are willing to be compliant and

obedient, because to be on the side of Jehu denotes to be compliant to Divine Truth as to the understanding, and to hearken to his voice denotes obedience as to the will, chap. ix. 2; 683, 2541, 2542; that to take the heads of the men their master's sons, denotes to reject their prevailing falsities, because to take or lift the head "from upon anyone," signifies, in the literal sense, judgment to death, and therefore denotes removal, or, what is the same, rejection, 7021; that to come to Jehu to Jezreel denotes to transfer their allegiance to the New Church, 3580; that "by to-morrow at this time," denotes perpetually, 3998; and that by "the king's sons, being seventy persons, were with the great men of the city, who brought them up," denotes that these prevailing falsities in all their fulness and profanity are internally cherished by the leaders and teachers in the corrupted church, ver. 1. But it is said "in all their fulness and *profanity*," because by the number seven, of which seventy is a multiple, is denoted what is profane, as well as what is holy and what is full, 433, 5268; and it is "*internally*" cherished, because such is the case with the man of the corrupted church who is not well disposed.

7. This is evident, because by it coming to pass is denoted a change of state, in this case, in consequence of the second manifestation of Divine Truth, denoted by the letter coming to them, 4987; A.R. 958; by "them"—that is, the elders—are denoted those who are well disposed and who are interior men, ver. 1; by their taking the king's sons, and slaying the seventy men is denoted that they totally reject their falsities, ver. 1; 4500; by the heads of the men are denoted the essential principles of their falsities which are evils, 3728; by the baskets are denoted receptacles in the natural degree of the mind, 5144, on Jer. xxiv. 1, 2; and by their sending them to Jehu to Jezreel is denoted that they are acknowledged as nothing in comparison with the truth of the New Church, chap. ix. 2; 3580.

8. This is shewn as follows:—the messenger coming denotes that Divine Truth perceives from the state of such persons, because Divine Truth does not need to be informed by a messenger, but discerns the state of everyone, knowing who, in the general church, rejects essential Divine principles, which, in the best sense, are the heads of the king's sons, or who rejects infernal evils and falsities, but to send messengers denotes to communicate, 4239; to *bring* the heads of the king's sons denotes to acknowledge the truth and reject falsities, 5947; Jehu *saying*, evidently denotes that Divine Truth dictates or teaches, 7304; the *two* heaps denote what relates to the understanding and the will, and thus to doctrine and life, 3519, and the heaps themselves affections remaining, 4192, 6978, 7408, 4204, 4205; the entering in of the gale denotes what is *doctrinal*, thus what is of the memory from which man is *judged*, 2943, 3721, 7398; and until the morning denotes to the coming of the Lord, when judgment takes place, and the permanent state of man is fixed, 2405.

9. This is shewn as follows:—it coming to pass in the morning denotes that it happens at the coming of the Lord, 4987, 2405; Jehu going out and standing denotes the manifestation of Divine Truth in the process of Judgment, because by going out is denoted influx, 5337, and by standing is denoted presence, and also the on between making progress, and being fixed respectively signified by walking and sitting, 3136; Ps. i. 1; his saying, "Ye be righteous," denotes the perception of the quality of the well-disposed in the general church, 1822; ver. 1; 3921; Jehu conspiring against his master and slaying him, denotes *essential* evil and falsity rejected by the power of Divine Truth, since by Jehu is denoted Divine Truth accommodated to the state of man, chap. ix. 2, Joram denotes essential evil and falsity, chap. iii. 1, and to be slain denotes to be

rejected, 3387; and the elders slaying the sons of Ahab denotes the rejection of subordinate evils and falsities by the acquired state of good, ver. 7; 4500.

10. This is evident when it is considered that Jehu, in the highest sense, denotes Divine Truth proceeding from the Lord, and therefore what is internal, chap. ix. 2; that by his saying "Know now," is denoted, in this sense, the Divine Foresight, 5309; that the house of Ahab denotes the states of self-love, chap. ix. 7; and that by the Lord doing that which he spake by His servant Elijah is denoted the fulfilment of what the Word predicts concerning the slates of mankind, 2762, 2618, 5264.

11. This appears from the signification of Jehu, chap. ix, 2; of his smiting all the house of Ahab that remained in Jezreel, 4500; chap. ix. 7; 3580; of great men and familiar friends as denoting, in this place, interior evils and falsities, 2227; A.R. 337; 51; of priests as denoting, in this place, mere external worship, because spoken of the corrupted church, 4311; and of none remaining, as evidently denoting complete purification. But it is to be observed also that the three terms—namely, great men, familiar friends, and priests—denote the three degrees of the life of evil, which are fully embodied in a profane external worship.

12. This appears from the following considerations:—by Jehu arising is denoted the elevation of the state of the spiritual man as to Divine Truth, 2401; by his departing is denoted a change of state, 5962, and by his going to Samaria is denoted activity in purifying the spiritual church, 3335, 6534; by being in the way is also denoted progress, 3231-2234; by shearing are denoted the uses of life, 4110; by shepherds are denoted those who, by means of truths, lead to the good of charity, 343; and by the house of the shepherds is therefore denoted that good, 2233, 2334.

The contents of this chapter, in the spiritual sense, from the fifth verse to the present inclusive, are exceedingly interesting; and it is worth while that we should review them before proceeding farther. The fifth verse clearly shews the beneficial effect of the revelation of Divine Truth upon the well-disposed during the vastation of the corrupted church. It is true that they are amongst prevailing errors, and evils, and they have been accustomed to regard these errors as truths of the first importance. But the light of Revelation causes them to see their long-cherished doctrines in a new aspect, and hence although corrupted affections remain with them externally and internally, their prevailing falsities have lost their power, and they are forming their lives according to known and simple truths. No wonder therefore, that they now receive additional light, and that this light induces them to be willing to reject their ancient but false doctrines altogether. Can we not see that this is really happening in the Christian world even now? True it is indeed, that multitudes are still clinging with great tenacity to ancient errors and long-established forms; and that others, while rejecting them, are also rejecting all faith in anything of a spiritual character as well. But with those who would be the faithful servants of *the truth* from whatever quarter it may come, it is different. Seeing clearly that the essential falsities of a degenerate age have lost their life, they unhesitatingly abandon all subordinate evils and errors, yea, even as to their outward embodiment in forms of worship and in acts of life. They perceive indeed, that it is impossible to retain old forms, because those old forms will not hold the new wine of the kingdom and they feel that they must have new external motives as well. How can they now seek the Lord and salvation, as before, for selfish reasons, which, as receptacles, have hitherto supported, as well as strongly influenced, their acts of devotion, of duty, and of benevolence? True, they must still regard outward things as of service in worship and in life, but now they make them the corresponding

receptacles of new feelings and aspirations, and in fact they no longer serve the Lord because they would escape from danger, but because they would express their gratitude and their genuine delight in what is good and true.

And then, again, besides these experiences, they now have revealed to them truths of which before they were entirely ignorant, and which are calculated to make them understand their own natures more perfectly, as we learn from the spiritual sense of verses eight to twelve, They now know that the old life remains although it is quiescent and has entirely lost its power, abiding only in the extremes of the mind. They know also that evil and error are conquered, and that now, as a consequence, they have, or will ultimately have, an outward life in perfect agreement with their heavenly characters. And above all they now perceive that while *they* are employed in humbly doing their duty, whatever that may be in the natural life, the Lord is, by His particular Providence, still secretly with them, and, as we shall see from the following verses, removes both interior and exterior evils, while they are, as it were, not aware of it. For as the "tares" and the "wheat" continue to grow together until the harvest, they still endure trials and temptations; but they no longer love and think and act as formerly, and while outward trials and inward temptations still beset them, they are yet secure, because they are trusting in One who will never leave them nor forsake them.

13. This is true, because by Jehu, as before, is denoted Divine Truth, and by the brethren of Ahaziah king of Judah are denoted the celestial things of the spiritual church. 367, 2360; chap. viii. 25; by Jehu saying "Who are ye?" is denoted that Divine Truth causes man to examine himself, 26173, 3385; by their answering "We are the brethren of Ahaziah," is denoted confession of the impurity of his motives when left to himself, for it is to be observed, that Jehu *meeting* with the brethren of Ahaziah denotes Divine Truth in the mind of the man of the church meeting the influx of evil affections into him from hell, 4235, 4350; and by "we go clown to salute the children of the king and the children of the queen," is denoted the disposition in man, as to his unregenerated affections, to maintain friendship with evil and falsity, for by going down is denoted descent to lower slates, 4815, 4816, saluting denotes the maintenance of friendship, 3807-3809, 5662, and the children of the king and queen evidently denote evils and falsities, 489-491; and it is added "while still desiring and striving to perform uses," because this meeting of Jehu with the brethren of Ahaziah look place at the shearing house of the shepherds in the way.

14. This is thus proved: Jehu saying, denotes that Divine Truth teaches, 7304; "Take them alive," denotes that man ought to engage in conflict with his evils while they are active, because the original word here used for *take* means also *to carry on war*, and therefore denotes spiritual conflict, 1664, and natural life denotes spiritual life and consequently the activity of the love, 5890; their taking them alive denotes that the spiritual man docs so; their slaying them denotes the destruction of evil in himself, 3387; at the pit or cistern of the shearing house denotes under the influence of truths accommodated to his state, because by the pit is denoted a state of temptation, 5246, by the water in the pit are denoted truths, 3096, 3765, and by the shearing house are denoted the uses of life, 4110; the number forty-two denotes a full course of temptation, 730; and none remaining, clearly denotes the cessation of such impure motives.

There are one or two things arising out of the internal sense of this verse that ought to be specially noticed because of their eminently practical character. First, with regard to the duty of engaging in spiritual temptation while evils are active. Of course it may be said or considered, that

if evils are not active there can be no temptation, and is it not well to pray "Lead us not into temptation"? This is true. On the other hand, however, no man can be purified without spiritual temptations, and although it is not *our* part to call forth evils in ourselves, yet when they are manifested, and become persistent, *then* is the time at which we must conquer or die spiritually, and the Lord is our helper, for He says "When thou passest through the waters I will be with thee," Isaiah xliii. 2. And besides this it may be remarked that there is a certain sense in which evils are taken alive, as ii were, and *afterwards* slain. For, although evils are overcome in temptation they are not thereby entirely crushed by one victory; and, in fact, this *complete* deliverance can only be expected, "at the pit of the shearing house," which maybe taken in a universal sense to mean in the process of judgment, Matt, xiii, 30. Another thing is, that this phrase even in its more limited sense, is very suggestive. Some people imagine that they can best fully overcome evils by being withdrawn from the world and the ordinary uses of life. But this is: a great error, and that is the reason why the Lord said concerning His disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," John xvii. 15; and that is why this verse tells us that our spiritual enemies must be overcome while we are engaged in the active duties of life. And lastly, as the pit, or cistern, or well, like the water contained in it, denotes truths, we here also learn that every man in temptation is supplied with just those truths from the Word that he then needs, which teaching is again confirmed by the Lord in the gospels, Matt. x. 19, 20.

15. This is demonstrated as follows: by Jehu departing thence is denoted a change of state, 333;, 3356; by Jehonadab the son of Rechab is denoted celestial good from Divine Truth, *Prophets and Psalms* on Jer. xxxv. 1-10; by coming to meet is denoted influx, 4247; by saluting him is denoted the recognition of this good, 5323; by his saying to him "is thine heart right, as my heart is with thy heart?" is denoted a desire for the conjunction of truth and good, 3313, since the heart of each denotes the good of each; by Jehonadab saying "It is," is denoted reciprocal desire; by his giving Jehu his hand is denoted that conjunction is effected with power, 1085; and by his getting into the chariot that it is effected in ultimates, because the chariot denotes doctrine, 5321; while it is said "where truth and good are conjoined when love and faith are conjoined in life and doctrine," to emphasize the picture of the two leaders sitting in one chariot and working together. It is, however, to be carefully noted, in this place, that Jehonadab denotes celestial good, because also the very meaning of his name, which is "*exceedingly liberal*," or "*liberal as a prince*," describes the quality of that good; and that Rechab denotes Divine Truth proceeding from the Lord into the celestial heavens, because this is the origin of celestial good, and the word is derived from a root meaning to ride on a horse, denoting therefore the quality of Divine Truth or the Word, 2761. But let it also be remembered that when man conquers in temptation and as a consequence is gifted with this celestial good of truth, its quality in him will be according to the quality of his life, and of the particular evil in himself which has been overcome.

16. This is true because Jehu saying "Come with me, and see my zeal for the Lord," denotes that truth is inspired from good with ardent devotion, 2513, 1584, 3909, 2001; and their making Jehonadab ride in Jehu's chariot denotes that good is enlightened by truth and instructed thereby, 2761.

17. This appears from the signification of Jehu as denoting Divine Truth, chap. ix. 2; of Samaria as denoting the spiritual church. 2702; of the house of Ahab as denoting the evils and errors of self-

love, chap. ix. 7; of smiting as denoting to destroy spiritually, 4251; and of Elijah as denoting the Word of the Lord, 2762.

18. "This is evident by considering that Jehu denotes Divine Truth, chap. ix. 2; that gathering all the people together denotes uniting in one the whole church and harmonizing" all the faculties of man, 679, 7207; that Ahab serving Baal a little denotes that self-love is devoted to external pleasures and enjoyments, chap. ix. 7; 1094, 10,642; and that Jehu serving him much denotes that the love of goodness and truth is devoted to such pleasures in a superior manner, as appears from the signification of serving, when the internal serves the external by rendering it harmonious with itself, and thus increasing" the real enjoyment of the external, at the same time that a false worship of the external is abolished, 8241.

19. This is demonstrated from considering that by calling all the prophets of Baal, all his worshippers, and all his priests to Jehu, and none being wanting, is denoted that Divine Truth desires the presence of all natural truths perverted by self-worship, of all natural affections, and of all sensual affections without distinction, as appears from the signification of Jehu, chap. ix. 2, of calling- to oneself as denoting to be willing to be conjoined, 6047, of prophets as denoting natural truths, 2534, of worshippers as denoting natural affections, 1618, and of priests as denoting sensual affections, 4311; that by a great sacrifice done to Uaal is denoted that self-worship is worthy of the highest devotion, 1094, 10,642, 10,414; that by any being wanting not allowed to live, is denoted that without self-worship none seems to have life, 5854, 2888-2889; and that by Jehu doing it in subtilty, to the intent that he might destroy the worshippers of Baal, is denoted that those things are the fallacies of the senses, and that Divine Truth really desires the destruction of self-worship, because subtilty or dissimulation in the literal sense, changes like other appearances of truth in the Word, and denotes prudence and wisdom in the internal sense, 3993, and because by Baal is denoted the worship of self as just shewn.

20. This is plain from the signification of Jehu saying, as denoting the perception of the truth by the sensual man denoted by the worshippers of Baal, 1822, 1919; of sanctifying a solemn assembly for Baal as denoting that self-worship is to be highly estimated, 6338, 10,091; and of the assembly being proclaimed as denoting that this is perceived to be true by all man's external powers considered in themselves, 3659, 6335, 8802.

21. This is proved thus: by Jehu sending through all Israel is denoted that Divine Truth extends its influence through all the mind of man, chap. ix. 2; 2397, 3654; by all the worshippers of Baal coming is denoted that it brings to light all the evils of self-worship, 5934, 10,642; and by their coming into the house of Baal and filling it is denoted that all these evils are included in self-love, nor does self-love include any true worshippers, 10,642.

22. This appears from the signification of Jehu, chap. ix. 2; of vestments as denoting inferior truths as the clothing of superior, 2576, 6918; and of him who was over the vestry as denoting the intelligence corresponding to the love of each, 9952.

23. This is true because Jehu and Jehonadab denote respectively Divine Truth leading to good and Divine Truth proceeding from good, chap. ix. 2; this chap. ver. 15; the house of Baal denotes the essential life of self-worship, 10,642, 710; Jehu saying, denotes perception *from* Divine Truth as manifested *in* the wicked, 1822, 1919; "Search, and look," denote the conjoint action of the understanding and the will in the wicked that they may be completely separated from the good,

683; and the worshippers of the Lord and the worshippers of Baal clearly denote the good and the evil respectively in the process of judgment.

24. This is demonstrated by considering that going in to offer the sacrifices and burnt offerings, denotes the full disclosure of the life of self-worshippers, because by sacrifices are denoted worship, and real worship is of the life, 922, 923, 1857; that Jehu appointing, denotes that Divine Truth provides, chap. ix. 2; that fourscore men without, denotes a full manifestation of the life of those in good and truth distinct therefrom, 7284; that saying denotes perception, 1822, 1919; that no man being allowed to escape, denotes that every evil and false affection must be rejected, 5899; and that "his life shall be for the life of him," denotes that the life of self-worship is destructive of the heavenly life, which needs no proof, but that the followers of Jehu and the followers of Baal denote the good and the evil respectively, chap. ix. 2; 10,642.

25. This is demonstrated as follows: —by it coming to pass is denoted a change, 4987; by an end of offering the burnt offering is denoted the bringing out of the peculiar life of the wicked, 922, 923, 1857; by *Jehu* offering the burnt offering' is denoted that this was done by the power of the Divine Truth, chap. ix. 2; by Jehu saying to the guard and to the captains, is denoted that those who are in truth and good perceive, 1823, 1919, 683; chap. vii. 2; by going in and slaying them is denoted that such a life must be entirely rejected, 3387, 4503; and also that the wicked must be left to suffer the punishment which evil and falsity carry with them; by the guard and the captains casting them out is denoted that the good entirely reject such evil and falsity, 2657; and by their going to the city of Baal is denoted that every doctrine which favours self-love is also put away, 402.

26. This is plain because by "*they*," are meant Jehu and his followers by whom are denoted Divine Truth and those in Divine Truths, chap. ix. 2; by the house of Baal is denoted the evil of self-love, 1094, 10,642; by the pillars of the house of Baal are denoted every form or appearance of truth by which their false worship is represented, 3727; and by burning is denoted vastation through self-love, 9055.

27. This is demonstrated by observing that the pillar of Baal denotes the essential falsity of self-worship, 3727; that by the house of Baal is denoted the evil of self-worship, 1094, 10,642; that a draught house denotes what is most vile, 10,037; and that "to this day," denotes perpetually, 2838.

28. This is true as appears from the signification of Jehu, chap. ix. 2; of Baal, 10,642; and of Israel 3654.

29. This is evident because by Jehu is now denoted the spiritual church in its corrupted form, inasmuch as he practised the idolatry of that church; by Jeroboam the son of Nebat are denoted those who have the capacity to understand truths, 1 Kings xi. 26; and by the sins of Jeroboam are denoted, worship from merely natural love both internal and external, 1 Kings xii. 28-33.

30. This is demonstrated as follows: —what the Lord said unto Jehu is evidently according to Divine Providence, or according to Divine Permission, 3001, 592; Jehu, as denoting the spiritual church because he was the King of Israel, 3654, denotes that church in its imperfection, ver. 29; that which is right in the eyes of the Lord denotes what is according to the Divine Omniscience, 2572; what was done unto the house of Ahab by Jehu, denotes the repression of self-love and its falsities, ver. 1, chap. ix. 7; what is in the heart of the Lord, denotes what is according to the Divine Love, 2001, 7272, 7542, 9050, and therefore the vastation of the wicked is according to the Divine

Love that is, in other words, it is for the *good* of the wicked that they should be vastated; the continuance of the dynasty of Jehu denotes the continuance of an imperfect spiritual church permitted, ver. 29; and the fourth generation denotes the fulness of time when a new state is possible, 1856.

31. This appears from the signification of Jehu as denoting the corrupted church, ver. 29; of his not walking in the law of the Lord the God of Israel with all his *heart*, as denoting not to be in good interiorly, ver. 30; of the sins of Jeroboam as denoting merely external worship, 1 Kings xii. 28-33; of Jeroboam himself as denoting truth separate from good, 1 Kings xi. 26; and of Israel as denoting the whole spiritual church, 3654.

32. This appears from considering that when it is said that the Lord punishes anyone, thereby is denoted that evil brings punishment upon itself, 696; and that Hazael denotes the falsities of the merely natural man, chap. viii. 8.

33. This is proved thus: Jordan eastward denotes external knowledges, 4255; eastward denotes what has relation to good, 1289-1291; the land of Gilead denotes external good affections, 4117; Gad denotes the good of truth, 3935; Reuben denotes faith in the understanding 2435 ! Manasseh denotes the will, 6238; and "from Aroer, which is by the valley of Anion, even Gilead and Bashan," denotes comprehensively as to the whole external man, 3923, 4117.

34. This is evident because by Jehu is denoted the man of the spiritual church, ver. 30; by the rest of the acts of Jehu, and all that he did, and all his might are denoted all the states of the spiritual church, chap. i. 18; by being written in a book is denoted to be inscribed on the interior memory, 2474, 9386; by the chronicles, or by the words of the days, are denoted states, 487; and by the kings of Israel is denoted the spiritual church, 3654.

35. This is also evident because sleeping with, or being gathered to, the fathers, denotes being associated with the like in the eternal world and state, 3255, being buried denotes being raised into life, 2916, 2917; and in Samaria, which was a *city*, denotes into an external corresponding with his internal, 402.

36. And this is true because by the number twenty-eight is denoted not only the conjunction of goodness and truth, which is signified by the number twenty, derived from the number two, 5194, 2280, but also new states perpetually succeeding, signified by the number eight, 2044, 2633.

2 KINGS XI

1. Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.	1. When the celestial church, or the individual member of that church, is vastated, then the falsity, from which is derived the evil in that church, is excited, and destroys every incipient truth of good therein.
2. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, <i>and put them</i> in the bedchamber; and they hid him from Athaliah, so that he was not slain.	2. But it is an eternal truth, that the affection of truth from good, manifested in man as intellectual or rational truth, and therefore capable of discerning things spiritual, is the means by which the remains of heavenly good, with innocence, are stored up in man's interiors, and are thus preserved from the ravages of falsity, in order that man may be capable of salvation.
3. And he was with her hid in the house of the LORD six years: and Athaliah reigned over the land.	3. And thus good and its truth, -with innocence, are preserved by the Lord in the inmost degree of man's mind, in every state of his life, during which he is either passing through the process of regeneration or is under the dominion of the falsities of his own evil.
4. And in the seventh year Jehoiada sent and fetched the captains over hundreds, of the Carites and of the guard, and brought them to him into the house of the LORD; and he made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.	4. And when this process is completed, celestial love with the knowledges of Divine Truth, acquires the dominion, flowing into and conjoining with itself the powers of the will and the understanding, filling them with good by which conjunction is effected, and confirming them in truths; while, at the same time, the essential truth of the Divine Human is made fully clear to them.
5. And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's house;	5. And hence there is further influx, and thence the perception that those who enter into a state of celestial good are complete in truths according to their good, and that inmost truths protect inmost good.
6. And a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier.	6. Also that middle good shall be in fulness as to its introductory and protecting truths; and that ultimate good shall flow in and fill ultimate truths, so that the whole man is protected by good in truths, and thereby is in a state of opposition to evil and falsity.
7. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of the LORD about the king.	7. And thus all the powers of the will and of the understanding, being exercised from celestial good, are a protection to that good, and to the essential truth of that good.

8. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in.	8. And this is true not only in general but also in every particular, good exerting its power by truth, on which account he who is in evil is rejected and casts himself down on coming within the sphere of good; for, in the celestial state, subordinate truths are in harmony with essential truth from good, reciprocally, by influx and correspondence.
9. And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest.	9. Accordingly, the subordinate powers of man in fulness are in correspondence with celestial love, from which is the knowledge of the truth, in the celestial state, which correspondence is the co-operation of the external man on the one hand, and the activity of the internal man on the other.
10. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of the LORD.	10. Moreover, from celestial good are given to the man of the church, in his will and understanding the very truths by which evil is overcome and good is protected in the Glorification of the Lord and in the regeneration of man; and these are truths grounded in good and preserved thereby.
11. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.	11. And therefore the external man who is in good, is ever ready, by the power of truth, to defend good; and this defence is with the greatest power, being, in fact, the power of good and truth combined in true external worship from good and its essential governing truth.
12. Then he brought out the king's son, and put the crown upon him, and <i>gave him</i> the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.	12. And therefore also good, or the celestial principle, most fully manifests the Divine Human, acknowledging that all interior good and truth, and all exterior truth and good are thence; whence the celestial man most fully confirms good conjoined to truth with power, and truth conjoined to good with power.
13. And when Athaliah heard the noise of the guard <i>and of</i> the people, she came to the people into the house of the LORD:	13. Wherefore when falsity, which is especially opposed to the Divine Human, or when a person in such falsity, is made sensible or perceives the sphere of good and truth thence, it is, externally, attracted.

14. And she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.	14. And perceives that the Divine Human is manifested in an external form, according to Divine Order; also that celestial affections of good and revelations of Divine Truth are thence; and lastly that outward felicity and delight from the affection of truth are predominating. And therefore the false principle, or the man confirmed therein, rejects the Divine Human both in the will and the understanding.
15. And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword: for the priest said, Let her not be slain in the house of the LORD.	15. While celestial good, from which is the knowledge of the truth, flows into the man of the church in fulness, where truths are prevalent, and hence the perception that falsity is to be separated, and also that it suffers the punishment of falsity, because it is impossible that celestial good can inflict punish merit.
16. So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.	16. But those who are in falsities, being left to themselves, become confirmed in their falsities by reasonings, whereas true reason confirms celestial good. Hence falsity entirely rejects truth or is vastated;
17. And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.	17. While celestial good effects conjunction between the Lord and those who are in essential truth, and who are in inferior truths; also between the internal and external man.
18. And all the people of the land went to the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.	18. And all who are in celestial good totally reject self-love, the quality of which they now fully discern. And therefore they reject also all worship from self, and all its fallacies; and, in short, its essential life. And from celestial love comes all order because it is of the Divine Life.
19. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings.	19. And hence it regulates all leading principles in fulness, all intermediate principles, and all things in ultimates, and thus establishes essential Divine Truth, which is the Divine Human, in the spiritual kingdom as well as in the celestial kingdom, this being effected by the medium of introductory truths in the natural man. And thus the Divine Human reigns supreme.

20. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword at the king's house.	20. The consequence of which is, that there is joy in all affections and peace in every intellectual power, while the false principle is totally rejected in the spiritual as well as in the celestial kingdom; or in everything appertaining to the understanding, as well as everything appertaining to the will of the regenerated man.
21. Jehoash was seven years old when he began to reign.	21. And the celestial state is a state of essential love to the Lord resulting from regeneration.

Proof References and Notes

1. This appears thus: Athaliah the wife of Jehoram king of Judah, and the mother of Ahaziah, denotes the corrupted celestial church, or the individual of that church, as to falsity, because, in relation to this church, the husband denotes good and the wife truth, and therefore in *the* opposite sense the husband denotes evil and the wife falsity, 915, 4823; the death of Ahaziah denotes the vastation of the celestial church, chap. viii. 25; ix. 20; 5407; the seed royal denotes the incipient truth of good because predicated of the celestial church, 310, 1025, 3373; and hence Athaliah arising and destroying all the seed royal evidently denotes that falsity destroys the truth.

2. This is evident because the word Jehosheba means *the Lords oath* and therefore denotes the eternal truth, 2842; the daughter of king Joram denotes the affection of truth from good, because by daughter is denoted affection, 2362, and by Joram is denoted the celestial church, and thus in the best sense, which is that here employed, good, chap. viii. 16; sister denotes intellectual or rational truth, 1495, 1496, 2508; Ahaziah means *the vision of the Lord*, and therefore denotes the capacity of discerning things spiritual, chap. viii. 25; Joash means *God-given*, and therefore, as an infant, denotes remains of good and truth, which are indeed God-given, and which are denoted by Joash, because he remained and was preserved from among the seed royal that was destroyed, 3183; the nurse as well as Joash denotes innocence, 3183, and also, from another point of view, hereditary evil, 4563; the bedchamber denotes the interiors, 5694; to be hidden denotes to be stored up and preserved, 6721, 2494, 8464; Athaliah denotes falsity, ver. 1; and Joash not being slain denotes that remains are preserved in order that man may be capable of salvation, 468, 560, 7560. But that instruction by means of rational and intellectual things is the medium by which the Lord stores up remains in man may be seen, 1475, 5343, 5344, 5897 end.

3. This appears from the signification of Joash and his nurse as denoting good and its truth with innocence, ver. 2; of being hidden as denoting to be preserved, ver. 2; of the house of the Lord as, in this case, denoting the same as the bedchamber in the last verse; of six years as denoting the whole course of regeneration, 737; and of Athaliah reigning over the land as denoting the dominion of falsity in the corrupted celestial church, and therefore with regard to the individual the dominion of the falsities of his own evil, ver. 1.

4. This is seen by considering that the seventh year, like the seventh day, denotes the completion of the process of regeneration, 2044; and thus a state of the dominion of celestial love and truth, 12,83-85; that Jehoiada the priest denotes celestial love with the knowledges of Divine Truth,

because the word means *the knowledge of the Lord*, and a priest denotes celestial love, 1728; that sending and fetching the captains over hundreds, of the Carites and of the guard, denotes influx into, and conjunction with the powers of the will and understanding, because by sending is denoted influx, 2397, by taking or fetching and bringing is denoted communication, and accession, 5941, but here conjunction, by the captains are denoted subordinate powers, A.R. 832, and by the Carites and the guard are denoted respectively of the will and understanding, 683, 4790, 4966; that bringing them to the house of the Lord denotes to fill them with the good by which conjunction is effected, 3720; that a covenant denotes conjunction, 666; that an oath denotes confirmation, 2842; and that shewing them the king's son, denotes the manifestation of the essential truth of the Divine Human, 2628, 2798, 2803. But see also 337 on Ps. lxxii. 1, where it is said particularly that the king's son denotes the celestial man, and therefore, in the sense in which the psalm applies to the Lord, the Divine Human. And the same truth is set forth in the parable of the marriage of the king's son in Matt. xxii.

5. This is evident because by the priest commanding them, saying, is denoted further influx and thence perception, 5486, 1822; by the thing that ye shall do is denoted the will of the subordinate powers of the celestial, 5755; by those that come in on the Sabbath are denoted those who enter into a state of celestial good, 84, 8886, 8894; by a third part is denoted completeness, 8877, and that it is completeness as to truths is plain from its being said "a third part of you that *come in* on the Sabbath," to come in, denoting accession—that is, in this case, the accession of truth to good and also of the lower principle to the higher, 5947; and also that this completeness in truths is according to good, is evident from the fact that man's state as to truths depends upon his state as to good and not the contrary, 668; and lastly by this third part being keepers of the watch of the king's house is denoted that inmost truths protect inmost good, because the king's house, which in this instance was also the house of the Lord, denotes inmost good, 3720, and to be a keeper of the watch plainly denotes to protect, 372, 8211, 10,134.

6. This is true, as appears from the signification of a third part as denoting fulness, 8877; of a gate as denoting introductory and protecting truths, 2943, 4492, 4493; of the gate Sur and the gate behind the guard, or runners, as denoting respectively middle introductory truths and ultimate introductory truths according to the series; of keeping the watch of the king's house as denoting the protection of the whole man by good in truths, 8211, 10,134, 8975, 7474; and of being a barrier as denoting to be in a state of opposition to evil and falsity, because the Hebrew word means a *dispenser* or *driver away*, those who are in good such as is represented in this verse easily dispersing or driving away those who are in evil, 6361.

7. This is shewn thus: the two companies of the Carites and of the guard, or according to the margin of the *Revised Version*, the executioners and runners, denote respectively the powers of the will and the understanding, ver. 4; those that go forth on the Sabbath denote those who act from celestial good, 9927; ver. 5; keeping the watch denotes to be a protection, ver. 6; the house of the Lord denotes celestial good, 3720; and the king denotes the essential truth of that good, 9954.

At this point it may be as well to review and observe the practical tendency of the spiritual teaching contained in these seven verses, in their internal sense. But first, in speaking in verse 1 of the falsity from which is derived the evil of the vastated celestial church, thereby is meant the falsity which, being conjoined with the evil of the former state, is the *external* origin of the state of vastation; for vastation as to all good and truth must follow when evil loved in the heart is

deliberately conjoined with falsity in the understanding. Athaliah destroyed all the seed royal, and so truly does falsity destroy all truth in the man who abandons himself to a life of sin. From him who has no love in his heart shall be taken away the incipient truth which he seemeth to have, or speaking more interiorly, such a one willingly rejects truth. This first verse then shews besides the general truth staled, the specific truth that, in the bad man, *remains* are destroyed—that is, that they are indrawn and can no longer serve the purpose which they are truly intended to serve, 7560.

But it is not so with the good man. Though he fall yet he shall not be utterly cast down, in him remains are preserved and perform their proper use as the next verse shews. And the practical teaching here is this: that every man should so care for and cultivate in himself the disinterested affection for truth represented by Jehosheba, that the Lord may fully and adequately operate for his eternal salvation. For the Lord does nothing without means; and the affection of truth is the means whereby remains are not only stored up but are made operative, as manifestly appears from the third verse.

But this third verse also shews from another point of view the Lord's operation on the good and the evil respectively *in the world*. and even when the church there is in a state of desolation. For it must be well noted that, although "Athaliah" ostensibly rules in the general church, the Lord really rules, and that the salvation of no man is at any time impossible except so far as he himself makes it so.

In the next verse, however, we have the result of regeneration fully shewn. Divine Love and celestial love are triumphant. It is commonly thought by many, that to be endowed with the celestial love of good disinterestedly, as well as with the spiritual love of truth, is not possible; for do not many say, if not openly, yet in their hearts, that Christianity, as set forth in the Sermon on the Mount, is impracticable? But this is not really true. In certain states it is granted, that we cannot realize this high standard; and yet if we set it up in our minds, at any rate, as a *principle* upon which we shall act, and allow ourselves to be led by the Lord from truth to good, we *shall* eventually realize it in our degree, since in heaven, or in the heavenly state, true love will be the spring of every action, and genuine truth the medium of every action, while the idea of keeping the Lord's commandments, or doing any duty, merely because it *is* our duty, and not at the same time our delight, will be far removed from us. Observe however from the fourth verse that the first effect of the celestial state is the realization of good internally, and then that it flows in and fills the subordinate powers which have been rendered harmonious by a long series of experiences. Besides which *now* the genuine truth shines brightly, and he whose heart has been rendered pure can see. the "King's Son" in His beauty; and hence that, according to the internal sense of the other verses, to be complete in good is to be complete in truths also, and this in all the degrees of the new life.

Let us rejoice then that the Lord has so fully opened His Word, that we can see its inner truths in their series, and thence see our own states more dearly, discerning that our life is a growth, until from love it is eternally made perfect.

8. This is true because by compassing the king round is denoted protection in the circuit or ultimate, 2973, and thus as to general things, 3739 i by every man is denoted as to every particular, because each individual was a particular of the general body, 3513; by every man with his weapons in his hand is denoted that good exerts its power by truth, 2686, 878; by him who

cometh within the ranks is denoted the approach of evil, or concretely, the approach of evil spirits within the limits of heavenly societies, because the ranks denote arrangement into heavenly order such as is described in 3057, and by the encamping of the Israelites, 4236, and by those coming within the ranks who should not be there, is evidently denoted the approach of evil; by such being slain is denoted that evil is rejected and casts itself down, 2132, 3387; by the Carites and the guard being with the king is denoted the subordination of lower truths to the essential truth of good, ver. 4; and by "when he goeth out, and when he cometh in," is denoted reciprocally by influx and correspondence, because by going out and coming in is denoted every state of good and truth, 9927, the glorification of the Lord, and thence the regeneration of man, 3736, and these things are effected by influx and correspondence, 1460, 1461, and by what is reciprocal, 2004.

9. This appears from the signification of the captains as denoting subordinate powers, A.R. 832; of hundreds as denoting fulness, 2636; of doing as the priest commanded as denoting to be in correspondence with celestial love, 1728; because commanding denotes influx, 5486, and obedience denotes the agreement or correspondence of the external man, 5368; of Jehoiada as denoting the knowledge of the truth, ver. 4; of their taking every man his men as denoting the co-operation of powers because the captains command and the men obey; of those that were to come in on the Sabbath as denoting the co-operation of the external on the one hand; and of those that were to go out on the Sabbath as denoting the activity of the internal on the other, ver. 8.

10. This is demonstrated thus: the priest denotes celestial good, 1728; the captains over hundreds denote subordinate powers, and thus the man of the church, generally speaking, A.R. 832; the Carites and the guard denote respectively of the will and understanding, ver. 4; spears and shields denote truths by which evil is overcome, and good is defended, 2686; King David denotes the Lord in His glorification and man in his regeneration, 1888, 3296; and the spears and shields being in the house of the Lord denotes that truths are grounded in good and are preserved thereby, 3720.

11. This is seen from considering that the guard denotes subordinate powers, and therefore the external man who is in good, because they stood in the house of the Lord, 3720; that standing denotes presence, and also, in this case, readiness to act, 3136; that weapons in the hand denote the power of truth, 2686, 878; that from the right side of the house to the left side of the house denotes the power of good and truth combined, 4410; that the altar denotes worship, and here external worship, because predicated of the guard, 4541; and that the house denotes good, 3720, and the king essential governing truth, 9954.

12. This is evident because by the priest is denoted celestial good, 1728; by the king's son is denoted the Divine Human, ver. 4; by putting the crown upon him is denoted that all interior good and truth are from the Divine Human, because the crowning of a king denotes the acknowledgment that he represents Divine Truth, 4966, a crown denotes the good of wisdom, 6524, and the head denotes what is interior, 3728; by giving him the testimony is denoted the acknowledgment that all exterior good and truth are from the Divine Human, because giving denotes acknowledgment, and in this case perception because said of the celestial, 10,093; the hands in relation to the head denote what is interior, 10,023 and the testimony denotes Divine Truth, 9503; by making him king and anointing him is denoted the full confirmation of good conjoined to truth, because oil denotes good, 9954, and the king truth, 1672; by saying "God save the king," or "Let the king live," is denoted the confirmation of truth conjoined to good, because

saying denotes perception, 1822, the king denotes truth, 1672, and spiritual life is love or good, 1803; and by clapping the hands is denoted the expression of the power of Divine Good and Divine Truth in ultimates with joy, 878.

13. This is evident from the following considerations: —Athaliah denotes falsity which is especially opposed to the Divine Human, ver. 1; hearing the noise of the guard and the people, denotes to be made sensible of the sphere of good and truth thence, because by hearing is denoted perception, 3163, by a voice is denoted fulness of influx, 5933, and by the guard and the people are denoted good with truth, 683, for it is not said in the original "the guard and the people" but "the guard the people," and the guard or runners properly denote truth; ver. 4 as well as the people, 1316; and Athaliah coming to the *people* into the house of the Lord therefore denotes that those who are in falsities internally are only *externally* attracted towards truth and good, just as the wicked leaders in a corrupted church are only concerned to keep up the appearance of respect for real religion in order to support their own authority and to gratify their love of dominion.

But here, before proceeding, some remarks may be made, generally, on the contents of the last few verses. In the seventh verse it is shewn that, in the celestial state, the subordinate powers of the perfected man are a protection to the higher powers, and then in the next verse we see how this is. It does not really mean that the external man from himself defends the internal, but that he does it from the internal, and so it is said in the eighth verse "good exerting its power by truth." And that it is the power of good by truth, and not the power of truth alone that is a protection, is clear from two considerations—namely, that the possession of truths by a bad man is no real protection, and that the evil are not deterred by any merely outward defences from invading heavenly societies, but by the heavenly sphere of good which thence proceeds, and which is tormenting to them, because of the contrariety of their state, and by no means on account of any feeling of hostility existing with the angels or manifested by them. And the reason of this is given — namely, because "in the celestial state subordinate truths are *in harmony* with the essential truth of good."

It is not possible then, that, in any society of the ultimate heaven, there should be any warfare. And no warfare that is carried on outside of heaven is either directly or indirectly shared in by celestial good. For celestial good, even as it is exhibited in the ultimate heaven, abominates all warfare.

But yet it is remarkable that while the ninth verse of this chapter, in its spiritual sense, shews the perfect co-operation that prevails, in the celestial state, between the higher and the lower powers, the tenth verse assures us that the regenerated man is in possession of the very truths by means of which he had previously carried on his warfare; that these truths are grounded in good; and that they are thereby preserved. In what sense, therefore, is this to be understood, and how, in connection with it, are we to understand the contents of the eleventh verse?

Let us take first the shields which denote defending truths. During his regeneration someone had defended himself against a propensity to dishonesty by the commandment against stealing. Did he then possess that commandment or that negative truth? By no means. He only used it as a weapon from the armoury of the Word. He did not then perfectly love it. But now he does. And by that love he possesses the truth, and by it he is for ever defended. It is the same also, in the second place, with the truths denoted by the spears. During his regeneration someone found it necessary

to attack some deadly foe of his own household in the extremity of temptation with the positive truth, "Do good to them that hate you," or "Thou shalt worship the Lord thy God, and Him only shall thou serve," but then these truths were only principles *with* him and not affections *in* him. Now however he possesses them as affections and those affections are an eternal barrier which the enemy cannot pass.

But in what way then are the angels, according to the eleventh verse, ever ready to defend good with the greatest power? And further, in what way do they now, according to the twelfth verse, with great joy, acknowledge the Divine Human as the source of all good and truth? It is clear that they are enabled to do the latter by virtue of their permanent state of good, from which they can now "see" the essential truth, Matt. v. 8; and they do the former continually by the succour they are able to give to those on earth who are, as they once were, enduring grievous temptations, for this is the way in which in very truth "the angel of God encampeth round about them that fear him and delivereth them," Ps. xxxiv. 7, For only those who are truly and firmly established in good can adequately, from the Lord, sustain those who are fighting for it. Thus from these verses we see that it is one thing to be actually engaged in the spiritual warfare, and quite another to sustain and defend those who are engaged in it. And when it is said, therefore, that the Lord and the angels fight for man in temptations, thereby we are to understand that it is the Divine Power alone operating directly through the Divine Human and indirectly through angelic societies that enables man to conquer.

14. This is shewn thus: by Athaliah looking or seeing is denoted the perception of those in falsity through external association with those in good and truth, 2150; by the king is denoted the Divine Human, ver. 12; by his standing is denoted presence or manifestation, 3136; by the pillar is denoted the literal sense of the Word, or Divine Truth in the ultimate, 9406; by "as the manner was," is denoted according to Divine Order, because it denotes according to the states of good and truth thence derived in heaven, 9668; by the captains are denoted celestial affections of good, ver. 9; by the trumpets are denoted revelations of Divine Truth, 4060, 8802; by all the people of the land rejoicing and blowing with the trumpets is denoted outward felicity and delight from the affection of truth, because the people of the land here denote those in externals, 5418, and rejoicing and blowing with the trumpets denotes the delight of good and truth, 683; by Athaliah rending her clothes is denoted mourning on account of truth, so-called, being lost, 4763; and by her crying Treason, treason, is denoted the rejection of the Divine Human both in will and understanding, 683; chap. x. y, because to account the elevation of the king as treason or conspiracy implies such rejection.

15. This is proved as follows:—Jehoiada the priest denotes celestial good from which is the knowledge of the truth, ver. 4; commanding denotes influx, 5486; the captains of hundreds denote the man of the church, ver. 4; a hundred denotes fulness, 2636; armies denote truths in abundance, 3448: Jehoiada the priest saying, denotes perception from celestial good, 1822, 1919; having Athaliah forth between the ranks, denotes that falsity is to be separated, vers. 1, 8; her being slain with the sword, denotes the punishment of falsity, 3799; and Jehoiada saying "Let her not be slain in the house of the Lord," denotes that it is impossible that celestial good can inflict punishment, as appears from the signification of Jehoiada the priest, ver. 4, and of the house of the Lord, 3730.

16. This appears from the signification of making way for Athaliah, as denoting that falsity is left to itself, because the Hebrew words mean *putting* or *placing aside*, and therefore denote the arrangement of the good so that the evil separate themselves, 6725, 8712, 9933; of her going by the way as denoting confirmation in falsities, 3335, 4867; of the horses' entry to the king's house as denoting reasonings in favour of good conjoined to truth, because horses denote reasonings, 5321, 6534, and the king's house good from which is truth, 3538, 1673, but here reasonings in favour of falsity are denoted according to the series, ver. 1; and of Athaliah being slain there, as denoting vastation, or the punishment of confirmed falsity, 2799.

17. This is evident, because Jehoiada denotes celestial good, ver. 4; a covenant denotes conjunction, 665, 666; the king denotes those in essential truths, and the people those who are in inferior truths, 6653; and the king also denotes the internal man, while the people denote the external, 5418, the people, being the Lord's people implying plainly the conjunction of man with the Lord in fulness.

18. This is true because by all the people of the land are denoted all in celestial good, 5418; by going to the house of Baal is denoted to discern the real quality of self-love, 3335; chap. x. 27; by breaking it down is denoted its rejection, chap. x. 27; by breaking down his altars and his images is denoted the rejection of all worship from self-love, 4541, and of all its fallacies, 8869; by slaying the priest of Baal before the altars is denoted the rejection of the essential life of self-love, Mattan, which means *a gift*, denoting the quality of self-love as working for reward, 4311, 9265; and by the priest appointing officers over the house of the Lord is denoted that from celestial love comes all order because it is of the Divine Life, 4015, 4104, the original word here translated officers, being derived from a word which means to examine and arrange.

19. This appears from the signification of the priest as denoting celestial good, ver. 4; of the captains over hundreds as denoting all leading principles in fulness, in regard to what follows, although denoting subordinate powers in regard to the priest and the king, vers. 4, 9; of the Carites and the guard as denoting, therefore, intermediate principles; of all the people of the land as denoting all things in ultimates, 5418; of bringing down the king from the house of the Lord as denoting the establishment of essential Divine Truth which is the Divine Human in the spiritual kingdom as well as in the celestial kingdom, because the house of the Lord denotes the celestial kingdom, 3720, and the king's house denotes the spiritual kingdom, 3704; of coming by the way of the gate of the guard as denoting that this is effected by the medium of introductory truths in the natural man, because by coming is denoted transition from one state to another, 1853, 3016, coming *down* denotes descent from a higher to a lower state, 3084, a way denotes doctrine or truth, 2231-2234, by a gate is denoted what is introductory, 2943, and the guard denotes truth, and here truth in the Natural because connected with the gate, ver. 4; and of the king sitting on the throne of the kings as denoting that the Divine Human reigns supreme, 5313.

20. This is proved thus: by the people of the land rejoicing is denoted joy in all affections, 5418; by the city being quiet is denoted peace in every intellectual power, 402, for a city denotes truth and the people inhabiting it good, 2268, by Athaliah being slain with the sword is denoted the rejection of falsity and its punishment, 2799; by the king's house is denoted the spiritual kingdom, 3704; and thus by the house of the Lord is denoted the regenerated will and by the king's house the regenerated understanding.

21. This is evident from the signification of Jehoash, which means *the fire of the Lord*, as denoting essential love to the Lord, 6832; and of seven years old as denoting the celestial state resulting from regeneration, 433, '988, 2044.

2 KINGS XII

1. In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem: and his mother's name was Zibiah of Beer-sheba.

1. When the spiritual state of man is completed by the realization of good, the celestial state, which is one of love from the Lord to the Lord, commences, having been acquired in a full course of spiritual temptations, and being therefore the full conjunction of goodness and truth, the external origin of which is truth from good, or interior doctrine from the Word operating on the voluntary life.

2. And Jehoash did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him.

2. And the man of the celestial church acts according to Divine Truth from Divine Good so long as he is willing to act from celestial good, which gives the knowledge of the Lord.

3. Howbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.

3. Nevertheless the imperfect affections of the natural man remain, and man is devoted to those affections so that his worship of the Lord is not wholly pure.

4. And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of the LORD, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of the LORD,

4. But it is the dictate of Divine Love to the celestial man, that inmost truths, or truths having reference to affections devoted to the Lord; interior truths, involving the acknowledgment of the Lord by the understanding; and external truths freely acquired from the natural affection of truth,

5. Let the priests take it to them, every man from his acquaintance: and they shall repair the breaches of the house, wheresoever any breach shall be found.

5. Shall be conjoined with good, each particular truth to its own particular good, in order that good may be made perfect by truths, whenever any good has suffered from a defect of truths.

6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

6. But so long as perfection as to truth, and the full conjunction of truth with good, are defective, good is powerless to make wholly perfect the human character.

7. Then king Jehoash called for Jehoiada the priest, and for the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no *more* money from your acquaintance, but deliver it for the breaches of the house.

7. Wherefore it is further the teaching of Divine Truth from Divine Good, giving perception to those who are in good of different degrees, that good must be made perfect by truths, and therefore that truths are not to be applied to selfish purposes, when they are acquired by the natural man.

8. And the priests consented that they should take no <i>more</i> money from the people, neither repair the breaches of the house.	8. And those who are in good are, consequently, no longer willing to ascribe truths to themselves; neither are they willing, in their preparatory states, to make perfect good by truths.
9. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.	9. In which state of the man of the church, it is provided by the Lord, that the natural man shall acquire truths, even from selfish affections, if, at the same time, he be in the worship of the Lord interiorly from the will of good, and exteriorly from the acknowledgment that all truth is from the Lord by good.
10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and told the money that was found in the house of the LORD.	10. And when, by this means, truths are acquired in the natural man abundantly, there is influx into them of Divine Truth and Divine Good, by which truths are arranged in order, and the quality of good is known as being ascribed entirely to the Lord.
11. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the LORD: and they paid it out to the carpenters and the builders, that wrought upon the house of the LORD,	11. And thus, mediately, Divine Truths of heavenly quality are ascribed to the will and the intellect of the regenerating man, and thence to the natural powers of good and truth, so that man, as of himself, works out his salvation, or makes perfect his spiritual character.
12. And to the masons and to the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.	12. And thus, too, is truth ascribed, mediately, even to the activities of the external man as to good and truth, by which man is made perfect; even for every exertion of will and understanding whereby man becomes in ultimates a receptacle of Divine Good and Divine Truth.
13. But there were not made for the house of the LORD cups of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:	13. But things merely natural, as to ultimate thought and affection, as to interior thought and affection, and as to inmost thought and affection form no portion of man's perfect character, or of the truths by which his character is made perfect.
14. For they gave that to them that did the work, and repaired therewith the house of the LORD.	14. For these truths are of the Lord in those who, as from themselves, perform uses, and thus make good perfect in truths.
15. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work: for they dealt faithfully.	15. Besides which, those who are in good and thence receive truths, for application to the uses of life, do not need to be scrutinized lest they should act unjustly, for they love to act justly.

16. The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the LORD: it was the priests'.	16. And good is not made perfect by truths in the understanding which merely imply the acknowledgment of error or sin, through ignorance or wilfulness, from selfish motives.
17. Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go to Jerusalem.	17. Moreover the unregenerate natural man, through the abuse of the love of knowledge, ascribes to himself the knowledges of faith by means of falsities, and is also disposed in a similar manner to pervert the truths of faith.
18. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and of the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.	18. And therefore the man of the corrupted celestial church, who ought to be governed by celestial love, being deluded, actually ascribes to the natural man the knowledges of Divine things, as to faith from charity, as to charity from faith and as to natural truths, with all the celestial good and all the spiritual good contained in those knowledges, thus producing a corrupt and perverted internal of the church combined with a seemingly pure and holy external.
19. Now the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	19. But all the states of the celestial man internal and external are surely inscribed on the interior memory of that man.
20. And his servants arose, and made a conspiracy, and smote Joash at the house of Millo, <i>on the way</i> that goeth down to Silla.	20. And when, therefore, he is internally corrupted, the external or natural man is elevated, and opposes the internal, so that he is totally vastated, as to both good and truth in externals also.
21. For Jozacar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.	21. For the falsified truth and adulterated good in the understanding and will of the natural man are destructive of celestial good; and, in the judgment, the corrupted celestial man arises into a life externally, which corresponds to his internal, and a new state of the celestial church (on earth) succeeds.

Proof References and Notes

1. This is demonstrated as follows: —by the seventh year of Jehu is denoted the completion of the spiritual state of man by the realization of good, Jehu denoting the spiritual man, chap. ix. 2, x. 28, 29, the seventh year denoting the completion of regeneration, 2044, and also the realization of good, 433, 1988; by Jehoash is denoted the celestial on which is one of love from the Lord to the Lord, chap. xi. 31; by his beginning to reign is denoted the commencement of that state, as is evident; by his reigning forty years is denoted good acquired by a full course of spiritual temptation, 8098; by his being in Jerusalem is denoted the full conjunction of goodness and truth, 10,037; and by his mother's name being Zibiah of Beer-sheba is denoted that the external origin

of the state is truth from good, or interior doctrine from the Word, operating on the voluntary life, as appears from the signification of mother as denoting the church as to external origin, 1815, 3703, of name as denoting quality, 145, of Zibiah, which means *a deer*, and therefore denotes the natural affection of truth, 6413, and of Beer-sheba as denoting interior doctrine from the Word, 2723; and it is said operating on the voluntary life on account of its connection with Zibiah, and of what is said about the deer in the number referred to concerning it. This chapter continuing to treat of the celestial state, shows chiefly in what manner good is made perfect by truths.

2. This is evident from the signification of Jehoash as denoting the man of the celestial church, chap. xi. 21; of doing that which is right in the eyes of the Lord as denoting to act according to Divine Truth from Divine Good, 8361, 2001; of all his days as denoting in every state, 487; and of Jehoiada the priest as denoting celestial good which gives the knowledge of the Lord, chap. xi. 4.

3. This is true, because by the high places not being taken away is denoted that the imperfect affections of the natural man remain, 1 Kings iii. 3; 2722; and by the people sacrificing and burning incense in the high places is denoted that man is devoted to those affections, so that his worship of the Lord is not wholly pure, 922, 923, 9475, 10,291.

4. This appears thus: Jehoash denotes the Divine Love, chap. xi. 21; saying denotes perception and thought, and thus a dictate, 1822, 1919; the priest denotes the celestial man, 1728; money or silver denotes truths, 425, 7999; the money of the hallowed things denotes of affections devoted to the Lord, 9937, 2180, 2776; the money for which each person was rated denotes interior truths involving the acknowledgment of the Lord in the understanding, 10,220, 10,221; and all the money that it cometh into any man's heart to bring into the house of the Lord denotes external truths freely acquired from the natural affection of truth, 9293, 10,097. This verse shews, in its internal sense, that good is to be made perfect by truths in every degree of the mind, and that the truths of each degree are adapted to that degree.

5. This may be seen by considering that the priests denote good, 1728, and therefore by the priests taking the money to them is denoted that good conjoins truths to itself, 725, 1900; that every man from his acquaintance denotes the conjunction of each particular truth to its own particular good, 158, 159, 2533, 10,490, 10,555, the Hebrew word here used for "man" specifically denoting truth, and therefore the word for acquaintance specifically denoting good, 683, but as the "man," in this case, was the priest who denotes good, and the word used for acquaintance means a neighbour in a sense evidently more remote than the other words used for neighbour and companion, 10,490, denoting good of different degrees, therefore the "man" as a priest may denote good and then "acquaintance" will denote truth; that to repair the breaches of the house denotes to make good perfect by truths, a breach denoting a state of imperfection in good through falsities, 4926, house denoting good, 2233, 2234, and silver denoting truth, 425; and that "wheresoever any breach shall be found" denotes wherever good has suffered from a defect of truths, 4926, But it may be observed that the expression in this verse "every man from his acquaintance," involves, in the internal sense, very much more concerning the conjunction of truth with good, and of good with truth, and also concerning the reciprocal conjunction of the internal and external man, than can possibly be expressed in ordinary language, this being the cause of the peculiar arrangement of the terms above mentioned, 3952, 3969.

6. This appears from the signification of the number three as denoting perfection as to truth, 9825, 10,624; of twenty as denoting the full conjunction of truth with good, 5194, 2280, 2905; of

the time before the three and twentieth year as denoting the state in which perfection and conjunction were defective, 2212, 2213; and of not repairing the breaches of the house as denoting that good by itself is powerless to make wholly perfect the human character, because by priests are denoted good, 1728, and by repairing the breaches of the house is denoted the making of good perfect by truths, 4926, 2233, 425. This verse involves the important truth, that although the conjunction of goodness and truth and of the internal and the external man must take place in the natural world during regeneration, 3993, yet the making of good perfect by truths—that is, by the removal of falsities and by instruction in truths—does not, in the great majority of cases, take place until after death, when those who are in good enter into their state of instruction, and are thus prepared for heaven, H.H. 512-520.

7. This is evident because by king Jehoash is denoted Divine Truth from Divine Good, 1728; chap. xi. 21; by calling for, is denoted influx, 6840, and presence, 7955, and thus instruction, because from Divine Truth; by Jehoiada and the other priests are denoted good of different degrees, 1728; chap. xi. 4; by saying is denoted perception, 1822, 1919; by "Why repair ye not the breaches of the house?" is denoted that good must *now* be made perfect by truths—that is, in the state denoted by the three and twentieth year, ver. 5; 2693; by "take no money from your acquaintance," is denoted that truths are not to be applied any longer to selfish purposes, or in other words, that man is no longer to act from selfish motives as he is apt to do in his earlier states of regeneration, 425; ver. 5; and by delivering the money for the breaches of the house is denoted that truth is to be applied to the making of good perfect, ver. 5.

8. This is thus proved: the priests denote those who are in good, 1728; their taking no money from the people denotes that they are no longer willing to apply truth to selfish purposes, or to ascribe truths to themselves, ver. 7; and their not delivering it for the breaches of the house denotes that they are not willing, in their preparatory state, to make perfect their good by truths, ver. 5. But it is said "in their preparatory state," because the state before perfection in truths and full conjunction is indicated, as appears from the internal sense of the previous and following verses; besides which it is according to experience in regeneration, that a man, through the influence of celestial good, becomes unwilling to ascribe truths to himself, while yet he cannot altogether throw off the operation of inferior motives in the acquisition of good and truth.

9. This is shewn as follows:— Jehoiada the priest denotes the Lord operating through celestial good from which is the knowledge of the truth, 1728; chap. xi. 4; the ark or chest denotes the man of the church in preparatory or external states, and in this case, as to the natural man, 639, 6723-6727; the lid or door of the chest, like the roof of the house, denotes the inmost of the natural degree, 10,184, and like the covering of the ark of the covenant, or the mercy-seat, denotes where there is communication with the Lord through the higher degrees, 9506; the hole or perforation in the lid denotes that man acts from selfish affections because the degrees of his mind are not properly distinguished and terminated, 5145; Jehoiada the priest *boring* the hole denotes that it is of the Divine Providence that man should be permitted to act from selfish affections, or from obedience only, without the affection of good and truth, because his degrees are not well distinguished and terminated, 8990, and that he should thus acquire the knowledge of the truth denoted by putting the money into the chest through the hole, 425; the chest being placed beside the altar denotes if at the same time man be in the worship of the Lord, 4541; on the right side denotes interiorly from the will of good, 9556; and "as one cometh into the house of the Lord through the door," denotes exteriorly from the acknowledgment that all truth is from the Lord by

good because by the door is denoted truth that leads to good, 2356, 2376, and the priest that keeps the door denotes good, 1728.

10. This is demonstrated by considering that "And it was so," or "And it came to pass," denotes a change of state, 4987; that seeing denotes perception, 2150; that much money in the chest, denotes truths acquired abundantly in the natural man, 425; ver. 9; that coming up denotes the elevation of man to a higher state, 1543, and when spoken of the king's scribe and the high priest, denoting communication with Divine Truth and Divine Good, 9386, 10,217, 10,218, 1728, and this is effected by influx; that putting up the money in bags and counting it denotes arrangement into order, as to the will, 94, 142, and as to the understanding, 10,217, 683; and that being found in the house of the Lord denotes what is ascribed to the Lord as is evident. Observe here that the original word translated in this verse "put up in bags," or according to the marginal reading, "bound up," means properly to *form, fashion, make*, and thus denotes the formation of man's faculties from *good*, while to tell or count, or number denotes to discern the quality as to *truth*.

11. This is true because the money denotes truths, 425; them that did the work, and had the oversight of the house of the Lord, denote mediate powers as to the will and understanding, 5755; chap. xi. 18; the carpenters and builders denote natural powers, as appears from the series, and that they have relation to the will and understanding also appeal's from the signification of wood, and stone, 643, 3720, 10,334; and their working upon the house of the Lord, denotes that man as of himself works out his salvation, or makes perfect his spiritual character, 3934.

12. This appears thus: by masons or hewers of stone are denoted the activities of the external man as to good and as to truth, 683, 3720; by timber and hewn stone are denoted good and truth, 643, 3720; by repairing the breaches of the house is denoted the making of good perfect by truths, ver. 5; and by all that was laid out for the house to repair it, is consequently denoted every exertion of will and understanding whereby man becomes in ultimates a receptacle of good and truth.

13. This is evident from the signification of the money that was brought into the house of the Lord as denoting truths by which good is made perfect, 425; ver. 9; and therefore of the things named in this verse as denoting things merely natural since they did not proceed from truths, and thus of cups of silver and snuffers as denoting lowest natural truth and good, 425, 9572; of basons and trumpets as denoting mediate natural good and truth, 7920, 8815, and of vessels of gold and vessels of silver as denoting highest natural good and truth, 425.

14. This is seen thus: the money put into the chest denotes truths ascribed to the Lord, 425; ver. 9; those who did the work denote those who, as from themselves, perform uses, ver. 11; and repairing the breaches of the house, denotes the making of good perfect by truths, ver. 5.

15. This is evident because by the men into whose hands they gave the money are denoted those who are in good and thence receive truths, and those to whom these gave the money to do the work denote the natural powers, ver. 11; by not reckoning with the men is denoted that those in good do not need to be scrutinized lest they should act unjustly, because to reckon, clearly denotes to scrutinize as appears from Levit. xxv. 50; and by the men dealing faithfully, is denoted that those in good love to act justly, because to act faithfully is to act according to the truth, 4690, and he who is in good loves to act according to the truth.

16. This is demonstrated from the considerations that the money denotes truths, 425; that guilt or trespass offerings and sin offering's denote error or sin through ignorance or wilfulness, or offences against the truths of faith and the goods of charity only externally acknowledged, 9156; that not being brought into the house of the Lord, denotes that good is not made perfect by such truths, but by truths conjoined to good internally which is denoted by the chest being placed beside the altar on the right side, ver. 9; and that this money being "the priest's, denotes that this acknowledgment is from selfish motives, or from the proprium, 10,040.

17. This is evident when it is known that Hazael denotes the unregenerate natural man, chap. viii. 28; that Syria denotes those in the love of knowledges, 1232-1324; that his fighting against Gath and taking-it denotes that the natural man ascribes to himself the knowledges of faith, because Gath, which was a town of the Philistines, therefore denotes such knowledges, 1197, and fighting against Gath and *taking* it evidently denotes to ascribe such knowledges to himself, 1788; that Hazael specifically denotes falsity, chap. viii. 8; and that setting his face to go to Jerusalem denotes to be disposed in a similar manner to pervert the truths of faith, 358, 3084, 10,037.

18. This is shewn thus: Jehoash now denotes the man of the *corrupted* celestial church, as is evident from the contents, in the internal sense, of this verse and those which follow, chap. xi. 21; he is called king of Judah as denoting the false principle of that church, 1682, 4750; it is said that the corrupted man is deluded because he acts under the influence of the merely natural man signified by Hazael, ver. 17; by the hallowed things are denoted the knowledges of what is celestial and spiritual from the Divine, ver. 4; Jehoshaphat denotes faith from charity, chap. iii. 1; Jehoram denotes charity from faith, chap. viii. 16; Ahaziah denotes natural truths, chap. viii. 25; his own hallowed things and all the gold that was found in the treasures of the house of the Lord and of the king's house, denotes all the celestial good and all the spiritual truth contained in those knowledges, 425, the house of the Lord denoting what is celestial, 3720, and the king's house what is spiritual, 4973; sending all the treasures to Hazael, denotes that these knowledges are ascribed to the natural man, thus producing a corrupted state of the church, ver. 17; and Hazael going away from Jerusalem denotes a seemingly pure and holy external of the church, 3176, 4144.

19. This is true because by the rest of the acts of Joash and all that he did, are denoted all the states of the celestial man internal and external; and by being written in the book of the chronicles of the kings of Judah is denoted to be inscribed on the interior memory, chap. viii. 23.

20. This appears from the signification of Jehoash yielding to Hazael as denoting a state of internal corruption in the celestial church, vers. 17, 18; of the servants of the king as denoting the natural man, 2541, 3019; of arising as denoting elevation, 2401; of making a conspiracy as denoting 'opposition against the internal man, chap. x. 9; of smiting as denoting vastation, 10,510; of Millo, which means *fulness*, as therefore denoting *total* vastation, and because it was a rampart as denoting, like a wall, the external which defends the internal, 6419; of going down as denoting descent from a higher to a lower state, 4815; and of Silla as probably denoting the external man as to truth or falsity as Millo denotes it as to good or evil.

21. This is proved from the considerations that the two servants who smote the king were respectively the sons of an Ammonitess and a Moabitess, and therefore denote the falsified truth and adulterated good in the understanding and will of the natural man, 2468; 2 Chron. xxiv. 26; that smiting denotes vastation, 10,510; that natural death denotes spiritual death which is condemnation, 304; that being buried with his fathers in the city of David denotes to be raised to

a life, externally, which corresponds to his internals, chap. ix. 28; and that Amaziab his son reigning in his stead denotes a new state of the celestial church succeeding', 5912.

2 KINGS XIII

1. In the three and twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

1. In that state of the celestial church in which fulness as to truths and the conjunction of truth with good is defective and about to be realized or the reverse, a new state of the spiritual church is inaugurated in which there is a perception of truths derived from the former state, and a full state of trial culminating in vastation.

2. And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin; he departed not therefrom.

2. For this state is opposed to Divine Truth from Divine Good, being one of intellectual pride combined with external worship separate from internal peculiar to the corrupted spiritual church.

3. And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, continually.

3. Also there is strong aversion from celestial things, and consequently a state of oppression from the merely natural man both as to the falsities of evil, and the evils thence resulting.

4. And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, how that the king of Syria oppressed them.

4. ON which account the corrupted spiritual man is, externally, repentant, the consequence being outward obedience, and a perception from life and doctrine, that the revolt of the natural man causes suffering and sorrow.

5. (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.)

5. Also from the mercy of the Lord the corrupted man has power given to him to repress, from selfish motives, the force of the natural man, so that there is a state of apparent holiness, as in prior states of truth and good.

6. Nevertheless they departed not from the sins of the house of Jeroboam, wherewith he made Israel to sin, but walked therein: and there remained the Asherah also in Samaria.)

6. But, internally, he remains in intellectual pride, and in external worship without internal, together with the falsities springing from the evils of self-love.

7. For he left not to Jehoahaz of the people save fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria destroyed them, and made them like the dust in threshing.

7. Wherefore the falsities of the merely natural man prevail, while the spiritual man has but little remains of intellectual power, of doctrine, or of natural truths, thus being reduced by the natural man to a state of desolation, and condemnation.

8. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?	8. But all the states of the corrupted spiritual man both internal, interior, and external are surely inscribed on his interior memory.
9. And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.	9. And he is associated with his like in the eternal world and state, being raised to life in an external corresponding to his internal; while a new state of the church (on earth) succeeds.
10. In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, <i>and reigned</i> sixteen years.	10. And this new state occurs when the celestial church is in full vastation as to truth and as to good, and is a state of evil derived from the falsity of the former state in all completeness.
11. And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin: but he walked therein.	11. For it is opposed to Divine Truth from Divine Good being a state of intellectual pride and of external worship separate from internal confirmed by experience.
12. Now the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?	12. But all the states of the corrupted spiritual man both as to internals and externals, including his opposition to the celestial church, are surely inscribed on his interior memory.
13. And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.	13. And he is associated with his like in the eternal world and state, a new state of the church (on earth) succeeding; while he himself is raised to life in an external corresponding to his internal, which is spiritual as distinguished from celestial.
14. Now Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof!	14. But, in this state of the spiritual church, faith in the Divine Word is waning, and the leaders therein are consequently reduced to distress on account of lost truth and good, acknowledging that the Word is the source of all doctrine and all spiritual intelligence.
15. And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.	15. Whence there is perception, that man must exercise his reason in studying the Word, and thus acquire doctrinals; and this he does.
16. And he said to the king of Israel, Put thine hand upon the bow: and he put his hand <i>upon it</i> . And Elisha laid his hands upon the king's hands.	16. Moreover it is perceived that this must be done with the whole power of the will; and this also the spiritual man complies with, at the same time acknowledging that all power is from the Word.

17. And he said, Open the, window eastward: and he opened it. Then Elisha said, Shoot: and he shot. And he said, The LORD'S arrow of victory, even the arrow of victory over Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them.	17. He also perceives that he is aided by influx of Divine Truth into his interiors from Divine Good; and this he acknowledges. He also sees, that he must apply doctrinals to life; and this he does. For he perceives from the Word that only thus can the natural man be overcome as to evil and falsity, and that this must be done by the power of the truths of the Word.
18. And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.	18. Further, it is perceived from the Word that particular truths must be sought out: and this he does; also that these particular truths utterly condemn the evil and falsity of the natural man.
19. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.	19. But it is seen from the Word that there is interior opposition between the corrupted man and Divine Truth, so that, while condemnation is indeed complete as to the external man, there is not fulness of such condemnation internally, nor any real conflict against evil; the consequence being only partial or outward subjugation of the natural man.
20. And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year.	20. And therefore the Word is rejected by the corrupted spiritual church; and, in its new state, it is infested by the adulterated good, which arises from falsities conjoined with natural affections.
21. And it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulchre of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet.	21. But nevertheless it happens, that regeneration is possible even in this corrupt state; for although the church is thus infested, yet the good can acknowledge, and from external fears do acknowledge, the Word; and by contact with, and application of its literal sense are saved; and acquire spiritual life in their natural man.
22. And Hazael king of Syria oppressed Israel all the days of Jehoahaz.	22. But the corrupted spiritual church continues to be oppressed by falsity from evil, even though it possesses the natural love of knowledge.
23. But the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.	23. And yet the Lord regards even the church in this state with grace, mercy, and providence, because conjunction with Him is possible through the glorification of His human life as to celestial things, as to spiritual things, and as to natural things; and therefore He never forsakes mankind, nor is salvation in any state of the church an impossibility.

24. And Hazael king of Syria died; and Ben-hadad his son reigned in his stead.	24. Besides which, a change of state takes place with the corrupted natural man, by which certain forms of falsity from evil cease to rule, and forms thence resulting succeed.
25. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel.	25. And then it happens, that the corrupted spiritual man acquires, externally, dominion over the natural man, recovering intellectual powers, or doctrines, of which, in a preceding state, he had been deprived through the prevalence of falsities; and this is done completely so far as concerns external states.

Proof References and Notes

1. This is demonstrated in the following manner:—Joash the son of Ahaziah, king of Judah, denotes the corrupted celestial church, chap. xi. 21; xii. 18; the three and twentieth year denotes, in the best sense, when there is perfection as to truths and the full conjunction of good and truth, but here when such perfection and such conjunction are defective, because the subject is the corrupted church, chap xii. 6; it is said about to be realized or the reverse, because by the number twenty-three considered as nearest to twenty-four is denoted the preceding state concluding and the fully perfect state not yet readied, 5313, 1988; Jehoahaz means the *prise* or *possession of the Lord* and also *the Lord that sees*, and therefore denotes, in the best sense, Divine Truth or a state of the spiritual church, and in the opposite sense that state perverted, 6103, 896-897; Jehoahaz as the *son* of Jehu denotes also a new on of the spiritual church, 5912; chap. ix. 2; Israel and Samaria both denote the spiritual church, 3654, 2702; and seventeen years denotes a full state of trial culminating in vastation, 755. The reason, however, why it is said "culminating in vastation" and not "culminating in regeneration," is because of what follows in the internal sense.
2. This is shewn thus: to do what is evil in the eyes or sight of the Lord denotes to be opposed to Divine Truth from Divine Good, 4839, 1728; the sins of Jeroboam wherewith he made Israel to sin denote a state of intellectual pride and of external worship separate from internal, 1 Kings xi. 26; xii. 28-33; and not to depart therefrom evidently denotes that this state is peculiar and continual with the corrupted spiritual church, which may be known from the fact that it is so frequently mentioned.
3. This may be seen from considering that by the anger of the Lord being kindled against Israel is denoted the aversion of the corrupted spiritual church from celestial things, 5034, 5798, 2001; that by Israel, being delivered into the hands of Hazael king of Syria is denoted the oppression of the spiritual church by the merely natural man as to the falsities of evil, chap. viii. 8; and that by Ben-hadad the *son* of Hazael is denoted the evils derived from such falsities, 5912.
4. This is true because by Jehoahaz beseeching the Lord is denoted that the corrupted spiritual man is externally repentant, ver. 1; 2535; by the Lord hearkening unto him is denoted on the part of the Lord aid given, 2691, and on the part of man obedience, 2542; by the Lord seeing the oppression of Israel is denoted foresight on the part of the Lord, and perception on the part of

man, 2807, 2150; and by seeing how the king of Syria oppressed them is denoted on the part of man perception from the Lord that the revolt of the natural man causes suffering and sorrow, 6639, 6657.

It is worthy of special notice here, that even an external compliance with the Divine Commandments brings its reward, as the internal sense of this and the verses immediately following clearly shews, and also as the whole history of the children of Israel shews; for whenever they fell into disobedience they were outwardly afflicted with famine, or with war, or with some other punishment, and on the other hand, whenever they repented and returned from their idolatry, or their disobedience in some other form, they became prosperous and happy; and this notwithstanding that, as a nation, they could not be in any internal worship of the Lord from love and faith. Now this may teach us that even the wicked, in the future life as well as in the present, may be brought into a state of external order through the fear of punishment—that is, of the suffering that must inevitably follow a course of disobedience to the laws of order in either world. And the conclusion therefore to which we must come concerning the wicked after death is that their continual experience of punishment at length leads them to a state in which, for their own sakes, they are orderly, are willing to assist in maintaining order around them, and are no longer willing to allow their predominant evils to exceed their prescribed limits, so that, in their own sphere, their final state is tolerable; for who can imagine, indeed, that the Divine Power which governs the hells as well as the heavens, from Love and Wisdom, can have any other end in view, in permitting the sufferings of evil spirits, than their final reformation and amendment upon their own plane of life, which, at any rate, has been acquired and rendered permanent by the operation of the universal law, which requires that everyone, good and bad alike, must, in the natural world, and in a state of perfect freedom, form and fix his own eternal destiny, 696, 8631.

5. This is manifest from the signification of the Lord as specifically denoting Divine Good, 2001, the constant activity of which is the Divine Mercy, 587, 588, 3063, 6997 end; of Israel as denoting the corrupted spiritual church, 3654; of a saviour, who was the son and successor of Jehoahaz, as in this case denoting, the fire of selfish love, rts will appear from vers. 10, 11; of going out from under the hand of the Syrians as denoting to have power to repress the natural man, 1232-1234; and of dwelling in their tents as aforetime as denoting a state of apparent holiness, as in prior states of truth and good, peculiar to the corrupted spiritual man who acts from merely selfish motives even in religion, 1393. 3312.

6. This is plain, because by the sins of the house of Jeroboam are denoted intellectual pride and external worship without internal, ver. 2; by walking is denoted living, 519; and by the Asherah remaining in Samaria are denoted falsities springing from the evil of self-love, when that love prevails in the spiritual church, 1 Kings xvi. 33; 2722, 2702; and hence Baal and Asherah are sometimes mentioned together, the former denoting the *evil* of self-love and the latter the *falsity*, as for example, Judges, iii. 7, and 1 Kings xviii. 19.

7. This is evident since Hazael denotes the falsities of the merely natural man, ver. 3; Jehoahaz denotes the corrupted spiritual man, ver. 1; fifty and ten denote little remains, 647, 813, 576; horsemen denote things intellectual, chariots denote doctrines, and footmen denote natural truths. 2761, 2162; and the king of Syria making them like the dust in threshing, denotes that they are reduced by the natural man to a state of desolation and condemnation, the threshing-floor

denoting the good of truth, 6537, and consequently the dust of the threshing, what is condemned on account of the absence of good, 249, 275, 278.

8. This may be seen by considering that the rest of the acts of Jehoahaz, and all that he did, and his might, denote all the states of the corrupted spiritual man internal, interior, and external; and that being written in the book of the chronicles of the kings of Israel, denotes to be inscribed on the interior memory of the man of the spiritual church, chap. x. 34.

9. This appears thus: by sleeping with the fathers is denoted to be associated with the like in the eternal world and state, 3255; by being buried is denoted being raised to life, 2916, 2917; by Samaria is denoted the spiritual church, 2702, as a city the doctrine of that church, 402, and, with regard to its inhabitants, the external of which they are the internal, 2268; and by Joash his son reigning in his stead is denoted a new state of the church which succeeds, 5912.

10. This is proved from the signification of Joash king of Judah as denoting the corrupted celestial church, chap. xii. 18; of thirty as denoting what is full, 9082, and of seven as denoting what is holy, but in the opposite sense what is profane, 5268, and thus a state of vastation; of Joash and of king as denoting respectively good and truth, chap. xi. 2, 21; of Jehoash the son of Jehoahaz as denoting a state of evil derived from the falsity of the former state, chap. xi. 21, this chapter ver. 1; and of sixteen as denoting in all completeness, 9660.

The reader may here again call to mind what was said in a former chapter concerning the difference in signification between *Jehoram* and *Joram*, and may observe that this applies also to Jehoash and Joash, as well as to other similar cases, chap. viii. 21.

11. This is evident because doing that which is evil in the sight of the Lord denotes opposition to Divine Truth from Divine Good, 4839, 1728; the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, denote a state of intellectual pride and of external worship without internal, ver. 2; and walking therein denotes life according thereto and thus confirmation from experience, 519.

12. This is clear when it is remembered that the rest of the acts of Joash, and all that he did, and his might, denote all the states of the man of the spiritual church internal, interior, and external, ver. 8; his fighting against Amaziah king of Judah, denotes opposition to the celestial church, 3354, 3654; and being written in the book of the chronicles of the kings of Israel; denotes being inscribed on the interior memory of the man of the spiritual church, chap. x. 34.

13. This is true because by Joash sleeping with his fathers is denoted association with his like in the eternal world and state, ver. 9; by Jeroboam sitting upon his throne, or reigning in his stead, is denoted a new state of the church succeeding, ver. 9; and by Joash being buried in Samaria with the kings of Israel is denoted being raised to life in an external corresponding with his internal, which is spiritual as distinguished from celestial, ver. 9; 3654.

14. This is demonstrated as follows: —Elisha denotes the Divine Word, 2762; his sickness denotes a declining faith in the Word, 5712; Joash the king going down unto him and weeping over him, denotes the distress of the leaders in the corrupted church on account of lost truth and good, because by the king are denoted the leaders, 1672, 1682, 2069, by going down is denoted declension to a lower on, in this case as to the will or affection, and thus as to good, 4969, and by weeping over him is denoted declension as to the understanding and thus as to truth, 2910,

distress being implied in both cases; saying denotes perception, and thence acknowledgment, 1822, 1919; and "My father, my father, the chariots of Israel and the horsemen thereof," denotes the Word as the source of all doctrine and all spiritual intelligence from love and charity, father repeated denoting love and charity, 8897, 8899, 683, and chariots and horsemen denoting doctrine and spiritual intelligence, 2761.

15. This is plain, because by Elisha is denoted the Word, 2762; by saying is denoted perception and thought on the part of those who receive the Word, 1822, 1919; by bow is denoted doctrine, and by arrows doctrinals, and to use them is to reason either from truths or falsities, 2686; and by the king taking them is denoted that the man of the church uses his reason in the study of the Word.

16. This is shewn thus: saying denotes perception and thought, 1822, 1919; the king's hand put upon the bow denotes the exercise of the power of the will, 8066; and Elisha's hand put upon the king's hand denotes acknowledgment that all power is from the Word, 6287-6295.

17. This is evident when it is known that saying denotes perception, "1822; that a window denotes the intellect, 652, 655, 863; that the east denotes the Lord, and celestial love or good from him, 98, 842, 3249; and that opening the window denotes the appearance of the truths of faith and consequently acknowledgment that truth and good are from the Lord. A little careful reflection will shew that if it were not for the influx of heavenly heat and light from the Lord, by an internal way, man would not be able to apprehend any truth which he receives into his understanding by an external way through the Word; and also that so far as a man immerses his mind in merely worldly and selfish feeling' and thought, in the same proportion he closes the window above, and becomes incapable of discerning spiritual truths. This is why the Lord said "Blessed are the pure in heart, for they shall see God," Matt. v. 8, and also, "If any man is willing to do his will he shall know of the teaching whether it be of God," John vii. 17. But proceeding, it becomes still further evident that Elisha saying "Shoot," and the king shooting, denotes the application of doctrine to life, 2709; that Elisha saying "The Lord's arrow of victory, even the arrow of victory over Syria," denotes the perception from the Word that only thus can the natural man overcome as to evil and falsity, Si 72, 683; and that smiting the Syrians in Aphek until they were consumed denotes salvation, or deliverance, or victory over evil and falsity in the natural man by the power of the truths of the Word, since by Elisha is denoted the Word, 2762, smiting denotes destruction, in this case, of the evil, 4251, and Aphek, which means a *stream*, a *torrent*, *strength*, *vigour*, therefore denotes the power of the truths of the Word, 2702.

18. This is seen from the signification of Elisha as denoting the Word, 2762; of taking the arrows as denoting that particular truths are to be sought out, 2686; of the king doing so as denoting compliance; of smiting upon the ground as denoting that these truths utterly condemn the evil and falsity of the natural man, 7418; and of the king smiting three times and staying as denoting completeness, 2788.

19. This is shewn thus: the man of God denotes the Word, 2534, since he denotes truth, and Elisha was the man of God, 2762; to be wroth denotes to be averted from and opposed to the Word, the wrath of Elisha, who in the supreme sense denotes the Lord, signifying opposition on the part of man, 5798; to smite five times denotes fulness of opposition internally, 9487; to smite six times denotes a real conflict against evil, 720, 730; and to smite Syria only thrice denotes only completeness as to the external man, 2788.

20. This is demonstrated thus: by Elisha dying is denoted the rejection of the Word by the corrupted spiritual church, 3387; by his being buried is denoted the same, 4564; by the bands of the Moabites invading the land is denoted infestation from those in adulterated good, 2468; and by the coming in of the year is denoted the new state of the corrupted church, 932-936.

21. This is correct because by it coming to pass is denoted somewhat new or a change, 4987; by burying a man is denoted regeneration even in that corrupt state of the church, 6282, 6184; by their spying a band is denoted infestation from adulterated good, 2468, 6405; by casting the man into the sepulchre of Elisha is denoted acknowledgment of regeneration by the Word through external fears, 2762, 2916; by the man touching the bones of Elisha is denoted contact with the literal sense of the Word, 3812, 4404; and by the man reviving and standing upon his feet is denoted spiritual life in the natural man, 4366, 6119, 2162.

22. This is proved from the signification of Hazael king of Syria, chap. viii. 8; of Israel, 3654; and of Jehoahaz, ver. 1.

23. This appears from the signification of the Lord being gracious, having compassion, and having respect unto Israel as plainly denoting grace, mercy, and providence, 598, 2412; of His covenant as denoting conjunction, 665, 666; of Abraham, Isaac, and Jacob as denoting the glorification of the Lord as to celestial, as to spiritual, and as to natural life in the world, 1409; and of the Lord not destroying Israel, nor casting them from His presence as yet as denoting that the Lord never forsakes mankind, and that salvation in any state of the church is not an impossibility, because the Lord is not a destroyer, and when man does perish spiritually it is always on account of his own wickedness, 2395, 2397, 10,510.

24. This is evident because by the death of Hazael, and the succession of Ben-hadad, is denoted a change of state with the corrupted natural man by which certain forms of falsity from evil cease to rule, chap. viii. 8, and forms thence resulting succeed, 5912.

25. This is thus proved: Jehoash denotes the corrupted spiritual man, ver. 10; Ben-hadad denotes the corrupted natural man, ver. 24; cities denote doctrines, 402; the reign of Hazael in Syria denotes the prevalence of falsities in a former state of the natural man, chap. viii. 8; and Joash conquering three times denotes completeness of victory as to externals, by the corrupted spiritual man, ver. 19; 3354.

2 KINGS XIV

1. In the second year of Joash son of Joahaz king of Israel began Amaziah the son of Joash king of Judah to reign.

1. In that state of the spiritual church in which there is conjunction of evil and falsity, there is a new state of the celestial church, being one of strength as to truth from good, derived from the genuine good of the former state.

2. He was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddin of Jerusalem.

2. And in this state, the remains of good and truth conducive to conjunction are full, and consequently conjunction itself is also full, the external origin of the state being the affection of truth with pleasure.

3. And he did that which was right in the eyes of the LORD, yet not like David his father: he did according to all that Joash his father had done.

3. Wherefore there is obedience to Divine Truth from Divine Good, imperfect in relation to conflict against evil, and imperfect also as was the former state.

4. Howbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4. And therefore the imperfect affections of the natural man remain, and man is devoted to those affections so that his worship of the Lord is not wholly pure.

5. And it came to pass, as soon as the kingdom was established in his hand, that he slew his servants which had slain the king his father:

5. But nevertheless those who are in good, in this state of the celestial church, overcome the natural man, both as to falsified truth and adulterated good.

6. But the children of the murderers he put not to death: according to that which is written in the book of the law of Moses, as the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall die for his own sin.

6. While yet they transmit by heredity the evils of the natural man, over which hereditary evil they have no control, according to Divine Truth grounded in Divine Good, or according to the Divine Law, which declares that parents are not responsible for the inherited evil in their children, and that children are not responsible for the confirmed evil of their fathers, each man born being responsible for his actual evil.

7. He slew of Edom in the Valley of Salt ten thousand, and took Sela by war, and called the name of it Joktheel, unto this day.

7. And further the man of this church overcomes the natural man even when it is immersed in false doctrine and is thus in a low state of vastation, destroying its essential falsity by the power of Divine Truth perpetually; and hence the new quality of the natural man.

8. Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.	8. But notwithstanding, the corrupted celestial church flows into the spiritual church, or the will of the man of the general church flows into the understanding, which derives its quality from successive states of truth, producing a modified form of affection, with feelings of antagonism as to the interiors.
9. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode clown the thistle.	9. And hence there is perception in the spiritual church concerning this antagonism, that the corrupted sensual life of the imperfect man aspires to conjoin itself with the affection of spiritual truth, but that, in the meantime self-love, aspiring to dominion in the church, forcibly represses the merely sensual life.
10. Thou has indeed smitten Edom, and thine heart hath lifted thee up: glory thereof, and abide at home; for why shouldst thou meddle to <i>thy</i> hurt, that thou shouldst fall, even thou, and Judah with thee ?	10. And because this is permitted, and the natural man therefore is repressed, self-love still further elevates itself with a view to dominion also over the spiritual things of the church; but self-love is not allowed to destroy the intellectual life of man, while the latter may certainly overcome the former.
11. But Amaziah would not hear. So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.	11. But still self-love is unwilling to be controlled, and therefore a conflict arises between the understanding and the will, in a state in which the lower passions are excited from self-love.
12. And Judah was put to the worse before Israel; and they fled every man to his tent.	12. And self-love is restrained and repressed by the power of spiritual truth, and the corrupt affections withdraw themselves;
13. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake clown the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.	13. So that the principle of good in the new will of the spiritual man overcomes the power of self-love derived from successive degrees of evil and falsity into the natural man, where conflict takes place; and therefore overcomes also falsity in the church which falsity is the corruption of the literal sense of the Word both as to the introductory truths which relate to intelligence, and introductory good which relates to life, thus in all fulness.
14. And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, the hostages also, and returned to Samaria.	14. And thus the spiritual man appropriates all the good and truth, and their recipients which appertain to the true worship of the Lord, to the rational perception of truths, and to self-defence, being established in the truth.

15. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?	15. And all the states of the spiritual man, who is in charity, as to good, as to truth, and as to his conflicts against self-love, are surely inscribed on his interior memory.
16. And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.	16. And he is associated with his like in the eternal world and state, and rises in an external corresponding with his internal, a new state of the church (on earth) succeeding.
17. And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.	17. And the corrupted state of the celestial church, derived from the corrupted state immediately preceding, continues, after the similar prosperous state of the spiritual church—which is a state of good derived from the truth of a former state—but a very short period.
18. Now the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?	18. And all the states of this church are surely inscribed on the interior memories of the men thereof.
19. And they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there.	19. And the true celestial church is opposed to and condemns the evil of self-love, which seeks refuge in the persuasion that life is self-derived. But it is, consequently, vastated.
20. And they brought him upon horses: and he was buried at Jerusalem with his fathers in the city of David.	20. Which vastation consists in being wholly devoted to falsities, so that the man of this church has, in his resurrection, an external in agreement with his internal, and association with his like in the eternal world and state.
21. And all the people of Judah took Azariab, who was sixteen years old, and made him king in the room of his father Amaziah.	21. But a new state of the celestial church arises among those who are in truth from good, and this is a state of Divine Help in fulness as to good and truth, succeeding a state of some acknowledgment of the Divine Power.
22. He built Elath, and restored it to Judah, after that the king slept with his fathers.	22. And therefore there is a renewal of a strong affection for natural truth in conjunction with and in subordination to celestial love, when the former state is completed.
23. In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, <i>and reigned</i> forty and one years.	23. But when the corrupted celestial church is greatly deficient in remains, the corrupted spiritual church comes into a new state, involving a complete series of spiritual temptations.

24. And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.	24. And this state is one of opposition to Divine Truth from Divine Good, and of intellectual pride, combined with external worship separate from internal peculiar to the corrupted spiritual church.
25. He restored the border of Israel from the entering in of Hamath unto the sea of the Arabah, according to the word of the LORD, the God of Israel, which he spake by the hand of his servant Jonah the son of Amittai, the prophet, which was of Gath-hepher.	25. But it is also one of the extension of knowledges—that is, of the knowledges of good and of the knowledges of truth; and these knowledges are from the Word with those who are in charity, and who teach the duty of repentance with faithfulness and earnestness—with the faithfulness which loves the truth, and with the earnestness which searches out the deeply-hidden evils of the selfish life.
26. For the LORD saw the affliction of Israel, that it was very bitter: for there was none shut up nor left at large, neither was there any helper for Israel.	26. For Divine Good discerns the spiritual trials of those who are in ignorance of the truth, through falsifications, and evils, and who therefore are neither able to compel themselves, nor to act freely, because the truth fails or is deficient.
27. And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.	27. And the Divine Mercy does not permit the spiritual church to become extinct among men, providing always the means of salvation even when truths are vitiated by self-love.
28. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Ha-math, <i>which had belonged</i> to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel?	28. And all the states of the church, internal and external; all its conflicts, and all its exertions in the recovery and preservation of the knowledges of good and truth, which are essential to the celestial and spiritual states of the church; are inscribed on the interior memory of the man of' the church;
29. And Jeroboam slept with his fathers, even with the kings of Israel; and Zechariah his son reigned in his stead.	29. While he himself is associated with his like in the eternal world and state, a new state of the church (on earth) succeeding.

Proof References and Notes

1. This is evident from the following considerations:—Joash king of Israel denotes a certain state of the spiritual church, the quality of which may in some measure be known from the correspondence of his name, which has been already explained under two aspects, chap. xi. 2, 21, and also from the internal sense of the last chapter; the second year of Joash denotes the conjunction of evil and falsity, 5194; Amaziah denotes a new state of the celestial church, his name meaning *the strength of the Lord*, and therefore signifying the power of truth from good, 3091; and his being the son of Joash king of Judah denotes derivation from the former state, which, as has been shewn, was a state of genuine good chap. xii. 2.

2. This is demonstrated from the signification of twenty as denoting remains of good and truth, 2280, and of five as denoting fulness, 9487, while the number twenty-five also denotes what is conducive to conjunction, because twenty is a multiple of two, 5194; of twenty-nine as denoting also fulness of conjunction, 5194, 2075, besides which nine by itself denotes fulness since it is a multiple of three, 2788, 737; of mother as denoting the church as to external origin, 1815, 3703; of name as denoting quality, 145; and of Jehoaddin, which means *the Lord delights in*, as therefore denoting the affection of truth with pleasure or delight, 2184, 3951.

3. This appears thus: by doing that which is right in the eyes of the Lord is denoted obedience to Divine Truth from Divine Good, 4839, 1728; by not like David his father is denoted imperfect in relation to conflict against evil, because by David is denoted the Lord, especially as to his conflicts against the powers of darkness and evil in the glorification of his human nature, 1888; A.R. 266; and by "according to all that Joash his father had done," is denoted imperfection according to the former state, chap. xii. 2, 3, 18.

4. This is evident from the signification of high places, 2722, and of sacrificing and burning incense there, 922, 923, 9475, 10,291; chap. xii. 3.

5. This is true, because by the servants are denoted the natural man as to falsified truth and adulterated good; and by slaying them is denoted to overcome those evils, 2468; 2 Chron. xxiv. 26; chap. xii. 21.

6. This is seen from considering that the children of the murderers denote the evils of the natural man transmitted by heredity, 8876, 8877; that not putting them to death denotes not to have any control, 4727, 4733; that the book of the law of Moses denotes Divine Truth, 6752, 7463; that Lord denotes Divine Good, 2001; that commanding denotes influx, 5486; that Moses denotes the Divine Law, 4859; that the father not being put to death for the children, denotes that parents are not responsible for the inherited evil in their children; that the children not being put to death for the fathers, denotes that children are not responsible for the confirmed evil of their fathers; and that every man dying for his own sin, denotes that each man born is responsible for his actual evil, 10,023; Deut. xxiv. 16.

7. This is shewn as follows: —by Edom is denoted the natural man with doctrine adjoined, 3322; to slay denotes to destroy and thus to overcome, 4727, 4733; by a valley is denoted a low state, 1292, 1723; salt denotes vastation, 1666; by Sela the capital of Edom is denoted the essential false doctrine of the corrupted natural man, because it means a rock, 5096, 8581; to take by war is to overcome by the power of Divine Truth, 1788; by name is denoted quality, 145; and Joktheel, which means *subdued of God*, therefore denotes the new quality of the natural man when brought under subjection to the truth, God as distinguished from Lord denoting truth, while "unto this day," denotes perpetually, 2001, 2838.

8. This is shewn from considering' that Amaziah now denotes the corrupted celestial church or the corrupted will of man, desiring to engage in conflict with the corrupted spiritual church, or the corrupted understanding of man, ver. 3, because the genuine celestial church does not desire to engage in conflict, 4307; but corrupted churches do so engage, 3353; that sending messengers denotes communication, in this case by influx, because it is the communication of the celestial with the spiritual, or of the will with the understanding, 4239; that Jehoash the son of Jehoahaz son of Jehu, denotes the spiritual church deriving its quality from successive states of truth, thus

producing a modified form of spiritual affection, chap. xiii. to; 5912; and that "Come, let us look one another in the face," denotes antagonism as to the interiors, because by the face is denoted the interiors, 2219, and this was a challenge to war as is evident from the context.

9. This is true because by Jehoash king of Israel is denoted the spiritual church, chap. xiii. 10; his sending to Amaziah king of Judah, saying, denotes communication and perception with the corrupted celestial church, 4239, 1919; ver. 3; by the thistle is denoted the corrupted sensual life of the imperfect man, 273; by the cedar is denoted the affection of spiritual truth, 776, 886; by daughter is denoted affection and by son truth, 489-491; by marriage is denoted the conjunction of good and truth, or of affection and intellect, 2173; by a wild beast is denoted self-love, 908, 1006, 1030; by a wild beast of Lebanon is denoted self-love aspiring to dominion in the church, 5922, 10,199; and by treading down is denoted the forcible repression of the merely sensual life for selfish purposes, 258, 259.

10. This appears thus: Amaziah having smitten Edom denotes that the corrupted celestial man from self-love, and for the sake of dominion, represses the natural man, vers. 3, 8; ver. 7; his heart being lifted up denotes the elevation of self-love in the corrupted celestial man, 7272, 5327, 5328, and that it signifies with a view to dominion also in the spiritual things of the church, appears clearly from ver. 8; to glory denotes, in this case, to trust in self-love, 7395; to remain at home denotes to rest therein, 4744; "why shouldest thou meddle to thy hurt?" denotes that self-love is not allowed to destroy the intellectual life of man, because by meddling or preparing to contend, or engaging in war is denoted to attempt to destroy, 3354, 8295, and by evil following is denoted that this is prevented, 7643, 7710; and Amaziah falling and Judah with him, denotes that man by the right use of his intellect from good may certainly overcome self-love, 863, 875, because by Amaziah and by Judah are denoted self-love, since they both signify the corrupted celestial church, ver. 3; 4750, by falling is denoted being conquered, 1689, and by Jehoash who would cause them to fall is denoted the spiritual church, ver. 8.

As there is some complexity in the preceding verses as to the series of the internal sense, a few observations may here be useful by way of illustration. It must be remembered that these accounts of the kings of Israel and Judah are descriptive, in the spiritual sense, of the various changes of state in the *corrupted* spiritual and celestial churches, or in the corrupted general church, as to spiritual truth and celestial good, and thus as to the intellect and the will of the individual, and therefore that when it is said of a certain section of the nation that it "did what was right in the eyes of the Lord," or that on the contrary the "high places were not removed," thereby is denoted in the internal sense, only relative states of perfection or imperfection, and thus it will be seen that both Jehoash and Amaziah in this chapter represent *in genera!* corrupted states of the church, while yet under some circumstances they may also represent genuine states of truth and good, or of the regenerate life, as it is for example in verses five and seven, which are both so constructed that they may be taken either to denote real progression in the spiritual life with those who are in good, or only external states of amendment with those who are not in good, and considering this, the reader will be able to understand the proper connection of the internal sense of the seventh verse with that of the tenth, although there appears to be a little incongruity, because it is said in this verse, concerning Amaziah, "Thou hast indeed smitten Edom, and thine heart is lifted up," implying that the *corrupted* celestial man for selfish purposes only had repressed the natural man, while yet in the seventh verse this repression is taken as the act of those *in genuine good*. The fact is that both things are involved in the spiritual sense of the

seventh verse without any inconsistency on account of the universal nature of that sense, and the same thing is true of the internal sense of verses twelve to sixteen inclusive, where Jehoash in his conflict with Amaziah, and in his victory over him may either be regarded as denoting the genuine spiritual man successfully resisting the aspirations and encroachments of the love of dominion in the church or the individual, as it is explained, or as representing the corrupted spiritual man opposing the same love of dominion from merely selfish considerations and motives.

And so again with regard to the internal sense of the latter part of this tenth verse, which from one point of view clearly teaches that self-love is not allowed to destroy the intellectual life of man, while yet the latter may certainly be the means of overcoming the former; for from the other point of view we here see that the corrupted intellectual life of man may so aspire as to crush the principle of good, or of charity, or of celestial love in the church, and so to gain the dominion through intellectual pride, that the Word ceases to be understood, knowledge concerning Divine things vanishes, and nothing remains but the mere forms of religion without the spirit and life thereof.

And lastly let it be remembered also, that these chapters of the books of the Kings no doubt describe accurately in their internal sense, the successive states of the corrupted Christian Church from the commencement of its decline to its consummation, and that each king's history is, in the higher sense, indeed, a true description of some of its particular states and changes of state, where the conflicting interests of selfish men and societies of such men play an important part, until, in the end, judgment and condemnation follow, the New Jerusalem descends, a new order is established, first in the spiritual world, and then in the natural, and, with the opening out of the Word and the fresh light thence issuing, there comes a grand revival of genuine piety and charity, and the kingdom of the Lord begins to be really established upon the earth.

11. This clearly appears from the signification of Amaziah as denoting self-love in the corrupted celestial church, ver. 10; of his not being willing to hear as denoting unwillingness to be controlled, 2542; of Jehoash king of Israel as denoting the understanding in the man of the spiritual church, chap. xiii. to; of going up as denoting elevation of state, 1543; of looking one another in the face as denoting a conflict, ver. 8; of Beth-shemesh, which means *the house of the sun*, as therefore denoting the lower passions, 10,584; and of Judah as denoting self-love, 4750.

12. This is evident because Judah denotes, in the best sense, celestial love, 3654, and in the opposite sense self-love, 4750; Israel denotes the spiritual church, 3654; and every man of Judah fleeing to his tent, denotes that the corrupt affections withdraw themselves, because by fleeing is denoted to be conquered, 1689, as is evident without proof, and by a tent, like a house, is denoted good and in the opposite sense evil, and therefore by fleeing to their tents is denoted to take refuge each in his own particular good or evil, 8470, 10,545.

13. This may be seen by considering that Jehoash king of Israel denotes the principle of good in the new will of the spiritual man, chap. xi. 21; xiii. 10; that taking evidently denotes to overcome; that Amaziah king of Judah denotes self-love, ver. 10; 4750; that his being the son of Jehoash the son of Ahaziah denotes derivation from successive degrees of evil and falsity in the natural man, 5912; chap. viii. 25; xii. 18; that Beth-shemesh denotes where conflict takes place, ver. 11; that Jerusalem denotes, in the best sense the true church, and in the opposite sense the church corrupted, 2466; that the wall of Jerusalem denotes, in the best sense, defending truth, and in the

opposite sense, falsity which defends evil, 6419; that the wall also denotes the literal sense of the Word, A.R. 898; that a gate denotes introductory truth and good, 2943, 9668; that Ephraim denotes the intelligent, 5354; that the corner, denotes firmness and strength of Divine Truth from Divine Good, 9494; and that four hundred denotes in all fulness, 1847, 7984.

14. This is shewn thus: by gold and silver are denoted good and truth, 425; by vessels are denoted their receptacles, 3079; by their being in the house of the Lord is denoted that they appertain to the worship of the Lord from good, 3720; by the king's house is denoted the rational perception of truths, 1 Kings ix. 1, 1672; by the hostages are denoted truths which defend, because they, like pledges, were given and received for the security of those who received them, and as a token of the certainty of the fulfilment of a promise, 4872-4877; and by returning to Samaria is denoted establishment in the truth, since Samaria denotes the church, 2702.

But it may here also be further observed in illustration that since the treasures of the house of the Lord denote celestial things, generally speaking, and the treasures of the king's house spiritual or rational things, it follows from the series that the hostages denote natural things, and indeed natural things by means of which the spiritual man defends himself, and without which he is unable to defend himself against the merely natural man, and hence we may now see still more clearly the signification of the hostages, 5008, 5022-5028. Let the reader also notice the Shades of difference in meaning implied in the internal sense, by the use of different words in the Hebrew, for a pledge and for a hostage, and also the similarity of the word for hostages employed in this verse to that employed in the verses explained in the references—namely, 4872-4877.

15. This is clear when it is remembered that the rest of the acts of Jehoash which he did, and his might, denote all the states of the man of the spiritual church internal, interior, and external; that his fighting against Amaziah king of Judah denotes opposition to the; celestial church, 3354, 3654; and that being written in the book of the chronicles of the kings of Israel, denotes being inscribed on the interior memory of the man of the spiritual church, chap. x. 34; xiii. 12.

16. This is true because by Jehoash sleeping with his fathers is denoted association with his like in the eternal world and state; by his being buried in Samaria with the kings of Israel is denoted being raised to life in an external corresponding with his internal, which is spiritual as distinguished from celestial; and by Jeroboam sitting on his throne, or reigning in his stead, is denoted a new one of the church succeeding, chap. xiii. 13.

The two verses, however, here explained, it will be observed, are substantially the same as verses 12 and 13 in chap. xiii. with the apparently slight difference that the king of Israel is in this chapter called *Jehoash*, whereas in the former he is once called *Jehoash*, but afterwards *Joash*. Now considering what has been before said about this peculiar change of names, and also the fact of an apparently needless repetition in the literal sense, it appears most probable that while in chap. xiii *Joash* represents a corrupted aspect of the spiritual church, in this chapter *Jehoash* denotes a good aspect of it, and that is why the conflict of the king of Israel with the king of Judah is, in this chapter, spiritually interpreted as a conflict of the genuine spiritual man with the corrupted celestial church, and why, in verse 15, Jehoash is taken to represent "the spiritual man who is in charity," as distinguished from the corrupted spiritual man in chap. xiii. 12, who is not in charity, but in its opposite. For there is no doubt that, *specifically*, Jehoash denotes a superior state to Joash, although it is not always possible to prove this from the general series of the internal sense.

17. This appears evident from the signification of Amaziah the son of *Joash* king of Judah as denoting the corrupted celestial church, ver. 8; of his living after the death of Jehoash the son of Jehoahaz king of Israel as denoting the continuance of the state, 3251-3253; and of fifteen years as denoting a very short period, 798, 813.'

18. This is evident because the rest of the acts of Amaziah denotes all the states of the man of the celestial church; and their being written in the chronicles of the kings of Judah denotes that they are inscribed on the interior memory, chap. viii. 23; xii. 19.

19. This is demonstrated as follows: —a conspiracy *against* the corrupted celestial church plainly denotes opposition from the true church, besides which Jerusalem denotes that church, 2466; Lachish means *one who exists from himself* and consequently in the supreme sense denotes the Divine Life; in a good sense the freedom of life enjoyed by the true celestial and spiritual man; and in the opposite sense therefore the persuasion that life is self-derived, 290, 726, 3001, 794; and their sending after him to Lachish and slaying him there, denotes that this persuasion brings about vastation when judgment takes place, for by sending after Amaziah is denoted the influx of Divine Truth, 2397, for judgment, 2321, and by his being slain in Lachish is denoted vastation in consequence of the persuasion that life is self-derived, 10,288.

20. This appears from the signification of the horse as denoting the intellect, and consequently truths, but in the opposite sense, as here employed, falsities, 5321; of bringing upon horses as denoting to be entirely devoted to falsities, 5947, 407; of being buried as denoting resurrection to life, in this case the life of evil, 2916; of Jerusalem, considered as a city, as denoting doctrine, and in this case falsity, 402, and thus an external in agreement with the internal; of the city of David as also denoting an external corresponding with the internal, 402; and of "with his fathers," as denoting association with his like in the eternal world and on, 3255, But as Jerusalem and the city of David are both mentioned understand that the former denotes good, and the latter truth, or in this particular case, the former denotes evil, and the latter falsity, 683, 2466.

21. This is evident because by all the people of Judah are denoted those in truth from good, people denoting truths, and Judah, which was the land of Judah, denoting good, 2069, 4750; by Azariah, which means *the help of the Lord*, or *one whom the Lord hears*, is denoted aid from the Lord through obedience on the part of man, 2542; by sixteen is denoted fulness as to good and truth, 9660; and by his father Amaziah is denoted some acknowledgment of the Divine Power, ver. 1.

22. This is thus demonstrated: Elath means *a hind, strength, or an oak*, and therefore denotes a strong affection for natural truth, 6413, 1442, 1443; to build a city has relation to the doctrines of faith, 1187; Judah denotes celestial love, 4750; and after the king slept with his fathers denotes when the former state was completed, 3255.

23. This is shewn from the signification of the number fifteen as denoting deficiency as to remains, 798, 813; of Amaziah as denoting the corrupted celestial church, ver. 8; of Jeroboam the son of Joash, king of Israel as denoting the corrupted spiritual church, ver. 16; and of forty and one years as denoting a complete series of spiritual temptations, 8098, the number one added to forty intensifying the signification of that number, 9616.

24. This is manifest because doing what is evil in the eyes of the Lord, denotes opposition to Divine Truth from Divine Good, 4839, 1728; and not departing from the sins of Jeroboam the son

of Nebat, wherewith he made Israel to sin, denotes a state of intellectual pride and of external worship separate from internal peculiar to the corrupted spiritual church, 1 Kings xi. 26; xii, 28-33.

25. This is proved from the signification of the border of Israel as denoting the extension of the spiritual church, 8063, 3654; of Hamath, which means *anger, heat, or a wall*, as thence denoting the knowledges of good, 934, besides which Hamath was in Syria which also denotes the knowledges of good, 1232-1234; of the sea of the Arabah as denoting the knowledges of truth, 2418, 28, 2702; of the word of the Lord the God of Israel as denoting the Word both as to good and truth, 2001; of Jonah, which means *a dove*, as denoting those who are in charity, because in the good of faith, 870, 875; of Amittai, which means *true*, and is the same as the name Matthew in the New Testament, as denoting truth therefore; of a prophet as denoting one who teaches, 2534; of the teaching of Jonah as involving the duty of repentance, Jonah, chap. iii.; and of Gath-hepher as denoting those who earnestly search out or investigate the deeply-hidden evils of the selfish life, because Gath means a press, and the Lord treading the wine-press alone, denotes that Me endured temptations, in order to save mankind, by His own proper power, 9715, and hepher is from a word which means to *dig, to search out, to investigate*, and therefore, by correspondence, denotes earnestness in searching out the evils of the selfish life by means of the truths of the Word, 3424, 7343.

26. This is shewn by considering that Lord denotes Divine Good, 2001; that seeing denotes, in respect to the Lord, to foresee and provide, 2807; that affliction denotes spiritual trial or temptations, 1846, 1937; that Israel in the state here described denotes those in the spiritual church ignorant of the truth, 3654; that bitterness denotes the undelightful things of temptations, wherein the truth appears as falsity and the good as evil, 7854; that none shut up denotes none able to compel themselves or to endure the receptions of truths in a state of restraint; that none left at large denotes none able to act freely or to receive truths in freedom, chap. ix. 8; 1 Kings xiv. 10; and that no helper in Israel denotes the failure or deficiency of truth from the Word, 8652.

27. This appears thus: by Lord is denoted the Divine Good, which involves the Divine Mercy, 2001; not to blot out the name of Israel from under heaven denotes not to permit the spiritual church to become extinct, or to be destroyed, 731, 3654; by "under heaven," is denoted among men on earth, 661, 8622; by saving Israel is denoted to provide the means of salvation, as is evident; and to save them by the hand of Jeroboam the son of Joash denotes salvation in the state of the church in which truths are vitiated by self-love, Jeroboam as a *son* denoting truths, 5912, and Joash as a *father* denoting good, and in the opposite sense the evil of self-love, 2803; vers. 23, 24.

28. This is shewn in the following manner:—the rest of the acts of Jeroboam, and all that he did, and his might denote all the states of the church internal, interior, and external; how he warred denotes all its spiritual conflicts, 1664; Damascus and Hamath denote the knowledges of good and truth, because Damascus has the same signification as Syria, 1715, and Hamath also was in Syria, 1 Kings viii. 65: 1205; Judah and Israel denote respectively the celestial and spiritual states of the church, 3654; and to be written in the book of the chronicles of the kings of Israel, denotes to be inscribed on the interior memory of the man of the spiritual church, ver, 15.

29. This is evident from the signification of sleeping with the fathers as denoting association with the like in the eternal world and state; and of Zechariah his son reigning in his stead as denoting a new state of the church succeeding, vers. 15, 16.

2 KINGS XV

1. In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.	1. In that state of the spiritual church in which holiness prevails, a new state of the celestial church arises distinguished by dependence upon the Lord for aid, and succeeding a state of the power of truth from good.
2. Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecoliah of Jerusalem.	2. Consequently there is a state of fulness as to good and truth, and fulness also as to their conjunction, the external origin of the state being a prevailing love of good.
3. And he did that which was right in the eyes of the LORD, according to all that his father Amaziah had done.	3. Also there is obedience to Divine Truth from Divine Good according to the good of the former state.
4. Howbeit the high places were not taken away: the people still sacrificed and burned incense in the high places.	4. But still the imperfect affections of the natural man remain, and man is devoted to those affections so that the worship of the Lord is not wholly pure.
5. And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the household, judging the people of the land.	5. Added to which there is a state of profanation, arising from the opposition of the natural man to the Lord, which state is continuous with the wicked and is only removed by regeneration with the good, so that, meanwhile, the external man is separate from the internal, the latter being governed by Divine Truth from Divine Good, which is perfect.
6. Now the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	6. But all the states of the man of this church, both internal and external, are surely inscribed on his interior memory.
7. And Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.	7. And he is associated with his like in the eternal world and state; being raised to life in an external corresponding with his internal, a new state of the celestial church (on earth) succeeding.
8. In the thirty and eighth year of Azariah king of Judah did Zechariah the son of Jeroboam reign over Israel in Samaria six months.	8. And when this church is in its fulness as to truths, and as to its completed new state of good, the spiritual church undergoes a change as to its reception of Divine Truths, coming into a state of vastation as to faith.

9. And he did that which was evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.	9. And therefore more and more into a state of opposition to Divine Truth from Divine Good, as had been the case with preceding corrupt churches; nor does its state of intellectual pride, combined with external worship, separate from internal, cease.
10. And Shalhim the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.	10. And its state of vastation is therefore one of the destruction of all spiritual tranquillity, resulting from absolute deprivation as to truths, a new state succeeding.
11. Now the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel.	11. And all the states of this corrupt church are inscribed on the interior memory of the man of that church.
12. This was the word of the LORD which he spake unto Jehu, saying, Thy sons to the fourth generation shall sit upon the throne of Israel. And so it came to pass.	12. For it is according to Divine Order concerning the church, that Divine Truth, in successive accommodated forms, should govern it even to its consummation. And this is invariably the case.
13. Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned the space of a month in Samaria.	13. But when it is vastated as to the good of innocence and peace, and also as to truths, then a new state follows, in which conjunction with celestial good is broken;
14. And Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.	14. The result of which is that the man of the church thus vastated comes under the dominion of his own lusts, confirmed by his life, and by falsities, which are substituted for truths so that good and truth are rejected, and evil and error reign supreme.
15. Now the rest of the acts of Shallum, and the conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.	15. And all his states, both as to good and as to evil, are surely inscribed on his interior memory, shewing that he belongs to the corrupted spiritual church.
16. Then Menahem smote Tiphshah, and all that were therein, and the borders thereof, from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.	16. For in this state of the church the lusts of selfish passion reject all truths, and all good affections, yea, even the affection for knowledge which is naturally delightful, because these are opposed to lust; and lust, when it rules, destroys with cruelty every incipient good and true affection conducive to regeneration.
17. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, <i>and reigned</i> ten years in Samaria.	17. So that there is no longer any conjunction with the Lord through celestial good; since lust and the falsity thereof confirmed in the life are destructive even of remains.

18. And he did that which was evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.	18. Consequently the men of this church are opposed to Divine Truth from Divine Good; nor do they depart from intellectual pride and from external worship separate from internal, these being peculiar to the corrupted spiritual church.
19. There came against the land Pul the king of Assyria; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.	19. And consequently, too, the corrupted rational faculty now devastates the church; for the perverted man is determined to ascribe thereto all the so-called truth of the church in order that lust may reign supreme.
20. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.	20. For when lust reigns, even the truths of the church are made subservient to it; and men who are skilled in the doctrines of a false church ascribe all their wealth of intellect to the rational faculty, and thus lust and reason seem to agree, nor is the voice of true reasoning any longer heard.
21. Now the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?	21. And all the states of this spiritual church are surely inscribed on the interior memory of the man of that church both the states of the understanding and the states of the will.
22. And Menahem slept with his fathers; and Peka-hiah his son reigned in his stead.	22. And he is associated with his like in the eternal world and state, a new state of the church (on earth) succeeding.
23. In the fiftieth year of Azariah king of Judah Peka-hiah the son of Menahem began to reign over Israel in Samaria, <i>and reigned</i> two years.	23. And this state occurs when celestial love is fully rejected, and is a state of falsity derived from the former state, and thence of the conjunction of evil and falsity.
24. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.	24. Wherefore it is a state of opposition to Divine Truth from Divine Good, and of external worship separated from internal peculiar to the corrupted spiritual church.
25. And Pekah the son of Remaliah, his captain, conspired against him, and smote him in Samaria, in the castle of the king's house, with Argob and Arieah; and with him were fifty men of the Gileadites: and he slew him, and reigned in his stead.	25. But falsity from the more interior evil of self-love, which sustains the falsity of lusts, aspires to supreme dominion in the corrupted spiritual church; wherefore lusts are outwardly restrained and made subordinate, as are also the will and intellect of the merely natural man with every principle of simple good in appearance, the falsity of interior evil prevailing.

26. Now the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.	26. But all the states of falsity from lusts in the corrupted spiritual church are surely inscribed on the interior memory of the corrupted man.
27. In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, <i>and reigned</i> twenty years.	27. And when celestial love is fully rejected in the spiritual church, falsity from the interior evil of self-love gains dominion in that church, the conjunction of evil and falsity being complete and intense.
28. And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin.	28. And hence there is continued opposition, with man, to Divine Truth from Divine Good, with intellectual pride and a state of external worship separate from internal peculiar to the corrupted spiritual church.
29. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria.	29. And it is when falsity from the interior evil of self-love rules in the church, that the corrupted rational faculty also prevails, that faculty which deceives and leads captive the powers of the external man, which ought to engage in conflict against self-love. And thus the external man is led captive as to its inmost truth and good; as to its interior truth and good; as to exterior truth and good; and as to the ultimate life of good.
30. And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.	30. But Divine Truth in the letter of the Word has power against falsity from the interior evil of self-love, and overcomes it both as to its falsity and its evil, when faith from charity rules in the church, and there is a conjunction of faith and charity.
31. Now the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.	31. And all the states of the corrupted spiritual man, as to the understanding and as to the will, are surely inscribed on his interior memory.
32. In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.	32. And when this corrupted church is fully vastated by the conjunction of falsity with evil, a new state of the celestial church is inaugurated under faith from charity.
33. Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha the daughter of Zadok.	33. Having fulness as to remains of good and truth, with capacity for full conjunction thereof, the external origin of the state being the affection of good from the love of justice.

34. And he did that which was right in the eyes of the LORD: he did according to all that his father Uzziah had clone.	34. And hence the man of this church is in obedience to Divine Truth from Divine Good, according to the previous state of good in truth of the celestial church.
35. Howbeit the high places -were not taken away: the people still sacrificed and burned incense in the high places. He built the upper gate of the house of the LORD.	35. Nevertheless the imperfect affections of the natural man remain; and man is devoted to those affections so that his worship of the Lord is not wholly pure. But the interior truth of the Word is open to the man of this church.
36. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	36. And all the states of the man of this church, both as to understanding and will, are surely inscribed on his interior memory.
37. In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.	37. But still this celestial church is, in its decline, infested by the corrupted love of the knowledges of good, and by the falsities from the interior evil of self-love.
38. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.	38. And its members are associated with their like in the eternal world and state, being raised to life in an external corresponding with their internal, a new state of the celestial church (on earth) succeeding.

Proof References and Notes

1. This is evident from the signification of the number twenty-seven as denoting a state of holiness, but it must be understood as a state of holiness according to the general state of the section of the spiritual church denoted by Jeroboam, as described in the internal sense of the last chapter, 901; of Azariah as denoting a new state of the celestial church the quality of which is involved in the name, which is explained in chap, xiv. 21; and of Amaziah as denoting a state of the power of truth from good, chap. xiv. 1.
2. This is seen by considering that the number sixteen denotes fulness as to good and truth, 9660; that the number two denotes conjunction, 5194; that fifty denotes fulness, 2141; that mother denotes the church as to external origin, 1815, 3703; that name denotes quality, 145; and that Jecoliah, which means *the Lord who prevaieth* therefore denotes a prevailing love of good, just such, in fact, as is denoted by "the mother of Jesus" in John ii. I; 2001.
3. This is evident because by doing what is right in the eyes of the Lord is denoted obedience to Divine Truth from Divine Good, 4839, 1728; and by "according to all that his father had done" is denoted according to the good of the former state, 2803.
4. This is plain from the signification of high places, and of sacrificing and burning incense there, chap. xiv. 4.
5. This appears thus: the Lord smiting the king, denotes punishment or suffering arising from some evil, because the Lord does not smile anyone, but evil is the cause of its own punishment,

696, 967, 4251; leprosy denotes profanation, 6963, 9209; the state of profanation arises from the opposition of the natural man to the spiritual, chap. v. 1, 2; unto the day of his death denotes, in regard to the wicked, continuity, chap. v. 27, 2838, 304, but in regard to the good, removal by regeneration, chap. v. to, 14; 2838, 1408, 2818; dwelling in a several house denotes meanwhile the separation of the external man from the internal, 1488, 4390; Jotham the king's son denotes Divine Truth from Divine Good, because Jotham means *the perfection of the Lord* and therefore denotes Divine Good, 2001, and the king's son denotes Divine Truth, 1672, 2066; the king's house in respect to the "several" house to which the king retired, denotes the internal man, 3538; and Jotham judging the people of the land denotes government by Divine Truth from Divine Good which is perfect, 2372, 6766, 9425; chap. xi. 14; 5418.

6. This is evident, since by the rest of the acts of Azariah and all that he did are denoted all the states of the man of the celestial church internal and external; and by their being written in the chronicles of the kings of Judah is denoted that they are inscribed on the interior memory, chap. viii. 23; xii. 19.

7. This is thus proved: Azariah sleeping with his fathers denotes association with his like in the eternal world and state; his being buried with his fathers in the city of David denotes being raised to life in an external corresponding with his internal; and Jotham his son reigning in his stead denotes a new state of the celestial church succeeding, chap. viii. 24; xii. 21.

No one, who has thoughtfully and carefully studied these books of the Kings, can have failed to notice the singular fact that so little is said in connection with some of them concerning their political history, while, on the other hand, matters apparently of slight importance are particularly mentioned. For example, we may take the long reign of this king of Judah, Azariah. He began his reign at the early age of sixteen and reigned fifty-two years, and yet how little is said about him, and that little of so unimportant a character comparatively, that we are naturally led to wonder what object the historian had in view in writing his history at all, or indeed the histories of several other of the kings both of Judah and Israel! Truly we are informed that Azariah did what was right, and nevertheless that he still permitted idolatry; but besides that we are only further told that his mother's name was Jecoliah of Jerusalem, and that the king himself was a leper to the day of his death, at the same time that we are reminded that the rest of his actions were recorded in another book which, however, has not been preserved for the use of posterity. It is surely not of much consequence to the men of the present day to know the facts concerning Azariah that are recorded in the Word of the Lord, and we may easily imagine that it would have been most interesting to the politician and also to the theologian, if a more extended account of him had been given, so that the question naturally recurs: "Why were these histories written in this very peculiar manner?" And this question can only receive a satisfactory answer from those who are acquainted with the truth that in every part of the Divine Word there is a spiritual sense, and that it was for the sake of conveying that sense to mankind when the right time came, and of preserving it for use until the right time came, that the literal sense of the Word was written just as we have it, and has been preserved for so many hundreds of years with the greatest care through the operations of the Divine Providence, so that we have it now just as it came from the hands of the inspired penmen, and this notwithstanding the "various readings" in different manuscripts, the very scrupulousness with which ancient copyists did their work, and through which, in the course of centuries, the slight differences between one manuscript and another have arisen, or rather, perhaps, we should say *in spite of which* they have arisen, being without doubt

the principal means by which we now have the Word in the literal sense in its integrity, as has been abundantly proved by the magnificent expositions in the *Arcana Celestia*, the *Apocalypse Revealed* and other works of Swedenborg, as well as by those of succeeding writers on the Old and New Testaments, and now also with particular exactness in the Hooks of the Kings. For it is impossible to conceive that the series of the internal sense could have been seen and shewn in all these cases with such minuteness and fulness, unless the literal sense were practically perfect; and no wonder therefore that we read as follows concerning it:—" 11 was shewn rnc by wonderful experience, that the Word is inspired not only as to all the particular expressions, but also as to all the particular letters which compose every expression, and thus, as is also declared, as to the SMALLEST IOTA; for in every iota there is a something of the affection and life common to the general expression, which are thus correspondently insinuated into the minutest particulars," 1870. And again: "It should; be known that in the spiritual sense all things have a regular, connection and coherence to the perfect arrangement of which *each particular expression in the literal or natural sense conduces*; insomuch that *if the least word were taken away*, the connection would be broken and the coherence perish. Lest this should be done, therefore, at the end of this prophetical book it is added *that not a word should be taken away* (Rev. xxii. 19). The case is similar ill regard to the prophetical books of the Old Testament from which lest anything should be taken away it was effected by the Divine Providence of the Lord, that each particular therein even to the letters should be counted or numbered. This was done by the Masorites," *Doct. of the Lord*, 13.

But now, before proceeding, there is another thing in connection with these histories and with this chapter, both as to the literal and spiritual senses, which requires a little comment. There are certain statements, which are frequently repeated word for word, and which necessarily require a similar repetition in rendering their spiritual sense, as for instance in this chapter verses 4, 6, 7, 9, 11, 15, 18, 21, 22, 24, 26, 28, 31, 34, 35, 36, and 38; and since it is a fact, and must be so, from what has been shewn just above, and indeed from the very nature of the Word, that there can be no needless repetitions therein, we are led to consider, what can be the object and use of such repetitions? Now this may be seen in some measure by considering the great importance of the internal sense of these repeated passages, as for example of verses 36 and 38. We cannot be too frequently reminded that all our states of life remain with us to eternity, because they are inscribed on the interior memory, and that the associations of the future life—of heaven on the one hand and of hell on the other—are so perfect owing to the removal, in the course or judgment, of all merely external causes of companionship, that they must inevitably be associations of like minds. But then there is another fact that accounts for these repetitions. There are certain states which are common to corrupted and perverted churches, and which reappear in almost every age. And of these, certainly those described in the internal sense of verses 4 and 9 are among the number; and consequently the various phases of the celestial and spiritual churches could not be adequately described without these repetitions. It must be added, however, that such repeated states can never be precisely alike in any two cases, being necessarily qualified and modified by the prevailing-characteristic of the church to which they appertain; and hence we see that, after all, when these repeated descriptions are considered more interiorly in connection with the prevailing characteristics of churches, it will be found that they differ in every instance in which they are mentioned, and that these differences can be, and are perceived, without doubt, by the angels when the Word is being read by man, although they cannot be expressed in human languages; and it is certainly expedient to embody the same general state, in

a connected interpretation, in the same or in similar phraseology. Let the intelligent and thoughtful reader therefore be assured that these repetitions are necessary, and that to angelic minds they will not appear as repetitions; and also let it be observed that *only* those things are related concerning any king in the literal sense, which are adapted to fully describe the particular state of the church which he represents, while the introduction of other matters, more important, it may be, from a political point of view, would have destroyed the harmony and continuity of the series of the internal sense. And that the series, as it stands, *is* continuous, may be known from the peculiar way in which the accounts of the kings of Israel and the kings of Judah are connected together as illustrated for instance in the first verse of this chapter.

8. This is evident, because the number thirty denotes fulness as to truths, 5335; the number eight denotes also fulness and a new state, 9659, and thus as to good; Zechariah, which means *memory of the Lord* or *man of the Lord*, as the son of Jeroboam, denotes a change in the state of the spiritual church, 5912, and it is said as to reception of truths because the memory receives truths and man denotes truths, 5130, 3374; and six months denotes vastation as to faith because by six is denoted all of evil and falsity in one complex, 8148, and month has relation to faith, 851; A.R. 935. The reason, however, why it is *vastation* as to faith and not fulness as to faith, is on account of what is said in the next verse.

9. This appears thus: doing what is evil in the eyes of the Lord, denotes opposition to Divine Truth from Divine Good, 4839, 1728; as his fathers had done, denotes as had been the case with preceding corrupt churches, 6075; and not departing from the sins of Jeroboam, wherewith he made Israel to sin, denotes that the state of intellectual pride and of external worship separate from internal does not cease, 1 Kings xi. 26; xii. 28-33.

10. This is proved from the signification of Shallum, which means *perfect* or *peaceable* and therefore denotes in a good sense a state of perfection and peace, but here in the opposite sense its destruction, 5662; of Jabesh, which means *dryness, shame, confusion*, and therefore denotes absolute deprivation as to truths, 8185, 165, 224, 1321; of Shallum smiting Zechariah, which denotes a further degree of vastation, 7871, 10,510; and of reigning in his stead, which denotes a new state succeeding, chap. xiii. 9.

11. This is evident when it is remembered that the rest of the acts of Zechariah denote all the states of this corrupted church; and that being written in the book of the chronicles of the kings of Israel denotes being inscribed on the interior memory of the man of the spiritual church, chap. x. 34.

12. This is demonstrated as follows: —by the word of the Lord is denoted what is according to Divine Order, 1288, 1728; by Jehu, as king of Israel, is denoted the spiritual church, chap. x. 30; by the sons of Jehu are denoted Divine Truth in successive accommodated forms, chap. x. 30; 5912; by the fourth generation is denoted even to consummation, 1856, 1857; and by it coming to pass is denoted what is invariable because it denotes in general a new or successive state, but when applied to a series of states ending in consummation, evidently what is invariable, 4987.

13. This appears from considering that Shallum denotes a state of perfection and peace, and that Jabesh denotes deprivation as to truths, ver. 10; that his beginning to reign denotes the commencement of a new one, 3260; that thirty-nine denotes fulness and conjunction, but in this case, that fulness and conjunction broken, 5335, 2075; that Uzziah king of Judah denotes celestial

love, Uzziah meaning *the strength of the Lord*, or the *kid of the Lord*, and therefore denoting the power of truth from good in innocence, 3519, 2001, 3654; and that a month in Samaria denotes the end of the preceding state denoted by Zechariah, and the beginning of the new state denoted by Menahem, 3814, 2702.

14. This is true because Menahem means *comforter*, or *he who conducts them*, or *preparation of heat*, and therefore denotes, in the best sense, love or good, and in the opposite sense lust, 3212, 3610, 2823, 2678, 1861; Gadi means *a troop* and in the best sense denotes good works, but here in the opposite sense the life of lusts, 3934; Tirzah means *well-pleasing*, or *he that runs*, and therefore, as a city, denotes falsities from lust, 1 Kings xiv. 17; xv. 21; Samaria denotes the spiritual church, 2702; coming to Samaria from Tirzah, denotes, in this instance, the substitution of falsities for truths, 1853; the smiting of Shallum the son of Jabesh in Samaria, denotes the rejection of goodness and truth, 10,510; to slay denotes the same, 10,288, 683; and reigning in his stead denotes the supreme dominion of evil and error, as appears from the signification of Menahem.

15. This is evident from the signification of Shallum as denoting the man of the corrupted spiritual church, ver. 10; of the rest of his acts as denoting all his states, chap. x. 34; of the conspiracy which he made as denoting a state of vastation, ver. 10; and of being written in the book of the chronicles of the kings of Israel as denoting to be inscribed on the interior memory of the man of the spiritual church, chap. x. 34.

16. This is manifest, because by Menahem are denoted the lusts of selfish passion, ver. 14; by Tiphseh—which means *passage*, *leap*, or *step*, and which as a city denotes truths, those truths being a passage from a state of evil to a state of good and involving therefore deliverance from condemnation, 402, 7878—are denoted truths; by the inhabitants of the city are denoted good affections, 2268; by all that were in the borders of the city is denoted the affection for knowledge, because a border denotes as far as truth extends itself, 8063; the inhabitants of the borders denote affections, and from Tirzah denotes the limit where truths end and falsities begin, ver. 14; by their not opening to him is denoted the opposition of truths to lust, as is evident; by smiting them is denoted the rejection of truths and thus vastation, 10,510; and by ripping up all the women with child is denoted that lust, when it rules, destroys every incipient good and true affection conducive to regeneration, because a woman denotes the church, and a woman with child the church about to bring forth the good and the true, A.R. 533-535, while by ripping up is evidently denoted destruction in the spiritual sense.

17. This is proved thus: the thirty-ninth year of Azariah king of Judah denotes no longer any conjunction with the Lord through celestial good, ver. 13; Menahem the son of Gadi denotes lust and the falsity thereof confirmed in the life, ver. 14; and reigning ten years in Samaria, denotes the destruction of remains, since by reigning is here denoted the dominion of evil in the spiritual church corrupted, 4691, 4973; and by ten years is denoted remains, 576.

18. This is evident since doing evil in the eyes of the Lord, denotes opposition to Divine Truth from Divine Good, 4839, 1728; and not departing from the sins of Jeroboam wherewith he made Israel to sin, denotes not departing from intellectual pride and from external worship separate from internal, this being peculiar to the corrupted spiritual church, 1 Kings xi. 26: xii. 28-33.

19. This is demonstrated from considering that Pul king of Assyria denotes the corrupted, rational faculty, Pul meaning *beans* or *destruction*, according to Cruden, and thus denoting inferior good or corrupted good, 3332, and Assyria denoting the rational faculty, 119, 1186; that coming against the land denotes to devastate the church, because war denotes spiritual conflict, 3354, and the land denotes the church, 567; that Menahem denotes lust and thus the perverted man, ver. 14; that a thousand talents denotes all, 2575; that silver denotes truths, in this case truths so-called because said of the corrupted church, 425; that giving the silver to Pul denotes to ascribe to the corrupted rational faculty, 10,218; and that confirming the kingdom in the hand of Menahem denotes in order that lust may reign supreme, 4729, 4730.

20. This is proved from the signification of Menahem as denoting lust reigning, ver. 14; of the money of Israel as denoting the truths of the spiritual church, 425, 3654; of exacting the money as plainly denoting to make subservient; of mighty men of wealth as denoting those who are skilled in the doctrines of a false church, 583, on Jer. xlv. 5, 6,9; of wealth or riches as denoting truth and good and the knowledges thereof, 10,227 I each man fifty shekels of silver as denoting all both in particular and in general, 2141, 2261; of giving the wealth to the king of Assyria as denoting that thus lust and reason seem to agree, ver. 19; and of the king of Assyria turning back and staying not there in the land as denoting that the voice of true reasoning is no longer heard, because lust prevails by means of false reasoning, the departure of the king of Assyria signifying that the corrupted rational faculty consents to the dominion of lust.

21. This is true because by the rest of the acts of Menahem and all that he did are denoted all the states of the man of the spiritual church; and by being written in the book of the chronicles of the kings of Israel is denoted being inscribed on the interior memory of the man of that church, chap. x. 34, and it is said as to states of the understanding and states of the will, because of the double expression, acts and deeds, 683.

22. This is evident since sleeping' with the fathers denotes association with the like in the eternal world and state, 3255; and the son reigning instead of the father denotes a new state of the church succeeding, 5912.

23. This is demonstrated as follows: —Azariah king of Judah denotes celestial love, vers. 1, 2; fifty denotes fulness, 2141, 2261; Pekahiah means *the Lord opens*, and therefore, in the best sense, denotes the manifestation of truth by the Lord, and here the manifestation of falsity from the evil of the former state, Pekahiah being the son of Menahem, 5768, 5912; and his reigning in Israel in Samaria two years denotes the conjunction of evil and falsity, 5194.

24. This is seen from remembering that by doing that which is evil in the sight of the Lord is denoted opposition to Divine Truth from Divine Good; and not departing from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin, denotes external worship separated from internal peculiar to the corrupted spiritual church, ver. 18.

25. This appears from the signification of Pekah the son of Remaliah as denoting falsity from the more interior evils of self-love, which sustains the falsity of lusts, because Pekah means *he who opens*, and therefore he denotes further manifestation of falsity, 5768, 5912, and Remaliah means, in the best sense, *exalted of the Lord*, but here in the opposite sense, *rejected of the Lord*, and therefore denotes the interior evil of self-love, 795, 2148, while as the captain of Pekahiah, and therefore as his servant or subordinate, he represents that which sustains the falsity of lusts,

chap. vii. 2; of Pekah conspiring against his master as evidently denoting aspiration to supreme dominion in the corrupted church, chap. x. 9; of smiting him in the castle of the king's house as denoting lusts outwardly restrained for selfish ends, smiting denoting destruction, but here only restraint because said of one form of evil in conflict with another, ver. 5, and the castle of the king's house denoting the interior abode of lust, 3271; of Argob, which means *a fat land, the curse of the well*, and which was the name of a district of Og king of Bashan, as therefore denoting the will of the natural man, 1 Kings iv. 13; 3600, 379, 3923; of Arie, which means *a lion*, and therefore denotes truth or falsity in its power, and thus, in connection with Argob, the understanding of the natural man, 6367; of fifty men of the Gileadites as denoting every principle of simple good in appearance, because fifty denotes all, 2141, 2261, and the Gileadites denote those in simple good, 4747; and of slaying Pekahiah and reigning in his stead as denoting the falsity of interior evil prevailing, 4727, 4691. "

26. This is evident because by the rest of the acts of Pekah and all that he did are denoted all the states of the man of the spiritual church; and by being written in the book of the chronicles of the kings of Israel is denoted to be inscribed on the interior memory of that man, chap. x- 34.

27. This is plain because Azariah king of Judah denotes celestial love, vers. 1,2; the number fifty-two denotes fulness and also conjunction, 2141, 5194; Pekah the son of Remaliah denotes falsity from the interior evil of self-love, ver. 25; beginning to reign, denotes to gain dominion, 4691; and reigning twenty years denotes complete and intense conjunction of evil and falsity, 2905. But it is said that the fifty-second year of Azariah denotes the full rejection of celestial love by the spiritual church, because it primarily denotes full vastation in the celestial church, and thence the full rejection of *charity* in the spiritual church, on account of the connection between the two, charity being' the external celestial principle and the internal spiritual principle, 5922—that is, it is the spiritual of the celestial church, and the celestial of the spiritual church, and it is on account of this that the two churches are not independent the one of the other, and that the state of the one is affected by the state of the other, as is shewn by its being always said that the kings of Israel began to reign in a certain year of one of the kings of Judah, and that the kings of Judah began to reign in a certain year of one of the kings of Israel. And moreover it is said that there was complete and *intense* conjunction of evil and falsity in the state of the corrupted church here described, because the number two is twice involved.

28. This is seen from the consideration that doing evil in the sight of the Lord denotes opposition to Divine Truth from Divine Good; and that not departing from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin denotes continued intellectual pride and external worship separate from internal peculiar to the corrupted spiritual church, ver. 24.

29. This is evident because by Pekah is denoted falsity from the interior evil of self-love, ver, 25; by Tiglath-pileser king of Assyria is denoted the corrupted rational faculty which deceives and leads captive, because the words mean *one that binds or takes away captivity*, and therefore denote either falsities or truths which confirm man in slates of evil or deliver him from them, 6375, 6854, and Assyria denotes the rational faculty, 119, 1186; by the places named are denoted the powers of the external man, as is evident from their situation in regard to Jerusalem, for they were all in Northern Palestine except Gilead, and that was on the east of the Jordan, 3084, 4539; by the land of Naphtali is denoted conflict against the evils of self-love since it means struggling or wrestling, 3928; by Ijon is denoted, in this place, inmost truth because it means *an eye* or *a*

fountain, 2148, 3096; by Abel-beth-maacah is denoted inmost good, because it means *the mourning of the house of Maacah*, 342, 369; 2910; 3128; 2867-2869, and Maacah means *to squeeze, to press, to bruise*, 431; Lev. xxii. 24; Ezek. xxiii. 3; by Janoah is denoted interior truth, because it means *rest* or *peace* as distinguished from the rest or peace denoted by the seventh day and the Sabbath, and thus spiritual rest as distinguished from celestial rest, or external peace as the result of internal peace, 8893, 8894, 3696; by Kedcsh is denoted interior good, because it means a *sanctuary*, 3652; by Hazor is denoted exterior truth, because it means a *court* or *hay*, 3271, 5201; by Gilead is denoted exterior good, because it means a *heap*, 4192-4195, and also because of its situation, 4747, 4117; by Galilee is denoted the ultimate life of good because it means a *wheel, revolution, heap*, 8764; and by being carried captive to Assyria is denoted to be in the power of the corrupted rational faculty, 9164.

30. This is shewn as follows: —by Hoshea is meant a *saviour*, and therefore he denotes, like Joshua the son of Nun, in the best sense, Divine Truth ministering, 10,557; by Elah is meant an *oak*, and therefore he denotes scientific truth and thus the literal sense of the Word, 1442, 1443; by Pekah the son of Remaliah is denoted falsity from interior evil, ver. 25; by making a conspiracy is denoted opposition, chap. x. 9; by smiting and slaying is denoted to overcome both as to falsity and evil, 4251, 4727, 683; by reigning in his stead, is denoted faith from charity *ruling* in the church, 4691; by Jotham the son of Uzziah is denoted faith from charity, because Jotham means *the perfection of the Lord* and Uzziah means the strength of the Lord, or the kid of the Lord, 9568, 3727, 3519; and by the twentieth year is denoted conjunction because it is a multiple of two, 5194. But it will be observed that this verse is interpreted in the best sense, although it is afterwards said of Hoshea that "he did evil in the sight of the Lord, yet not as the kings of Israel that were before him," chap, xvii, 2. The reason is because it is also afterwards said that "the king of Assyria found conspiracy in Hoshea," chap, xvii, 4, which conspiracy is again descriptive, in the internal sense, of the state of the good in the corrupted church who are under the influence of perverted reasoning, and are infested by those with whom such reasoning prevails, as will appear in the proper place from all the particulars; so that it appears most consistent with all that is said of Hoshea as well as with the spiritual series to interpret what is said of him as referring to the state of the good in the church rather than to the on of the wicked, his doing evil in the sight of the Lord denoting only the prevailing condition of the general church.

31. This is clear when it is remembered that the rest of the acts of Pekah, and all that he did, denote all the slates of the corrupted spiritual man as to the understanding and the will; and that being written in the book of the chronicles of the kings of Israel, denotes to be inscribed on the interior memory of that man, chap. x. 34; ver. 21.

32. This is true because by Pekah the son of Remaliah is denoted the corrupted spiritual church, ver. 25; by the second year is denoted the conjunction of falsity with evil and consequently full vastation, 5194; by Jotham the son of Uzziali is denoted a new state of the celestial church, ver. 7; and by him is also denoted faith from charity, ver. 30.

33. This is demonstrated from the following considerations: —five and twenty years denotes fulness as to remains of good and truth, 9487, 2280; sixteen years denotes capacity for full conjunction, 9659, 9660; mother denotes the church as to external origin, 1815, 3703; name denotes quality, 145; Jerusha means *one who possesses the inheritance*, and therefore denotes the

affection of good, 2658 on Ps. lxi. 35, 36; and Zadok means *just*, and therefore the daughter of Zadok denotes the love of justice, 54.

34. This is shewn thus: by doing what is right in the eyes of the Lord is denoted obedience to Divine Truth from Divine Good, 4839, 1728; and by "according to all that his father Uzziali had done," is denoted according to the previous state of good in truth of the celestial church, 2803.

35. This is evident from the signification of high places, and of sacrificing and burning incense there, chap. xiv. 4; and from the signification of the upper gate of the house of the Lord as denoting the interior truth of the Word, 655, 2148.

36. This is true because by the rest of the acts of Jotham and all that he did are denoted all the states of the man of the celestial church; and by being written in the book of the chronicles of the kings of Judah is denoted to be inscribed on the interior memory of the man of that church, chap. viii. 23; xii, 19.

37. This is seen by considering that, lliose days, denote the declining states of the church, 487; that the Lord does not send evil, but that it brings upon itself its own punishment, 696, 967; that Rezin king of Syria denotes the corrupted love of the knowledges of good, because by Rezin is meant *voluntary* or a *runner* and thus he denotes what is of the will and understanding, 641, 644, 3127, 3131; and Syria denotes the knowledges of good, 1232-1234; and that Pekah the son of Remaliah denotes the falsities of the interior evil of self-love, ver, 25.

38. This is shewn thus: Jotham denotes the celestial church, ver. 7; sleeping with the fathers denotes association with the like in the eternal world and state, 3255; burial denotes resurrection, 2916, 2917; the city denotes doctrine and thence an external corresponding to an internal, 402; David his father denotes the Lord and thence the internal, 1888; and Ahaz his son reigning in his stead denotes a new state of the celestial church succeeding, 5912.

2 KINGS XVI

1. In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.	1. But a new state of the corrupted celestial church arises in consequence of the manifest rejection of the corrupted spiritual church.
2. Twenty years old was Ahaz when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the LORD his God, like David his father.	2. And in this state there is full conjunction of evil and falsity both as to the rejection of the good of remains and of the good of conflict against evil; wherefore there is opposition to Divine Truth from Divine Good, and thus to the Lord in His glorified human life.
3. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.	3. For the corrupted celestial man is led astray by the falsification of truths in the spiritual church, besides which his truths are consumed by his lusts, as was the case with the posterity of the Most Ancient Church, which was therefore succeeded by a new spiritual church.
4. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.	4. And thus he is devoted both in will and understanding to merely natural loves, which are the love of self, the love of the world, and the love of pleasure.
5. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.	5: And therefore he is opposed by the knowledges of good in his natural man, and by the truths of the church in his spiritual man; and thus truths both external and internal condemn him; but they are not able to convince him.
6. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there, unto this day.	6. Nevertheless those who are in natural good, in this corrupted state of the celestial church, preserve the doctrine of natural truth with its affection, this affection prevailing against self-love, and finding a permanent abode in true doctrine.
7. So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.	7. But the corrupted man, who acts from self-love, employs his reasoning powers in favour thereof, both as to what is natural and as to what is spiritual, thus desiring to resist the force of natural and spiritual truth, which make themselves heard, and condemn his wickedness.
8. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.	8. And hence he ascribes to his own power of reasoning the knowledges of truth and good, having relation to celestial things, and also to spiritual things, which he has acquired.

9. And the king of Assyria hearkened unto him: and the king of Assyria went up against Damascus, and took it, and carried <i>the people of</i> it captive to Kir, and slew Rezin.	9. For the rational faculty of the corrupted celestial man is the expression of his self-love, and therefore ascribes to itself the knowledges of good, and then perverts those knowledges, destroying the love thereof.
10. And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.	10. Moreover self-love and its false reasoning meet in the knowledges of good perverted in the natural mind, and there discern the quality of perverted worship in its threefold character, substituting it for true worship.
11. And Urijah the priest built an altar: according to all that king Ahaz had sent from Damascus, so did Urijah the priest make it against King Ahaz came from Damascus.	11. So that a false worship is established in the corrupted celestial church by perverted self-love and according to falsified truths in the natural man; and this worship is adapted by self-love to the state of the corrupted man who depends on external things.
12. And when the king was come from Damascus, the king saw the altar: and the king drew near unto the altar, and offered thereon.	12. And hence the man of the corrupted church, under the influence of external things, perceives false worship as if it were true and devotes himself to it.
13. And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.	13. And this as to all his affections in general; and specifically, as to the will, as to the understanding, and as to natural affections in the exercise of his free will, and in apparent purification by Divine Truths.
14. And the brazen altar, which was before the LORD, he brought from the forefront of the house, from between his altar and the house of the LORD, and put it on the north side of his altar.	14. And thus genuine worship from good in the natural degree and from internal good, is removed, and spurious worship takes its place, the former being in obscurity.
15. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: but the brazen altar shall be for me to inquire by.	15. And self-love, influencing the falsity governing in the corrupted church, or man, determines that worship shall be merely external and ritualistic, as to states of affection in its brightness, and similar states in its obscurity; also as to states of the intellect bright and obscure; and as to the affections and intellect of the sensual man; also that purification by Divine Truth shall be merely external; and yet that there shall be all the appearance of genuine worship by the acknowledgment of the Lord.

16. Thus did Urijah the priest, according to all that king Ahaz commanded.	16. And this determination is actually carried into act by the corrupted celestial church.
17. And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stone.	17. Moreover this church destroys the conjunction between the external and internal man, as to the means of purification, by the separation of ultimate truths and goods from interior truths and goods in the sensual degree and also in the natural degree, thus substituting hard truth without good for truth conjoined with good.
18. And the covered way for the sabbath that they had built in the house, and the king's entry without, turned he unto the house of the LORD, because of the king of Assyria.	18. And this conjunction he destroys also, as to the worship of the Lord from good and from truth conjoined with good because he perverts his reasoning faculty in favour of self-love.
19. Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?	19. And all the states of the corrupted celestial man internal and external are surely inscribed on his interior memory;
20. And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.	20. And he is associated with his like in the eternal world and state, being raised to life in an external corresponding with his internal, a new state of the church (on earth) succeeding.

Proof References and Notes

1. This is shewn from the signification of seventeen as denoting the beginning and end of temptations, and thus the completed course of the corrupted spiritual church, 755; of the same number as denoting a new state, 853; of Pekah the son of Remaliah as denoting the corrupted spiritual church, chap. xv. 25; and of Ahaz the son of Jotham as denoting a new state of the corrupted celestial church, chap. xv. 38, Ahaz meaning *one that takes and possesses*, and denoting therefore the quality of the church, possession signifying celestial good, and in the opposite sense, therefore, self-love, 4451-4453 on Gen, xxxiv. 10; 2712.

2. This is seen from considering first that twenty, because it involves two, denotes full conjunction of evil and falsity, 5194, and secondly because it involves ten, that it denotes the rejection of the good of remains, 2280; that sixteen, because it is composed of six and ten, denotes the rejection of the good of conflict against evil, 737; that not doing right in the eyes of the Lord, denotes opposition to Divine Truth from Divine Good, 4839, 1728; and that David denotes the Lord in the glorification of His human life, 1888. And that the numbers involve the rejection of good, and not its acquisition, appears clearly from the context.

3. This is evident because to walk in the way of the kings of Israel denotes to be led astray by the falsifications of truth in the spiritual church, because by walking is denoted living, 519, by way is denoted doctrine true or false, 4867, and by Israel is denoted the spiritual church, 3654; to make

his son to pass through the fire denotes to allow his truths to be consumed by his lusts, because by sons are denoted truths, 489, and by fire is denoted lust, 1861; "according to the abomination of the nations," denotes as was the case with the posterity of the Most Ancient Church, because by the nations expelled from the land of Canaan by the Israelites were represented "the infernals who about the time of the Lord's coming would occupy a considerable part of heaven," 6306, and because these infernals included, among others, the posterity of the Most Ancient Church, who immersed the doctrinals of faith in their lusts, 581; "whom the Lord cast out," denotes that these infernals were expelled from the world of spirits and confined to the hells at the Lord's coming, 581; and "before the children of Israel," denotes in order that the spiritual church might succeed, 3654.

4. This appears from the signification of sacrificing and burning incense as denoting worship or devotion as to the will and the understanding, 922, 923, 9475, 10,291; of high places as denoting celestial love, and therefore, in the opposite sense, self-love, 2722; of hills as denoting charity, and therefore, in the opposite sense, the love of the world, 1691; and of the green tree as denoting the love of knowledge, and therefore, in the opposite sense, that love corrupted, or mere pleasure, 102, 207, 209, 2722.

5. This appears thus: by Rezin king of Syria are denoted the knowledges of good, chap. xv. 37; by Pekah the son of Remaliah *as king of Israel* are denoted the truths of the church, 1672, 3654; by their coming to Jerusalem is denoted communication, 5249; by their besieging, or making war against Ahaz, is denoted condemnation, 1788, 2686; and by their not being able to overcome him is denoted that the corrupted man who has confirmed himself in evil, ver. 3, rejects truths, as is evident. But if the kings of Syria and Israel, in this verse, are considered in the opposite sense, then it describes only a conflict between the two corrupted churches for the sake of dominion, 3353.

6. This is demonstrated from considering that Renin, king of Syria, denotes those who are in natural good, chap. xv. 37; that Elath denotes the doctrine of natural truth with its affection, chap. xiv. 22; that driving the Jews from Elath denotes prevailing against self-love, because by expulsion is denoted the removal of evil from the interiors, 10,638, and by the Jews is denoted self-love, 4750; that the Syrians coming to Elath denotes that those who are in good find an abode in true doctrine, 2268; and that dwelling there unto this day denotes permanency, 2838.

7. This may be seen by remembering that Ahaz, denotes the corrupted man who acts from self-love, ver. 1; that sending messengers denotes communication, 4239; that Tiglath-pileser king of Assyria denotes the reasoning powers, chap. xv. 29; that a servant denotes the natural man, 3019; that a son, in relation to a servant, denotes the spiritual man, A.E. 409; 9585, 9586; that "come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel," denotes a desire, by means of the rational faculty, to resist the force of natural and spiritual truth, because by coming up is denoted the elevation of the rational faculty, 1543, by saving is denoted, in the best sense, deliverance from evil, and consequently, in the opposite sense, resistance to good, as is evident from the meaning of the name Joshua, which is *the Saviour*, 8595, by the hand is denoted power or force, 878, and by the kings of Syria and Israel are denoted natural and spiritual truth, ver. 5; and that rising up against denotes, in this case, the manifestation of truth and condemnation by it, 4881.

8. This is evident because by the gold and silver that was found in the house of the Lord are denoted the knowledges of good and truth having relation to celestial and spiritual things, 435, 3730; and by Ahaz giving them as a present to the king of Syria is denoted ascribing these knowledges to his own rational faculty, 5619; chap. xv. 29.

9. This is demonstrated from the signification of the king of Assyria, already shewn; of his hearkening unto Ahaz as denoting that the corrupted rational faculty is the expression of the self-love of the corrupted celestial man, 3543, 3869; of his going up against Damascus and taking it as denoting to ascribe to himself the knowledges of good, 1715, 3354; of carrying the people captive to Kir as denoting the perversion of those knowledges, because being led captive denotes the removal of truths from the midst and its occupation by falsities, 9164, and Kir, which means *a city, a wait, or a meeting*, denotes, in consequence, doctrine, or knowledge, or external truth, 403, 6419; 7000, while the people denote truths, and in this instance truths perverted, 1359; and of slaying Rezin as denoting the destruction of the love of knowledge, 4727; chap. xv. 37.

10. This is evident because by Ahaz is denoted self-love, ver. 1; by Tiglath-pileser is denoted false reasoning, ver. 7; by Damascus are denoted the knowledges of good in the natural man, 1715; by meeting is denoted agreement, 3806; by seeing is denoted discernment, 2150; by the altar at Damascus is denoted perverted worship, 4541; by the fashion of the altar, the pattern of it, and the workmanship of it, is denoted the quality of perverted worship in its threefold character, because the fashion or likeness has reference to good, 51, the pattern, or measure, or tale, has reference to truth, 3104, 7116, and the workmanship has reference to use, 5148; and by sending it to Urijah the priest is denoted the substitution of false worship for true worship, because Urijah means the light or fire of the Lord, and a priest denotes celestial good, and therefore Urijah the priest denotes true worship, and it will be seen in the next verse that an altar similar to the Syrian altar was made by Urijah the priest, 3969, 1728.

But here it will be profitable, before proceeding, to make some general illustrative remarks upon the contents of this whole chapter in the internal sense. King Ahaz was evidently one of the most depraved of the kings of Judah, and he clearly denotes a very degraded state of the celestial church, which finds its parallel in the final experiences of the Most Ancient Church as is shewn in the third verse. But it must not be imagined that the parallel is minutely exact, because it is impossible that the church here described could have precisely similar states to the posterity of the Most Ancient Church, owing to the fact that it existed among men whose genius was so different. For the men of the first corrupted celestial church were so constituted that in them the will and the understanding were one, and thus that when their wills became thoroughly corrupt, their understandings also became fully degraded, so that they perished by the great spiritual inundation which is called the flood, and then their state in the other life was such, that through their direful persuasions and lust they would have destroyed the human race upon whom they operated, if the Lord by His great work of Redemption had not delivered mankind from their pernicious influence, 581. But it was otherwise with the human race after the Flood. For then the Lord miraculously separated the understanding of man from his depraved will, so that by Regeneration a new will could be formed in his understanding and that thus he could be saved. Thus was constituted the Ancient Church which was spiritual as distinguished from celestial, and was therefore no longer capable of immersing their doctrinals in their lusts to the same extent as did the antediluvians, and hence we read, "there shall be no more a flood to destroy the earth," Gen. ix. it, by which is signified that "such a deadly and suffocating persuasion should no more

exist," 1035, and that "man's intellectual principle should no more be capable of imbibing such a persuasion as would destroy it like the last posterity of the Most Ancient Church," 1051.

But, on the other hand, there is such a general similarity in the experience of the celestial church described specifically in these chapters, and of the most ancient celestial church, that what is said of the one may very easily be seen to apply to the other. For example, in the fifth verse of the chapter before us, we are taught that the corrupted man denoted by Ahaz is opposed by the knowledges of good in his natural man and by the truths of the church in his spiritual man, and this we may be sure is the common experience of every bad man, whether he belong to the spiritual or to the celestial division of the general church; and when it happens that an individual or a community refuses deliberately, on account of a settled determination to prefer evil, to accept and obey the truth, what is described in the seventh verse naturally follows. He will prostitute his reasoning powers to self-love, and profane even the holy truths of the church as we read in the eighth verse, while at the same time, as the ninth verse shews, his rational faculty by a reciprocal action becomes the slave of his evil passions, so that even the natural affection for truth common to every man is destroyed. For men *will* love darkness rather than light when their deeds are persistently evil.

Hence we see how perfectly the various parts of the series of the internal sense cohere, and how important, impressive, and practical are its truths; and this also will be still further manifested from a careful study of the remaining verses of the chapter.

For let it be now observed that when the knowledges of Divine Truth are designedly made to minister to self-love, vanity, or pride, it is certain that the worship of the Lord will be perverted and profaned, as has been the experience not only of the ancient churches but also of the degraded Christian community of the past, which like all former churches has become, as it were, naturally distinguished into a corrupted celestial section and a corrupted spiritual section. And thus we are able to shew from modern history an example not only of the corruptions peculiar to the latter, denoted by the sins of Jeroboam the son of Nebat, wherewith he made *Israel* to sin, but also of those of the former denoted by the various imperfections peculiar to *Judah*, among which certainly the perversion and profanation of Divine Worship through the instrumentality of the assumption of extraordinary spiritual powers, and the introduction of various idolatries, combined with a magnificent external organization and ritual stand prominently forward.

And all this is spiritually set forth in the remainder of the history of Ahaz. For by the meeting of the kings in Damascus is very clearly denoted that corrupted self-love and perverted reasoning are confirmed and conjoined in the natural mind; the altar seen in Damascus by Ahaz was the appropriate symbol of the conceptions of the fictitious worship; the form, dimensions, and workmanship of that altar sent to the priest, is representative of the way in which profane external worship is introduced into the church and caused to resemble true worship; the altar being actually built by the priest denotes the establishment of such worship; the king coming from Damascus and sacrificing on the altar shews how such worship is substituted for true worship; the various offerings clearly indicate that the whole mind of the worshipper is carried away by the glitter of outward pomp and ceremony, and apparent holiness; the removal of the brazen altar aptly denotes how true worship comes into obscurity, or how, in such a state of the church, the real worshippers of the Lord are but little known; the king alone inquiring by it is representative of the maintenance of the appearance of genuine worship; and lastly by the

remaining acts of Ahaz are denoted the breaking of the conjunction between the external and internal man. But proceeding now with the particular proofs as to each remaining verse we shall, from this general sketch, be in a position the better to appreciate the details.

11. This is evident when it is considered that the building of the altar denotes the establishment of a false worship, 4541; that Urijah the priest denotes here the appearance of true worship, ver. 10; that Ahaz denotes perverted self-love, ver. 1; that the instructions the king sent from Damascus denote falsified truths in the natural man, ver. 10; that the building of the altar according to the directions given denotes the adaptation of false worship to the state of the corrupted man, 1304; and that Ahaz coming- from Damascus denotes that the corrupted man depends on external things, 1715, 1796.

12. This is demonstrated thus: the king denotes the man of the corrupted church, ver. 1; Damascus denotes external things, 1715, 1796; seeing denotes perception, 2150; the altar denotes false worship, ver. 10; and the king offering thereon denotes the devotion of the corrupted man to false worship, 922.

13. This is true because by burnt offerings are denoted worship in general and from love, 922, 923; by meal offerings and drink offerings are denoted worship as to the will and understanding respectively, 4581; and by sprinkling the blood of his peace offerings upon the altar is denoted worship from the natural affections in the exercise of his free will, and in apparent purification by Divine Truth, 3880, 10,097, 4735.

14. This is manifest from the signification of the brazen altar as denoting genuine worship from good in the natural degree, 9714, 9722; of "which was before the Lord," as denoting from internal good, 358, 2001; of being brought from the forefront of the house as denoting evidently removal; of the altar of Ahaz as denoting spurious worship, vers. 10, 11; and of the brazen altar being put upon the north side of the altar of Ahaz as denoting that genuine worship is in obscurity, 3708.

15. This is seen thus: King Ahaz denotes self-love, ver. 1; commanding denotes influx, 5486; Urijah the priest denotes the falsity from evil governing in the corrupted church, vers. 10, 11; to offer the sacrifices upon the great altar denotes worship merely external and ritualistic, ver. 11; the burnt offering denotes worship from love or affection, 922, 923; morning and evening denote states of brightness and states of obscurity, 10,134, 10,135; the meal offering denotes, in respect to the burnt offering, worship from external good, 4581; the king's burnt offering, and his meal offering, denote worship from the intellect as distinguished from worship from love, because by a king is denoted truth, 1672; the offerings of all the people of the land denote the worship of the external man, 6653, 7396; sprinkling upon the great altar all the blood of the burnt offering and all the blood of the sacrifices, denotes that purification by Divine Truth shall be merely external, 4880, 10,097, 4735; vers. 10, 11; and the brazen altar nevertheless being for the king to inquire by, denotes that yet there shall be all the appearance of genuine worship, 9714, 9722.

16. This is evident from the signification of Urijah the priest and of Ahaz, vers. 1, 10.

17. This may be seen from considering that Ahaz denotes the corrupted church, ver. 1; that to cut off denotes to perish, in this case to destroy conjunction, 5302; that the borders of the bases and the bases themselves, denote the external, 8063, 8215, 9643; that the laver, in respect to the bases, denotes the internal; that the laver also denotes a means of purification, 10,235; that to cut off the borders of the bases denotes specifically to separate ultimate truths and goods from interior

truths and goods in the sensual degree as to truth that to take the laver from off them denotes to do the same as to good; that to remove the sea from off the brazen oxen that were under it, denotes to do the same as to the natural degree, 10,235; and that putting the sea upon a pavement of stone, denotes the substitution of hard truth without good for truth conjoined with good as appears from the signification of stone, 643, 3694-

18. This is evident since by a covered way in the house of the Lord for the Sabbath is denoted truth conjoined with good in worship from good, because truth *covers* good as a garment, 6377; *in* the house denotes conjoined with good, 2233, 2234, and the Sabbath denotes a confirmed state of good, 85, 8494, 8495; by the king's entry without, is denoted truth conjoined with good in worship from truth, because king denotes truth, 1672, the entrance or porch of the house denotes good, being a part of the house, and *without* or *outside* denotes from truth, truth being external to good, 2973; by turning these "ways" unto or around the house of the Lord, is denoted to destroy conjunction with good, because turning denotes conversion of thought, in this case, according to the series, a turning from good, 6226, and the house of the Lord denotes good, 2001; and by "because of the king of Assyria," is denoted on account of the perversion of the rational faculty by self-love, chap. xv. 29.

19. This is seen from remembering that the rest of the acts of Ahaz which he did, denote all the states of the man of the corrupted celestial church; and that being written in the book of the chronicles of the kings of Judah, denotes to be inscribed on the interior memory, chap. viii. 23, xii. 19.

20. This is true because by sleeping with the fathers is denoted association with the like in the eternal world and state; 3255; by being buried in the city of David is denoted resurrection to life in an external corresponding with his internal; and by Hezekiah his son reigning in his stead is denoted a new state of the church succeeding, chap. viii. 24; xii. 21.

2 KINGS XVII

1. In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, <i>and reigned</i> nine years.	1. In that state of the celestial church in which vastation is complete, there arises a new state of the corrupted spiritual church, in which also the extreme of vastation is about to occur.
2. And he did that which was evil in the sight of the LORD, yet not as the kings of Israel that were before him.	2. And this state is one of opposition to Divine Truth from Divine Good, but is distinguished from all former states of the spiritual church.
3. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him presents.	3. For then man is coming under the dominion of the corrupted Rational Faculty, which takes away all peace, rendering him a slave to mere reasoning, and devoted to its allurements.
4. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.	4. But those who are in good in such a state of the general church depend upon the Lord for salvation and on the good of simple science or knowledge, not being allured by reasonings, as is the corrupted man continually. Yet nevertheless the good are hindered by the general state of corruption, being tempted both as to the will and as to the understanding.
5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.	5. And all the affections of man are being corrupted by false reasoning, while the doctrine of the church is completely beset by it.
6. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and in Habor, <i>on</i> the river of Gozan, and in the cities of the Medes.	6. And it happens, when the conjunction of evil and falsity is at hand, that then the power of natural reasoning is allowed to fully carry away the mind, so that man becomes entirely external as to various doctrines relating to Divine things.
7. And it was so, because the children of Israel had sinned against the LORD their God, which brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods,	7. For the man of the spiritual church is at all times free, and by the abuse of freedom opposes Divine Good from which is Divine Truth, although he has been liberated from the dominion of the merely natural man and the fallacies thereof; and therefore he suffers himself to be led astray by falsities and evils,
8. And walked in the statutes of the nations, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they made.	8. And is captivated by the external rituals springing from evils, from which the Lord by Redemption and Regeneration delivers mankind, and by those also which the church in its corruption invents.

9. And the children of Israel did secretly things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.	9. Moreover he indulges in evils secretly, although it is known that such evils are sins against the Lord, and devotes himself to evils although instructed by doctrine in the spiritual church, and this notwithstanding his knowledge of the truths of the Word, which defend him externally and internally.
10. And they set them up pillars and Asherim upon every high hill, and under every green tree:	10. Also the corrupted spiritual man is led astray by falsities springing from evil affections, and by falsities originating in the affection of what is false:
11. And there they burnt incense in all the high places, as did the nations whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:	11. For he worships, in reality, his own natural loves from which the Lord by Redemption and Regeneration continually delivers him; and by his wicked acts he averts himself from the Lord.
12. And they served idols whereof the LORD had said unto them, Ye shall not do this thing.	12. And thus he is guilty of genuine idolatry or self-worship, which is forbidden.
13. Yet the LORD testified unto Israel, and unto Judah, by the hand of every prophet, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of my servants the prophets.	13. And yet the Lord has always granted a revelation of Divine Truth both to the spiritual and celestial orders of mankind by the medium of doctrine from the Word internal and external, which teaches generally that evils are to be shunned, and specifically that truths both internal and external are to be obeyed, according to that Divine Truth which is perpetual, and which is made known to every man.
14. Notwithstanding they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in the LORD their God.	14. But the corrupted man is disobedient, and will not admit conjunction with the Lord, even as all who are in self-love will not admit it; and neither will he have faith in what is from the Lord.
15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and <i>went</i> after the nations that were round about them, concerning whom the LORD had charged them that they should not do like them.	15. Consequently he is averse from conjunction with the Lord, which is fully provided for by the work of Redemption, as well as from external worship; and neither does he confirm truth in himself although the means are provided; but on the contrary he loves mere phantasies and pleasures, and receives willingly influx from the hells, according to which he yet knows he ought not to act.

16. And they forsook all the commandments of the LORD their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal.	16. Thus he sets at naught all the laws of Divine Order, being given up to corrupt affections, especially to corrupted natural good, and corrupted natural truth, besides all kinds of falsities springing from the loves of self and the world, and also to those depraved loves themselves.
17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of the LORD, to provoke him to anger.	17. And hence his truths and good affections are perverted and corrupted by the fire of evil passions, and what is evil is made to appear as good and what is false as true, by abusing the Divine laws, while he alienates himself from Divine Truth from good by his wickedness, and thus averts himself from the Lord.
18. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.	18. And thus the corrupted spiritual man is totally opposed to Divine Love as well as to Divine Truth; but still the salvation of man is provided for by his capacity to become good.
19. Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.	19. But he who persists in disobedience is opposed to the laws of Divine Order internally, and is led astray by the falsities of the corrupted spiritual church.
20. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.	20. And therefore the corrupted truth of the spiritual church will not lead to conjunction with the Lord, but is united with the evils which cannot agree with Divine Truth.
21. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.	21. For corrupted truth causes the separation of truth from good, or of the spiritual from the celestial church; and thereby intellectual pride is predominant, and Divine Good is rejected by the introduction of external worship without internal.
22. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;	22. So that the spiritual church becomes entirely corrupted by intellectual pride and its results; nor is it willing to recede therefrom.
23. Until the LORD removed Israel out of his sight, as he spake by the hand of all his servants the prophets. So Israel was carried away out of their own land to Assyria, unto this day.	23. And there is no longer conjunction with the Lord by that corrupted church, as Divine Truth dictates. And hence charity which constitutes the essential of the church is rejected, and the corrupted rational faculty has perpetual predominance.

24. And the king of Assyria brought men from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.	24. And this corrupted rational faculty so perverts the spiritual church as to introduce evils and falsities from various sources, including the selfish love of dominion; and these falsities take the place of truths, establishing themselves both in the will and in the understanding of the man of the vastated church.
25. And so it was, at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which killed some of them.	25. Wherefore in the beginning of this state wickedness prevails, and powerful falsities from evil and ignorance cause still greater devastation.
26. Wherefore they spake to the king of Assyria, saying, The nations which thou hast carried away, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.	26. And hence the man of the church appeals to his rational faculty, for there is perception that falsities when introduced cause dense ignorance of Divine Truths, and that hence also falsities from evil infest those who are in such ignorance; so that they earnestly desire deliverance from the suffering which falsity and evil naturally bring with them.
27. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.	27. And therefore it is suggested by the rational faculty, that worship should be instituted which is grounded in celestial good, according to the state of the corrupted church, and that from such worship should be derived some knowledge of truth.
28. So one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.	28. And this is actually effected in the vastated church; for celestial good as it is manifested in the natural mind of man, in such a state, is the essential of worship, and according to it some truth is taught.
29. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.	29. But yet everyone, according to the state of the natural mind, adopts falsities as truths, uniting them with his natural affections, which are ignorant of truth, these falsities being formed from evils.
30. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,	30. And thus adulterated and falsified truths are adopted by those who are in the love of dominion from the love of self; evils from inmost falsities by those who are in the pride of intellect from the love of self; the falsities of a barren faith by those who are in falsities from the love of the world;

31. And the Avvites made Nibhaz and Tartak, and the Sepharvites burnt their children in the fire to Adrammelech and Anam-melech, the gods of Sephar-vaim.	31. Evils producing falsities by those who are in worldly passions from the love of the world, these evils inducing ignorance; and evils and falsities from merely sensual love by those who are in such love, and thereby destroy in themselves heavenly truth and affection.
32. So they feared the LORD, and made unto them from among themselves priests of the high places, which sacrificed for them in the houses of the high places.	32. And thus, while there is, by this vastated spiritual church, some acknowledgment of the Lord, yet they are devoted to merely natural loves and hence to external worship without an internal principle.
33. They feared the LORD, and served their own gods, after the manner of the nations from among whom they had been carried away.	33. In fact, they acknowledge the Lord with the understanding accompanied by slavish fear, but their wills are given up to their own natural loves, even as is the case with those who are in evil and at the same time in ignorance.
34. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law, or after the commandment which the LORD commanded the children of Jacob, whom he named Israel;	34. And this they do perpetually, according to habit formed from life; they have no true fear of the Lord grounded in love, neither do they act according to the externals of worship as to truth and good, nor according to the internals of worship in particular and generally, by which man may become, from the Lord, internal instead of external.
35. With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:	35. For it is by the internal or spiritual part that man has conjunction with the Lord, and from which he perceives that devotion to a merely natural life, either as to thought or to affection internally, or as to thought or as to affection externally, is not allowable.
36. But the LORD, who brought you up out of the land of Egypt, with great power, and with a stretched out arm, him shall ye fear, and unto him shall ye bow yourselves, and to him shall ye sacrifice:	36. But, on the contrary, that the Lord ought to be truly worshipped, both as to understanding, as to will, and as to the outward life, because He alone, by Divine Omnipotence, in particular and in general, has delivered mankind from the bondage of merely natural love.
37. And the statutes and the ordinances, and the law and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.	37. And that, therefore, man ought to keep the laws of Divine Order, both as to truth and good externally, and as to truth and good internally, because these are revealed in the Word, and are worthy of perpetual observance; whence it is not allowable, to the spiritual man, to become absorbed in merely natural things.

38. And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods:	38. But he ought to remember his capacity for conjunction with the Lord, and not to be led astray into evils and errors.
39. But the LORD your God shall ye fear, and he shall deliver you out of the hand of all your enemies.	39. Wherefore he should truly be devoted to Divine Truth from Divine Good from which there is actual deliverance from all sin and falsity.
40. Howbeit they did not hearken, but they did after their former manner.	40. But those who are of the vastated church are not willing to truly fear the Lord, freely preferring their own depraved loves.
41. So these nations feared the LORD, and served their graven images; their children likewise, and their children's children, as did their fathers, so do they unto this day.	41. So that there remains to them only the slavish fear of the Lord, which is the fear of punishment; and yet they are devoted to the falsities, or rather to the phantasies of their evils. And this state remains with them through all the successive stages of their eternal life, because evil and falsity cannot produce any states but such as are evil and false, and according to their ruling loves so they act perpetually.

Proof References and Notes

1. This is demonstrated from the signification of Ahaz king of Judah as denoting the corrupted celestial church, chap. xvi. 1; of the twelfth year as denoting completeness, 575, 3926; of Hoshea the son of Elah as denoting a new state of the spiritual church, chap. xv. 30; and of nine years as denoting the extreme of vastation about to take place, 1988.
2. This is proved as follows: —by doing" what is evil in the sight of the Lord is denoted opposition to Divine Truth from Divine Good, 4839, 1728; and by "not as the kings of Israel which were before him," is denoted evidently, diat this state was distinguished from all former states of the spiritual church.
3. This is evident since the king of Assyria denotes the corrupted rational faculty, chap. xv. 19; 119, 1186; Shalmaneser means, according to Cruden, *peace tied or chained, perfection and retribution, or peace taken away*, and therefore denotes the quality of the rational faculty, and in this case, its quality as destructive of peace, 1950; Hoshea becoming the servant of the king of Assyria, denotes that the corrupted man becomes a slave to mere reasoning, 892; and his bringing him presents, denotes devotion to the allurements of mere reasoning, 5619, 9625.
4. This is true because Hoshea now denotes those who are in good in the general church, on account of his conspiracy against the king of Assyria, chap. x. 9; xi. 14; the name Hoshea in this connection denotes that those who are in good depend upon the Lord for salvation, chap. xv. 30; sending messengers to So king of Egypt, denotes dependence upon simple science or knowledge, because by Egypt is signified science, 1165, and So means *a measure for grain*, and by it is therefore denoted the quality of the orderly love of knowledge or science, 9603, 5212; while by sending messengers is denoted communication, 4239; sending no present to the king of Assyria, denotes not to be allured by reasonings, ver. 3; "as he had done year by year," denotes "as is the

corrupted man continually," 10,209; and the king of Assyria shutting up Hoshea, and binding him in prison, denotes that the good are hindered by the general state of corruption, being tempted both as to the will and as to the understanding, because by Hoshea are denoted the good, and by being shut up and bound in prison are denoted temptations as to the will and understanding, 5037, 683.

5. This is seen thus; by the king of Assyria is denoted false reasonings, 119, 1186; by coming up throughout all the land is denoted the corruption of all the affections, 620, 2571; by going up to Samaria is denoted to reason concerning the doctrine of the church, 402, 2702; by besieging it is denoted opposition to the doctrine of the church, 1788; and by three years is denoted completeness, 2788.

6. This is proved from the signification of the ninth year as denoting when the conjunction of evil and falsity is at hand, 1988; of the king of Assyria taking Samaria and carrying Israel away unto Assyria as denoting when the power of natural reasoning is allowed to fully carry away the mind, 119, 1186; and of placing them in Halah, and in Habor, on the river Gozan, and in the cities of the Medes as denoting that man becomes entirely external as to various doctrines relating to Divine things, because to be carried from Samaria to Assyria denotes transition from a spiritual to a natural state as to the rational faculty, 4102, 4447, 9340, and because cities denote doctrines, in the best sense doctrines concerning Divine things, and in the opposite sense false doctrines, 402; while by the cities of the Medes are denoted false doctrines combating against truths and goods A.E. 242, 357.

7. This is evident because by the children of Israel are denoted the man of the spiritual church, 3654; by their sinning against the Lord their God is denoted opposition to Divine Good from which is Divine Truth, in the exercise of their freedom, 2001, 4839, 5076; by the Lord bringing them up from the land of Egypt is denoted liberation from the dominion of the merely natural man and the fallacies thereof, 5013, 8866; by "from under the hand of Pharaoh king of Egypt," is denoted deliverance from the *power* of the merely natural man, and thus also preservation in freedom, 878; and by their serving other gods is denoted being led astray by falsities and evils, because God in the best sense denotes Divine Truth, 2001, and therefore in the opposite sense falsity, 2724, and since all truth is from good, 3603, and all falsity from evil, 8311, therefore serving other gods denotes being led astray not only by falsities but by evils.

8. This is known from the following considerations:—walking denotes living, and thus being captivated, 519; the statutes of the nations denote rituals springing from evils, 3382, 1868; "whom the Lord cast out before the children of Israel," denotes from which the Lord by Redemption and Regeneration delivers mankind, chap. xvi. 3; and the statutes made by the kings of Israel denote rituals invented by the men of the corrupted spiritual church, 3654.

9. This appears thus: the children of Israel denote the man of the spiritual church, 3654; doing secretly things not right in the sight of the Lord their God, denotes indulging in evils secretly, although it is known that they are sins against the Lord, 7454; building them high places in all their cities, denotes devotion to evils although instructed by doctrine in the spiritual church, 2722, 402; and from the tower of the watchman to the fenced city, denotes notwithstanding a knowledge of the truths of the Word which defend him externally and internally, because by a tower is denoted interior truths which defend, 4599, by a watchman in the supreme sense is

denoted the Lord and the Word and in an inferior sense prophets and priests, 8211, and by a fenced city is denoted consequently external truth which defends, 402.

10. This is evident because by pillars or statues are denoted truths and therefore in the opposite sense falsities, 3727; by high hills are denoted good affections and therefore in the opposite sense evil affections, 795; by Asherim also are denoted falsities derived from evils, 10,644; and by the green tree is denoted the affection of what is false, 102, 207, 209, 2722.

11. This is shewn from considering that to burn incense, denotes worship, 9475; that high places denote man's natural loves, 2722, 4825, 3913; that the "nations whom the Lord carried away before them," denote those in evils and falsities, and thus in merely natural loves, and that the Lord carrying them away, denotes Redemption and Regeneration, ver. 8; chap. xvi. 3; and that to provoke the Lord to anger by wicked things, denotes to be averted from the Lord by wicked actions, 5798.

12. This is true because idols denote genuine idolatry or self-worship, 4825, and the Lord saying unto them "Ye shall not do this thing," clearly denotes that idolatry is forbidden.

In reviewing and reflecting upon the contents of these verses in the internal sense, the first point that demands our attention is that the spiritual man is totally vastated when he becomes the slave of mere reasoning. And the cause of this is fully apparent. The spiritual man is distinguished from the celestial man by being regenerated through his understanding and thus through the exercise of his rational powers, and hence it happens, that so long as these powers remain intact with any one, there is a chance for his salvation, and hope of his salvation, and on the contrary that when they are vitiated and corrupted by prevailing self-love and the allurements of the love of the world, then there remains but a slender chance of deliverance. No wonder therefore that the Lord in His Divine Mercy has provided that it shall be very difficult indeed for man's understanding of truth, and his conscience, or consciousness of good to be so far perverted that his salvation is no longer possible, 393-396. And so we see from the series of the internal sense of these chapters that the captivity of the spiritual church, or the spiritual man, to the depraved rational faculty is gradual. For in the nineteenth verse of the fifteenth chapter we first read that Pul the king of Assyria came up against the Israelites, and that he was induced nevertheless to retire through the policy pursued by Menahem; and this, in the internal sense, denotes the first attack of corrupted reasoning, when there are still some remains of good, or when there is an inferior good signified by the name *Pul*. And then in the twenty-ninth verse of the same chapter we are told that in the reign of Pekah, Tiglath-pileser invaded the country and captured several places in northern Palestine, by which is denoted the second step in this course of degradation, Tiglath-pileser, as may be known from the meaning of his name, here denoting that state in which man is beginning to be led captive by delusive reasonings, so that his resistance to evil denoted by "all the land of Naphtali," now becomes quiescent or at least exceedingly weak. And lastly, in the chapter before us, we read of the final overthrow of the Israelites by their persevering enemies under Shalmaneser, denoting the total captivity of the man of the corrupted church to false reasoning, and the almost total rejection by it of the principle of good, without which there can be no salvation, and therefore the preservation of which is so important to the human race. And Shalmaneser, as we have seen, means *that which takes away all peace*, and thus properly denotes the quality and character of the perverted church which is a slave to mere reasoning. It is very interesting and instructive then, for us to notice these things in the Word, and it ought to lead us

to a state of humility, when we consider our own natural tendency to pervert the rational faculty in favour of our selfishness, and the mercy of the Lord in providing such an inestimable blessing as the Word is, which opens up to us the constitution and quality both of the genuine and perverse human mind independently of any self-derived schemes of biology or metaphysics.

But a second point of interest for us here is the contents in the spiritual sense of the fourth verse. In every corrupted state of the spiritual or celestial church there are always some who are in good, although for the most part these are unknown, or but little known. And they are represented by Hoshea in his conspiracy against the king of Assyria. They are those who, generally speaking, are in simple good. They have no very earnest desire to enter into the mysteries of faith; and they abide in leading truths, which they can hardly define, such for example as the Divine Unity and Providence and the necessity of a life of righteousness, notwithstanding the prevailing sophistries concerning the nature, character, and personality of the Divine Being, and "schemes" of salvation elaborated from the letter of the Word, and from mistaken conceptions both of the character of God, if we may so speak, and of the constitution of man as created by God. Now such persons are here said to depend upon simple science, because they rely upon what is taught generally in the letter of the Word, and on the instruction they receive in simplicity, without consulting the rational faculty; nor are they at all willing to ascribe to their reason those truths which come to them from the Word of the Lord as it were by intuition, and which they apply to life, without being aware of the far-reaching result of their actions as regards their final regeneration. But, nevertheless, the persons here described must needs suffer from the prevailing state of depravity in the church of which they form a part; and this is represented by Hoshea's imprisonment by the king of Assyria. That is, such persons come into doubts and difficulties, and perplexities concerning Divine Truth, on account of the delusive reasonings of those in high places in the vastated church, and of their own inability adequately to cope with such reasonings, at the same time that they nevertheless see within themselves, and feel still more than they see, their inconsistency. In short, they are like the poor Smyrniotes mentioned in the Apocalypse, and to whom it is said, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into *prison*, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life," Rev. ii. to; and their difficulties are illustrated in A.R. 97. Let us be assured that the Lord will take care of all such, and that in due course they will be delivered from all their spiritual troubles, and will be elevated by the Lord into their appropriate abodes among the angels.

Proceeding now, however, with our review of these verses, we observe that the remainder of this chapter is taken up with a retrospective and prospective description of the state of the spiritual church. And from this much is to be learned. But the great truth, which stands out prominently here, is that evil and good alike are manifested in their results. No man can *live* a selfish life and then reap the reward of living a good life. It is in vain that the church possesses the Oracles of God, when it wanders away from the truth and is infatuated with the worship of Self; and in vain that the Lord by Redemption always preserves intact the Freedom of man, when man in the using of his Freedom persists in evil courses, as we learn from the seventh verse. And then certain results inevitably follow. First, external worship takes the place of that which is holy and true, and then human contrivances take the place of genuine prayer and praise proceeding from the love of good and truth, as the eighth verse indicates. And now, therefore, we cannot wonder that secret evils gain the dominion, and all the more notwithstanding instruction and notwithstanding defending truths as we read in the ninth verse. And thus the corrupted man becomes both

inwardly and outwardly defiled, as the tenth verse describes, and consequently merely natural loves prevail in spite of the Lord's great work of Redemption, according to the teaching of the eleventh verse, while at length the dominion of Self-love is fully established as the twelfth verse testifies, and all the Divine commandments are set at naught. And thus we see how one evil state adopted and confirmed naturally leads to another that is worse, and that when sin has finally triumphed there is, with the fallen man, no longer any desire for the better life, because the love of the truth has been entirely crushed.

But it is time now to continue our formal exposition, and as we advance, we shall, I am sure, learn more and more to discern in these histories, so curiously constructed in their literal sense, the truth of the Divine declaration, "The words that I speak unto you, they are spirit, and they are life," John vi. 63.

13. This is demonstrated from the signification of testifying or of testimony as denoting Divine Revelation or the Word, 8535; of Israel and Judah as denoting respectively the spiritual and celestial orders of mankind, 3654; of prophets and seers as denoting respectively doctrine internal and external, 9248, 2173; of "Turn ye from your evil ways," as denoting generally that evils are to be shunned, 10,422; of commandments and statutes as denoting truths both internal and external, 3382; of "the law which I commanded your fathers," as denoting Divine Truth which is perpetual, 6752, 7463, 2634; and of "which I sent you by the hand of my servants the prophets," as denoting Divine Truth made known to every man, because the children of Israel denote the man of the church generally, 3654.

14. This is clear when it is considered that not hearing denotes disobedience, 2542; that hardening the neck denotes not admitting conjunction with the Lord, 10,429; that the fathers of the Israelites denote those who are in self-love, 8908; and that not believing in the Lord their God, denotes not to have faith in what is from the Lord, 6970, 2001.

15. This is evident because by rejecting' the statutes and the covenant of the Lord is denoted 10 be averse from conjunction with him, 1038; by a covenant made with the fathers is denoted what is fully provided for by the work of Redemption, 6804, 7195; by rejecting the testimonies of the Lord is denoted non-confirmation of truth, 4197;- by "which he testified unto them," is denoted that the means were provided; by following vanity and becoming vain is denoted to love mere phantasies and pleasures, 8882, 9248; by going after the nations that were round about them is denoted willingly to receive influx from the hells, 9316, 6306; and by the Lord having *charged* the Israelites that they should not do like the nations, is denoted that the man of the spiritual church knows, from the Word, that he should not practise evil, 5732, 3382. But the reason why it is also said the corrupted man is averse, not only from conjunction with the Lord but also from *external worship* is because this is involved in the rejection of His statutes as well as His covenant, 8972.

16. This is true because to forsake the commandments of the Lord their God denotes to set at naught all the laws of Divine Order, 2634; to make molten images denotes to be given up to corrupt affections, 8869, 10,406; two calves denote corrupted natural good and corrupted natural truth, 9391; the host of heaven denotes all kinds of falsities, 3448; and Baal and Asherah denote the loves of self and the world, 1094, 10,642, 2722, 10,644, 4825.

17. This is evident from the signification of sons and daughters as denoting truths and good affections, 489; of passing through the fire as denoting to be perverted and corrupted by the lire

of evil passions, 1861; of using divinations and enchantments as denoting to make evil appear like good, and falsity appear like truth, 7297; of selling themselves as denoting alienation from Divine Truth, 4752, 4758; of doing what is evil in the sight of the Lord as denoting opposition to Divine Truth from Divine Good, 4839, 1728; and of provoking the Lord to anger as denoting aversion from the Lord, 5034, 5798.

18. This is clear because by the *Lord* being very angry with Israel is denoted the opposition of the corrupted spiritual man to Divine Love, 10,431, 3654; by His removing them out of His sight is denoted opposition to Divine Truth, 1054; and by none being left but the tribe of Judah only is denoted that still the salvation of man is provided for by his capacity 10 become good, 768, 3654, 5583.

19. This is thus shewn: Judah denotes one capable of good but persisting in evil, 3654, 5583; not keeping the commandments of the Lord denotes to be opposed to the laws of Divine Order internally, 2634, 3382; and walking in the statutes of Israel which they made, denotes to be led astray by the falsities of the corrupted spiritual church, because by walking is denoted living, 519, by statutes are denoted, in this case, false rituals, 3382, by Israel is denoted the corrupted spiritual church, 3654, and by Israel making statutes is denoted evidently what is from self-derived intelligence.

20. This appears as follows:—by the seed of Israel is denoted the corrupted truth of the spiritual church, 3707; by the Lord rejecting them is denoted non-conjunction, 4333, 4423, as is evident; by being delivered into the hand of spoilers is denoted to be united, or rather to be conjoined, with evils, 3242; A.E. 919; and by being cast out of the sight of the Lord is denoted that evils cannot agree with Divine Truth, 9306.

21. This is seen from considering that to rend Israel from the house of David, denotes to separate truth from good, because by Israel is denoted the spiritual and by the house of David the celestial, 3654, 4982, and by rending the one from the other is clearly denoted separation, 4763; that to make Jeroboam the son of Nebat king, denotes to make intellectual pride predominant; and that to drive Israel from following the Lord, making them sin a great sin, denotes that Divine Good is rejected by the introduction of external worship without internal, 1 Kings xi. 26; xii. 28-33.

22. This is evident from the signification of the children of Israel, of walking, and of the sins of Jeroboam as frequently shewn.

23. This appears thus: by the Lord removing Israel out of His sight, or from His presence, is denoted no longer any conjunction with the Lord by the corrupted spiritual church, 9306; by "as he spake by his servants the prophets," is denoted as Divine Truth dictates, 7268, 9188; by Israel being carried away out of their own land is denoted the rejection of charity, 6135-6137; by "to Assyria" is denoted so that the corrupted rational faculty is predominant, 119, 1186; and by unto this day is denoted what is perpetual, 2838.

As the end of this verse concludes another period, so to speak, in the spiritual series, it may be of use again to make a few illustrative and practical observations. From the thirteenth verse, and this even in the literal sense, we learn that the Lord has never left mankind without a Revelation, and that this revelation has always been wonderfully adapted to the states of men, and is so constructed that the wise can receive it in their wisdom and the simple in their simplicity, while it is never so presented that the freedom of man is infringed. Moreover it is not without great

significance that in this verse and elsewhere the prophets are called the *sonants* of the Lord, as indicating that all revelation is intended to minister to Divine Good and to promote charity and mutual love among men. For even the Lord says that He came, as Divine Truth or the Word, not to be ministered unto but to minister, and to give His *life* a ransom for many, Matt. xx. 28. The life of the Lord, which He gives to every man who desires it, is the life of love and charity, and only by the realization of this is man really set free from the bondage of sin; but, on the other hand, it is only through Revelation or the Word that he can learn the need of charity, and only by means of the Word in himself as a receptacle that he can actually receive charity. For it is impossible that there can be any sympathy with the Divine Love in the merely natural affections of the unregenerate man who is in self-love, nor consequently can there be a true faith in the Lord, where the *principle* of charity is not adopted as a rule of life. This is shewn in the fourteenth verse.

But nevertheless the next verse shews how mankind may yet be saved. A covenant, even according to the literal sense, implies that the relationship between the Lord and His children must be mutual. The Lord's promises to Abraham and his descendants were conditioned on their obedience to His commands. And this mutual character of a covenant is still more important in the spiritual sense. *Conjunction* with the Lord can only take place so far as man is willing to admit it, The Lord by His work of Redemption could not do more than provide that the freedom of man should be for ever intact. And hence he who persists in spite of all the advantages springing from the Lord's great work, in a life of selfishness and inordinate worldliness, becomes at length the willing and perpetual slave of evil influences. And then, as we learn from the internal contents of the sixteenth verse, a gross spiritual idolatry naturally follows, and is succeeded by a state of the profanation which is fully described in the seventeenth verse.

But the particular reference, in the next two verses, to the tribe of Judah, which, in the literal sense is parenthetical, is clearly intended, in the spiritual sense, to carry on the series, which has relation specifically to the rejection of the spiritual church, for it will be observed that the rest of the chapter relates to that church in its state of vastation. Here then we learn that man, into whatever state the church may come is always preserved capable of good, but that nevertheless he may, if he will, so persist in evil that he not only weakens this capacity, but at length destroys it by establishing himself in falsities. Hence we see, too, the close connection that exists between the will of man and his understanding, and how, in the case of the degraded spiritual man, it is the will that decides his character, and also that, when the will or the heart is corrupted, the man will then seize upon the falsities of the understanding and prefer them to truths. How very important, therefore, is it, that the teachers of religion everywhere should make it their chief concern to endeavour to cultivate, and stimulate among their followers *the good of life*. It is in vain that truths are seen and even intellectually appreciated, unless the good of truth, or charity, be cultivated, in the first place by shunning evil. And that the Lord gives to every man the power to shun evil, is also involved in the statement that the capacity for good always remains, the first exercises of this capacity being exhibited in the effort to avoid evil.

It now therefore follows, in the remaining verses of this period, that the falsified truths of the corrupted church do not lead to conjunction with the Lord, when truth is separated from good. It is not the Lord, however, who separates truth from good, as we read in the twenty-first verse, hut man who does this, by corrupting the truth through a life of evil. And yet this separation is attributed to the Lord in the literal sense in order that men may discern that the Lord overrules

all things, and out of evil, so to speak, finally evolves good even in the case of those who confirm themselves in evil, which is really the general spiritual teaching of the rest of this chapter. For when men have decided that self-love and worldly love shall be, for them, the highest good, they are compelled by the fear of punishment to conform to the laws of Divine Order, on their own plane of life. In fact, they both see and feel at last, that such obedience is not only forced upon them by the conditions of life which they have made their own, but is also for their best interests. They can never, indeed, serve the Lord because they love the goodness and the truth that proceed from Him, for the sake of goodness and truth, but they can, in their final and permanent state, realize the selfish advantages of outwardly refraining from indulging their acquired life beyond the limits of order, and of performing the uses which they are able to perform in their own sphere. In short, "they fear the Lord, and serve their own gods, after the manner of the nations among whom they had been carried away," ver. 33, and the corrupted Rational Faculty, signified by the king of Assyria, predominates among them. They are still capable of feeling and thinking as human beings on the merely natural plane feel and think, and although the force of their fiery passions has taken the place of love, and craft and cunning the place of wisdom, yet these combined with the overruling power of Divine Truth externally applied are sufficient to produce and preserve order even among the infernals, and therefore also to produce and preserve a state of external peace and of satisfaction with the conditions of their eternal existence; for it is and must be undoubtedly true that "the Lord turns *all* punishment and torment to some good and use"—ay, even to the infernals themselves; —and that "it would be impossible that there should be any such thing as punishment, unless *use* were the end aimed at by the Lord," 696.

In concluding these observations, however, it is necessary to add that the remainder of the chapter, which requires our careful attention, not only refers to the state of the vastated church, or the state of infernals in the other life, where no man's acquired ruling love can be changed, *H.H.* 477-480, and where every man must be either a form of good or a form of evil, or in other words, a form of the love of the Lord and the neighbour, or of the love of self and the world entirely separated from the love of the Lord and the neighbour *H.H.* 481, but also to the state of the vastated church on earth, where the opportunity for repentance still remains; and hence the whole narrative is so constructed in the literal sense as to admit of this, as will be seen more fully in the course of the expositions, and will also appear from the fact that the obedience of everyone, at the first, is grounded in selfish affections, which, with the good, are afterwards rejected.

24. This is evident from the signification of the king of Assyria as denoting the corrupted rational faculty, chap. xv. 19; 119, 1186; of Samaria and the children of Israel as denoting "the spiritual church, 2702, 3654; of the places named as denoting various evils and falsities; of Babylon as denoting the selfish love of dominion, 1327, 8941; A.R. 755, 787; of Cuthah as denoting those who are in the pride of intellect from the love of self, because this town was in Assyria, and its inhabitants worshipped Nergal, who is said to have been the tutelary deity of the Assyrian kings, who was their god of war and hunting, who was represented on the monuments by the *lion*, whose name is said to mean *to break in pieces the great man*, and who thus denotes inmost falsities; 1175-1179, 3309, 6367, 4926, 9163; of the Avvites as denoting worldly passions from the love of the world, those evils inducing ignorance, because the word means *what is overturned* or *in ruins*, and therefore indicates evils, 2395, 7929, and because they worshipped Nibhaz and Tartak, the former being said to mean *a dog that barks with strength*, and also *what fructifies*, or *what produces vision*, or *to prophesy*, and thus indicating", in the best sense, good of an inferior degree, from which is truth, but, as here, in the opposite sense, evil from which is falsity, 9231,

5527, and the latter being said to mean *chained, bound, shut up, or deep darkness*, and therefore indicating the falsity and ignorance resulting from such evil affection, 5037, 7, 17, 21; of Hamath as denoting those who are in falsities from the love of the world, because Hamath means *anger, heat, or a wall*, and therefore denotes truth from good, and in the opposite sense, falsity from evil, 934, 6419, and because the men of Hamath worshipped Ashima, which is said to mean *a goat without wool*, and also *crime, position, or fire of the sea*, from all which correspondences it may be concluded that it denotes the falsities of a barren faith, 4769, 9470, 5469, 2837, 934, 5313; of Sepharvaim as denoting those who are in sensual love and thereby destroy in themselves heavenly truth and its affection, because the word means *the two books, or the two scribes*, and therefore denotes the internal and external memory, and thus the ultimate life of the whole man, or in other words, sensual love and thought both in the good sense and the opposite, 8620; A.R. 867, because the men of this place worshipped Adrammelech and Anammelech, which are said to mean respectively, by Cruden and others, *the magnificence or glory of the king*, and the *answer or song of the king*, and therefore they here denote the affection and thought of those in merely sensual love, since in a good sense they signify charity and truth, 5922, 4137, and because these people burnt their children in the fire to their gods, thus representing that those whom they denote destroy in themselves, through lust, all heavenly good and truth, chap. xvi. 3; and lastly from the signification of possessing *Samaria* and dwelling in the cities thereof as denoting* to establish themselves in the will and understanding" of the vastated church, 2702, 402, 2712.

In the explanation of this verse, however, two things may be noted. In the first place we have anticipated somewhat by drawing upon the contents of verses thirty and thirty-one; and in the second we have not been able to speak positively and without reserve as to the meaning of the names of the places and persons, since the authorities differ in respect to them. Now this has been done here because, in the one case, the gods these various nations worshipped, when their spiritual signification is seen, illustrate the signification of the nations, and in the other the want of exact knowledge in regard to any terms is apt to cause doubt and uncertainty as to their correspondence. Thus, for example, if we cannot say positively that Nibhaz the god of the Avvites means *a dog that barks with strength*, how can we be sure that the term denotes those who are in worldly passions from the love of the world? The answer is that in such a case as this *the series* in the spiritual sense helps us to decide, and enables us to draw a general conclusion from even conflicting evidence. Besides which, let it be also observed, that even where a term will admit of several meanings, as for instance does the word Ashima according to the authorities, then we may fairly infer that, in some way, the correspondence of each meaning is involved in the internal sense, although our limited capacities will not enable us to see or to express the whole adequately. But notwithstanding these difficulties which have occurred not only in this place but in several others during this exposition, it will still be seen, on consideration, and on comparing the contents of this verse with those referred to, that the orderly way in which the spiritual series appears, justifies the deductions drawn even from the statements of differing authorities as to the meaning of certain terms in the literal sense.

25. This appears thus: not fearing the Lord clearly denotes that wickedness prevails, 2826; the Lord sending lions amongst them denotes that powerful falsities from evil and ignorance are present, 6367; and some of them killed, denotes still greater devastation, 4727.

26. This is evident because by speaking to the king of Assyria is denoted an appeal to the rational faculty, 2619, 119, 1186; by the nations are denoted evils and consequent falsities, ver. 24; 9316;

by their being carried away to Samaria is denoted their introduction into the church, 2702; by not knowing the manner of the God of the land is denoted dense ignorance of Divine Truths, 6652, 9668, 2001, 566; by lions are -denoted falsities from evil, 6367; by slaying them is denoted destruction, 4727; and by "because they know not the manner of the God of the land," is denoted not only dense ignorance, as has just been shewn, but that this is the cause of suffering. That is, the wicked are disposed to attribute to ignorance the suffering that really springs from evil and falsity, and are also disposed to lament their ignorance merely on account of their sufferings, and to desire its removal from the same cause.

27. This appears from considering that the king of Assyria denotes the rational faculty, 119, 1186; that one of the priests brought from Samaria denotes celestial good according to the state of the church, 1728, 3670; and that to teach the people the manner of the God of the land denotes to give instruction in truth, 9668, 2001.

28. This is seen from the signification of one of the priests, 1728, 3670; of Beth-el as denoting good in the ultimate of Order, 3720, 4539; of dwelling there as denoting life in that good as the essential of worship, 4540-4541; and of teaching the people how they should fear the Lord as denoting that according to it some truth is taught, 2826, 2001.

29. This is demonstrated as follows: —every nation denotes everyone according to the state of the natural mind, 1159; making gods of their "own denotes the adoption of falsities as truths, 2001; putting them in the houses of the high places denotes union, or more properly, conjunction with the natural affections, ver. 11; "which the Samaritans had made," denotes which are ignorant of truth, because by the Samaritans are denoted, in the literal sense, the inhabitants of Samaria, and thus here, evil affections, 10,640, and because such are ignorant of truth, 206; and "every nation in their cities wherein they dwelt," denotes what has been formed from evils, because by these gods were denoted falsities, 2001, and also similar falsities are denoted by the cities of Samaria, 402, while by those who dwelt in the cities are denoted evils as has just been shewn.

30. This is plain because by the men of Babylon are denoted those in the love of dominion from the love of self, 1327, 8941; A.R. 755, 787, and by Succoth-benoth, which means *the tents of prostitution*, are, on this account, denoted adulterated and falsified goods and truths, 2466; by the men of Cuth are denoted those who are in the pride of intellect from the love of self, and by Nergal are denoted inmost falsities; and by Hamath are denoted those who are in falsities from the love of the world, while by Ashima are denoted the falsities of a barren faith, ver. 24.

31. This is also plain because by the Avvites are denoted those who are in worldly passions from the love of the world, by Nibhaz are denoted evils producing falsities, and by Tartak are denoted falsity and ignorance; and by the Sepharvites are denoted those who are in merely sensual love, for by burning children in the fire is denoted the destruction of heavenly good and truth by lust, and by Adrammelech and Anammelech are denoted the affection and thought of those in merely sensual love, ver. 24.

32. This is seen from the signification of fearing the Lord as denoting some acknowledgment of the Lord from slavish fear rather than from love, 2826; of making from among themselves priests of the high places, as denoting devotion to merely natural loves, 3670, 2722; and of sacrificing in the houses of the high places as denoting external worship without an internal principle, 922.

33. This is plain from observing that fearing the Lord denotes here worship from slavish fear, 2826, and thus from the understanding only; that serving their own gods denotes devotion to their own natural loves, ver. 29; and that "after the manner of the nations from among whom they had been carried away," denotes as is the case with those who are in evil and at the same time in ignorance, vers. 24, 30, 31.

34. This is demonstrated as follows: --unto this day, denotes perpetually, 2838; doing after the former manner, denotes according to habit formed from life, because it denotes according to *states* of good and truth and consequently according to states of evil and falsity, 9668, 1050; not fearing the Lord, denotes to have no true fear of the Lord grounded in love, 2826; not acting after their statutes, as before shewn, denotes not acting according to the externals of worship as to truth and as to good; not according to ordinances, denotes not according to good and truth in general; not after the law, denotes not according to the particulars of good and truth; not after the commandments, denotes not according to good and truth in internals, 3382; and "which the Lord commanded the children of Jacob, whom he named Israel," denotes by which man may become, from the Lord, internal instead of external, 4286.

35. This is manifest from the considerations, that Israel denotes the internal or spiritual, 4286; that a covenant denotes conjunction, 665, 666; that charging them saying, denotes influx and perception, 5486, 1822, 1919; that fearing other gods denotes devotion to a merely natural life from thought internally, ver. 29, 2826; that bowing down to them denotes devotion from affection internally, 5682; that observing them denotes devotion as to thought externally, 3382; and that sacrificing to them denotes devotion as to affection externally, 923.

36. This appears thus: by Jehovah is denoted the Lord, especially as to the Divine Good or the Divine Love, 2001; by being brought out of the land of Egypt is denoted deliverance from merely natural love, 5079, 8866; by great power and a stretched out arm is denoted the Divine Omnipotence in general and in particular, 9410, 7205; and by "him shall ye fear, unto him shall ye bow yourselves, and to him shall ye sacrifice," is denoted that the Lord alone ought to be truly worshipped as to the understanding, as to the will, and as to the outward life, ver. 35.

37. This is demonstrated thus: the statutes, the ordinances, the law, and the commandment, denote the laws of Divine Order as to truth and good externally and as to truth and good internally, ver. 34; "which he wrote for you," denotes what is revealed in the Word, because writing attributed to the Lord, denotes what is from Him, 10,505; "ye shall observe to do for evermore," denotes that which is worthy of perpetual observance, as is evident; and "ye shall not fear other gods," denotes that it is not allowable to the spiritual man to become absorbed in merely natural things, ver. 29.

38. This is true because by a covenant is denoted conjunction, 665, 666; and to fear other gods, denotes to be led astray by evils and errors in the natural man, ver. 29.

39. This is seen by observing that to fear the Lord their God, denotes to be truly devoted to Divine Truth from Divine Good, 2826, 2001; and that "he shall deliver you from the hand of all your enemies," denotes "from which there is full deliverance from all sin and falsity," 2851.

40. This is evident from the signification of not hearkening as denoting disobedience, 2542; and of doing after their former manner as denoting freely to prefer their own depraved loves, ver. 34.

41. This is demonstrated by observing that to fear the Lord, denotes to be only in slavish fear, which is the fear of punishment, 2826; that to serve graven images, denotes to be devoted to falsities, or rather to the phantasies of their evils, 10,406; and that their children and their children's children doing as their fathers did unto this day, denotes that the state here described remains with the wicked through all the successive stages of their eternal life, because evil and falsity cannot produce any states but such as are evil and false, and according to their ruling loves so they act perpetually, 5912, 10,490, 10,623, 7833; H.H. 477-480; 2838.

2 KINGS XVIII

1. Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.	1. In that state of the corrupted spiritual church in which vastation is complete, a new state of the celestial church arises from a former corrupt state, which new state is one of strong confidence in the Lord.
2. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah.	2. And in this state the remains of good and truth conducive to conjunction are full, and consequently conjunction itself is full also, the external origin of the state being natural good from truth.
3. And he did that which was right in the eyes of the LORD, according to all that David his father had done.	3. And there is, with the man of this church, obedience to Divine Truth from Divine Good, resulting from, and in agreement with, the glorification of the Lord in the work of Redemption.
4. He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.	4. Also the imperfect affections of the natural man are removed, falsities internal and external are overcome, and the sensual mind is no longer allowed to have dominion through being misunderstood and abused, as happens in a corrupt state of the church, its true quality when separated from the higher life being clearly manifested, as natural affection only.
5. He trusted in the LORD, the God of Israel; so that after him was none like him among all the kings of Judah, nor <i>among them</i> that were before him.	5. And thus man relies ON Divine Good manifested in Divine Truth or on the Divine Human Being, than which no possible faith and worship can ever be more exalted, nor has any worship and faith hitherto exceeded this.
6. For he clave to the LORD, he departed not from following him, but kept his commandments, which the LORD commanded Moses.	6. For this is conjunction with the Lord by love and charity, combined with separation from error and obedience to the truth as fully manifested in the Divine Law.
7. And the LORD was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.	7. And thus the Lord Himself is present with man, in all his changes of on; and thus, too, man sets at naught the rational faculty, when opposed to Divine Truth, nor is he deluded and led astray by its allurements.
8. He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city.	8. He overcomes also the pernicious heresy of faith without charity even in the strength of its persuasiveness, and as to all the fallacies external and internal by which it defends itself.

9. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea the son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.	9. But it happens when the man of this celestial church passes through his course of temptations, and when the man of the corrupted spiritual church is in a state of full vastation, that the corrupted rational faculty is elevated and besets that church.
10. And at the end of three years they took it, even in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken.	10. And then, after a full state of assault, the corrupted rational faculty is predominant in the spiritual church—that is, when celestial love and charity are totally denied and rejected, and there is full conjunction of evil and falsity
11. And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and in Habor, <i>on</i> the river of Gozan, and in the cities of the Medes:	11. And this predominance of the corrupted rational faculty renders the man of the vastated church entirely external as to various doctrines relating to Divine things, or as to good, to truth, and to the forms in which they are expressed.
12. Because they obeyed not the voice of the LORD their God, but transgressed his covenant, even all that Moses the servant of the LORD commanded, and would not hear it, nor do it.	12. And this is the result of disobedience to the promptings of conscience, and of opposition to good and truth conjoined; —thus of contempt for the commandments of the Lord as contained in the Word, both as to will and action.
13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.	13. And when the man of the celestial church is entering into temptations, he also is assaulted by corrupted reasonings drawn from falsities, against the doctrines of the celestial church, which are doctrines of charity and are defended by the truths of the Word.
14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.	14. And being, in this state, under the influence of the fallacy that life is self-derived, which is the persuasion of corrupted reason, he is disposed to admit the superiority of this delusion, and while desiring deliverance, to be imposed upon; and therefore false reasoning suggests or insinuates that all the truth and good of the church are also self-acquired.
15. And Hezekiah gave <i>him</i> all the silver that was found in the house of the LORD, and in the treasures of the king's house.	15. Wherefore the man of the church, in his obscure state, admits that the truths relating to Divine worship and to intellectual life are self-derived by the power of reasoning.
16. At that time did Hezekiah cut off <i>the gold front</i> the doors of the temple of the LORD, and <i>from</i> the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.	16. And also, in the same state, he ascribes the good of the natural man, which is from the Lord in worship, and is conjoined to the introductory and supporting truths of the church, to reason corrupted by self-love.

17. And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the high way of the fuller's field.	17. Wherefore the temptation of the man of the church is intensified by false reasonings from depraved affections grounded in self-love, aided by infernal influx with great force from many spirits; and this is manifested in the natural degree of the mind where purification takes place by the instrumentality of the truths of the Word.
18. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.	18. And when evils thus manifest themselves to the consciousness, then the knowledges of truth from good, the affection of such knowledges, and the remembrance thereof are also excited and called forth by the attendant angels.
19. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?	19. But these are perverted and are falsely applied by corrupted reasoning, through the merely natural understanding, whereby the perception is insinuated, that Divine Truth is from the rational faculty, and that there is no source of faith at all but this;
20. Thou sayest, but they are but vain words, <i>There is</i> counsel and strength for the war. Now on whom dost thou trust, that thou hast rebelled against me?	20. Also that it is vain on the part of man to imagine that he has intelligence and power to resist evil, when defended by powerful reasoning; for whence is confidence but from this origin?
21. Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.	21. And further that no reliance is to be placed on science or knowledge concerning Divine things, for the power of such knowledge is weakened by natural affection, and he who depends thereupon is thereby deprived of power.
22. But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar in Jerusalem ?	22. Still further, false reasoning from evil declares, that it is useless to trust in the Lord, because man has abrogated the representative worship of the Lord, which indeed has been commanded, and has preferred a spiritual worship only.
23. Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.	23. And under these persuasions, therefore, false reasoning also urges that the man of the church should allow himself to be perverted by yielding up his good affections, by accepting a depraved understanding from self-love, and by uniting it with evil affections;

24. How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?	24. And it is also insinuated, that one evil affection directed and controlled by natural reasoning, is more powerful than all instruction in the knowledges of Divine things, with their doctrines and their affections;
25. Am I now come up without the LORD against this place to destroy it? The LORD said unto me, Go up against this land, and destroy it.	25. While lastly it is affirmed that it is by Divine command that the rational faculty is appointed to devastate the church, since it is not without the Lord that man could possess this faculty.
26. Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jews' language, in the ears of the people that are on the wall.	26. And now therefore with those in whom the church is perverted by false reasoning, and who ought to have stood firmly in the knowledges of truth from good, in the affection thereof and in the remembrance thereof, evil gains the ascendancy, and they desire communication with the wicked through the falsities of the natural man, and no longer to attempt, by means of truths, to promote obedience with those in external states.
27. But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? <i>hath he</i> not <i>sent me</i> to the men which sit on the wall, to eat their own dung, and to drink their own water with you?	27. Wherefore it follows that evil, through false reasoning, is able not only to corrupt the internal, both as to good and as to truth, but is also able to pervert the external, or those who are in externals, so that they are equally in evils and falsities.
28. Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear ye the word of the great king, the king of Assyria.	28. For those who reason from evil and falsity, being able to assume the appearance of good and truth, exalt the power of the rational faculty with great vehemence;
29. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:	29. And declare emphatically that to trust in the principles of the church is delusive; and also that these are not more powerful than natural reason;
30. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be given into the hand of the king of Assyria.	30. Moreover, that the church is not able to inspire confidence in the Lord, and in deliverance from evil, but is bound to yield to the power of the rational mind corrupted,
31. Harken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;	31. And thus to reject the celestial life of love. For it is the dictate of merely natural reason, that happiness is to be found only in the selfish and worldly life, and that thence every man may acquire and appropriate good, internal and external, and truth also by the exercise of his own self-derived intelligence.

32. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.	32. So that he shall be established, by means of reason only, in a state of happiness as to external good and truth, as to interior good and truth, and as to inmost good with its delights, and thus enjoy life and not death spiritually; whence it is not necessary to have faith in the doctrine of the church, and in Divine Good.
33. Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria?	33. Wherefore proud reason profanely exclaims, that no state of the religious life whatever is superior to itself;
34. Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand ?	34. Also that the principles of the spiritual church, as to the corruptions of interior and exterior truth, of ultimate good and its truth, and of the natural affections, are not adequate to its deliverance from the power of reason perverted by self-love.
35. Who are they among all the gods of the countries, that have delivered their country out of my hand, that the Lord should deliver Jerusalem out of my hand?	35. And also, that the same principles, as to corrupted interior affections, are impotent in comparison with the power of reason corrupted by self-love. And hence it is the profane boast of reason that even Divine Love cannot save the church.
36. But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.	36. But those who are established in truths condemn this boast of mere reasoning from self-love, because it is the dictate of Divine Truth from good that he who perceives truth from good, like the celestial man, does not reason concerning it.
37. Then came Eliakim, the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.	37. Yet, nevertheless, in a state of temptation, those who are in the knowledges of truth from good, in the affection thereof, and in the remembrance thereof mourn on account of lost truth, and from their state of good rely upon the Lord for protection and deliverance.

Proof References and Notes

1. This is evident from the signification of Hoshea the son of Elah king of Israel as denoting the corrupted spiritual church, chap. xvii. 1,2; of the third year as denoting completeness, 2788; and of Hezekiah the son of Aha? king of Judah beginning to reign as denoting a new state of the celestial church arising from a former corrupt state, which new state is one of strong confidence in the Lord, because the name Hezekiah means *strong in the Lord.*, and therefore denotes confidence in Him, Hezekiah being the son of Ahaz, denotes a new state arising from a former corrupt state (not that a good state can really arise from a state of corruption, but that it may be succeeded by it, since in every new state of the church man is preserved in freedom, chap. xvi. 1-

3, 2875-2877), Judah denotes the celestial church, 3654, and beginning to reign denotes the predominance of the new state over the old, 4691.

2. This is true since by the number twenty-live is denoted fulness of remains, 2280, 9487; by twenty, because it involves two, is denoted what is conducive to conjunction, 5194; by reigning twenty-nine years is denoted the fulness of such conjunction, 1988, 2075; by Jerusalem is denoted the church, and here as well as elsewhere, in similar connection, it denotes that only in the church is conjunction with the Lord possible, 402, 2466; and by the name of Hezekiah's mother being Abi the daughter of Zechariah, is denoted that the external origin of the state is natural good from truth, because mother denotes the church as to external origin, 1815, 3703, name denotes quality, 145, Abi means *my father*, and therefore denotes natural good because it is connected with external origin, 8897-8899, and Zechariah means *the memory of the Lord*, or the *man of the Lord*, and therefore denotes truth, 5212, 3134.

3. This is manifest because to do what is right in tire eyes of the Lord, denotes obedience to Divine Truth from Divine Good, 4839, 1728; and "according to all that David his father had done," denotes resulting from, and in agreement with, the glorification of the Lord in the work of Redemption, 1888; A.R. 266.

4. This is demonstrated as follows:—the high places denote the imperfect affections of the natural man, 2722; pillars and Asherah denote falsities internal and external, 3727, 10,644; the brazen serpent denotes the sensual mind, 197, 3863; the children of Israel *burning incense* to it denotes that the sensual mind is misunderstood and abused in a corrupt state of the church, chap. xvi. 4; breaking it in pieces, denotes that the sensual mind, in the new state, is no longer allowed to have dominion, 10,643; and calling it Nehushtan, which means *made of brass*, denotes the quality, 145, of the sensual mind separated from the higher life, thus what is merely natural, 425; while Moses making the serpent, denotes that it represented the Lord as to the external, sensual, or natural mind, 197.

5. This is evident from considering that trusting denotes reliance; that the Lord the God of Israel denotes Divine Good manifested in Divine Truth, 2001; that this is the Divine Human Being, T.C.R. 85; and that none being like Hezekiah who came after him or preceded him, denotes that no possible faith or worship can be more exalted, nor has any worship or faith hitherto exceeded this, as appears from the signification of Hezekiah, in the supreme sense, as denoting the Lord, 1728.

6. This may be seen thus: to cleave to the Lord denotes conjunction with Him by love and charity, and here especially conjunction by celestial love, 3875; not departing from following Him, denotes separation from error, 5827; keeping the commandments denotes obedience to the truth, 3382; and "which the Lord commanded Moses," denotes as fully manifested in the Divine Law, 6752.

7. This is evident since the Lord being with Hezekiah, clearly denotes the Lord's presence with the man of the celestial church, ver. 1; whithersoever he went, denotes in all changes of state, 3335; prosperity in worldly things denotes prosperity in heavenly things, 4972, 5049; rebelling against the king of Assyria, denotes to set at naught the rational faculty when opposed to Divine Truth, 119, 1186; and not serving him, denotes not to be carried away by the allurements of reason, 6666.

8. This appears from the signification of the Philistines as denoting" those in faith without charity, 1197; of Gaza, which means *strong* or *a goat*, as denoting the doctrine of faith alone in its strength and persuasiveness, because, in the best sense it denotes what is revealed concerning charity, 1207, 1210, 1211, and consequently in the opposite sense what is of faith without charity, 4169, 4769; and of "from the tower of the watchman to the fenced city," as denoting all the fallacies, internal and external, by which it defends itself, chap. xvii. 9.

9. This is thus shewn: by it coming to pass is denoted a change, 4987; by the fourth year of king Hezekiah is denoted when the man of the celestial church passes through his course of temptations, or has done so, 1856; by the seventh year of Hoshea the son of Elah king of Israel is denoted the full vastation of the corrupted spiritual church, 728; by Shalmaneser king of Assyria is denoted the corrupted rational faculty, chap. xvii. 3; coming up denotes elevation, 1543; and by besieging Samaria is denoted the infestation of the spiritual church, 1788, 2702.

10. This is demonstrated as follows: —the end of three years, denotes a full state of assault, 2788; taking Samaria evidently denotes the predominance of the corrupted rational faculty; the sixth year of Hezekiah denotes the total rejection of celestial love and charity on the part of the spiritual church, 7973; and the ninth year of Hoshea king of Israel denotes the full conjunction of evil and falsity in that church, 1988, 2075.

11. This is evident from what has been already explained, chap. xvii. 6.

12. This appears from the consideration that their not obeying the voice of the Lord their God, denotes disobedience to Divine Truth from Divine Good, 2001; that the voice of the Lord their God, denotes the promptings of conscience, 219; that their transgressing His covenant, denotes non-conjunction on account of evil, 665, 666; that the commandments which Moses the servant of the Lord commanded, denote the Word, 3382, 4859, 5435; and that not hearing nor doing, denotes disobedience, both as to will and understanding, because by hearing is denoted obedience, 2542, and by doing is denoted the life of truth derived from good, and thus the life of the will and understanding, 4358.

From the twelve verses of this chapter now completed we learn that the states of the spiritual and celestial churches, and as regards the individual, the states of will as to the understanding and the will, act and react the one upon the other; but at the same time it is difficult to understand this action and reaction, especially when it has to be considered in connection with the church generally. For example, in the first verse we are taught that a new state of the celestial church arises when the spiritual church is fully vastated, and this we may, to some extent, perceive, if we reflect that, in the general church, there are celestial-natural men and spiritual-natural men, because there are in the ultimate heaven celestial-natural angels and spiritual-natural angels, H.H. 31, and of course these angels became such respectively, according to their life when in the natural world, H.H. 471-476. Now we know quite well the distinction between the terms spiritual and celestial as applied respectively to the men of the Ancient and Most Ancient Churches, the former being regenerated through the understanding and the latter through the will, but when these terms are applied to the general church, then this distinction does not hold good, since all the men of the general church of the present day, which is called the Christian church, are spiritual men, because they are regenerated through the understanding. What then, it may be asked, is the distinction between the spiritual and celestial in the general church? Or, in other words, what is the distinction between the spiritual and celestial churches denoted by Israel and

Judah in the books of the Kings, since in their internal sense is described the degeneracy of the general spiritual church which the Lord established at His coming? The answer is that it is the same as that between the spiritual-natural man and the celestial-natural man of which we have spoken above, and also the same as the difference between the spiritual-celestial man represented by Benjamin and the celestial-spiritual man represented by Joseph, 3969; and, with regard to the individual, it is like the difference between the understanding and the will.

Remembering these things, therefore, we may understand why the complete vastation of the spiritual church should be contemporary with a new state of the celestial church. The Lord never leaves the world without some remains of good, and no individual so long as he lives in the natural world is entirely vastated as to good.

But our first verse also teaches that a bad state of the celestial church is succeeded by an exceedingly good one, this indeed not being the only instance in which either evil appears to produce good, as it were hereditarily, or good to produce evil. The explanation is, as has been observed, that man is always preserved in freedom, and it may be added that history and experience fully shew that many a bad father has had a good son, and also many a good father a bad son.

The next point, however, that is here worthy of a moment's consideration, is that the state of the celestial church here described is distinguished from those preceding and following in a remarkable manner. For the obedience of Hezekiah is represented as perfect, and denotes a perfect state of good, although, it must be added, not a state free from temptation and, indeed, not free from a peculiar kind of temptation 'if we remember that the genuine celestial man is described as one, who does not reason concerning truths, but on hearing them commits them immediately to life, because being regenerated through his will or love of good, he has a superior perception of truths, and knows at once, without reasoning, whether anything that comes before his mind is true or false, 2715, 2718, 9166, 2831. And yet it is the corrupted rational faculty by which he is infested and by which he is peculiarly tempted '. Now this would seem inexplicable were it not that we know how even the Lord in His life on earth endured a similar attack, 1911-1921; and truly also that this chapter and the next describe minutely in the sense in which it refers to the Lord's glorification, His temptations from the corrupted rational faculty. But let us consider even our own experience in this respect by way of illustration. How often does it happen that, although we are only spiritual and not celestial men, we *perceive* a truth very clearly, from the light of truth, which yet becomes obscure and uncertain when the rational mind is consulted with respect to it ! This is because mere reasoning is below the intellectual mind, and is frequently deluded by external things, which although they should confirm the truth sometimes appear to contradict it and thus carry the mind away from it. Something more, then, is needed than reasoning in order to "enter intellectually into the mysteries of faith," and although a man ought to use reason in the investigation of the truth, for the Lord says "Come now, and let us reason together," Isaiah i. 18, yet he should be careful not to abuse it, while, on the contrary, he is also bound to take care that his perception is clear and correct because it is formed from genuine doctrine.

But, before proceeding, there is here still another peculiarity. The account of Shalmaneser's attack upon the kingdom of Israel is repeated almost word for word before Sennacherib's invasion of the kingdom of Judah is mentioned, and there appears to be no reason for this in the literal sense

unless it be 10 inform the reader that the former invasion took place in the fourth year of Hezekiah and the seventh of Hoshea. And yet we may be sure that this repetition is undoubtedly of more significance than appears upon the surface, and that a careful study of the internal sense will reveal the reason for it. For we may learn from the statement that Shalmaneser's invasion, which began in the seventh year of Hoshea, was in the *fourth* year of Hezekiah, that the full vastation of the spiritual church involving its captivity to corrupted reasoning, so reacts on the new state of the celestial church as to produce a state of temptation in that church; and also from the statement that Shalmaneser's complete success, which was in the *ninth* year of Hoshea, took place in the *sixth* year of Hezekiah, that the action of the new celestial church—that is, the influx from it, upon the spiritual church, when the conjunction of evil and falsity is being fully effected therein—is totally rejected. Further it is to be observed that by the fourth year of Hezekiah is not only denoted temptation as regards the new celestial church but also fulness of vastation as regards the spiritual church; while by the sixth year of Hezekiah is not only denoted the total denial and rejection of the influx of love and charity from the celestial church by the spiritual church, but also the climax of temptation in the celestial church. Thirdly it is to be noted that this apparent repetition of the account of Shalmaneser's invasion of Israel indicates that the new celestial church is not only affected by the state of the spiritual church in a general and obscure way, but also in particular, because clearly from this whole chapter it appears that the very thing which is destruction to the vastated spiritual church is really also a strong temptation to the new celestial church. And lastly, therefore, it may now be seen that this repetition is really an introduction to the general subject of the whole chapter, and shews in a striking manner how, in the general church, when there is a state of devastation, those who are in good, and who form the nucleus for a better state of things, are affected by their environments; or again, speaking of the subject in its application to the individual, we may thence perceive that when the understanding is perverted and corrupted by falsity and evil, especially when such falsity and evil are strongly confirmed externally by cunning and delusive reasoning, then the will of good begins to waver and perplexity and distress are the result. And happy is that man, in such a state, who like those represented by Hezekiah, can still "trust in the Lord and do good," Ps. xxxvii. 3.

13. This appears from the signification of the fourteenth year which denotes the beginning of temptations, and also a holy state, 1670, 7842; of Sennacherib, which means the *hush of devastation or desolation*, and which therefore denotes that which completely vastates and desolates the church, and, specifically, the corrupted rational faculty which does so, because Sennacherib was king of Assyria, 273, 9144, 119, 1186, 411, 2682; and of the fenced cities of Judah, which denote the doctrines of the celestial church, which are doctrines of charity and are defended by the truths of the Word, 402, 3654; while by the cities being taken by Sennacherib is denoted here the state of restraint caused by temptations, as is evident, because although the cities were taken, it was Hezekiah who, by the help of the Lord, was finally victorious, 2686.

14. This is evident because by Hezekiah sending to Lachish is denoted that the man of the celestial church, in temptation, is under the influence of the fallacy that life is self-derived, chap. xiv. 19; by the king of Assyria being at Lachish is denoted that this fallacy is the persuasion of corrupted reason, 119, 1186; by "I have offended; return from me," is denoted a disposition to admit the superiority of the delusion, 6310, 4302, 2288; by "return from me," is denoted a desire for deliverance, 2288; by "that which thou puttest on me I will bear," is denoted a tendency to be imposed upon by corrupted reasoning; and by the king of Assyria appointing unto Hezekiah three hundred talents of silver and thirty talents of gold is denoted that false reasoning suggests or

insinuates that all the truth and good of the church is also self-acquired, as is manifest from the signification of three hundred and of thirty as denoting all, 5955, 9082, and of silver and gold as denoting truth and good, 425.

15. This is evident because a gift denotes acknowledgment, in this case, to corrupted reasoning, 5619; silver denotes truth, 425; and the treasures of the house of the Lord and of the king's house denote, respectively, what relates to Divine worship and intellectual life, 1 Kings, xiv, 26.

16. This is thus proved: time denotes state, 2212, 2213; gold, here implied, denotes good, 425; doors denote introductory truths, 2356; pillars denote supporting truths, 9757; pillars and doors both denote the natural degree, 8106, 7847; their being overlaid with gold by Hezekiah denotes celestial good in the natural degree, 425; and giving the gold to the king of Assyria denotes that these things are ascribed to corrupted reason, 5619, 119, 1186.

17. This appears thus: by the king of Assyria sending Tartan and Rabsaris and Rabshakeh is denoted that temptation is intensified; Tartan means *that which searches and examines*, and therefore denotes false reasonings, 1495 end; Rabsaris means *the chief of the eunuchs*, and therefore denotes, in the opposite sense, depraved affections, 394, 5081; Rabshakeh means *cupbearer of the prince*, and therefore denotes, in the opposite sense, the affection of falsity, 9996; from Lachish denotes from self-love, chap. xiv. 19; by a great army, and by its coming to Jerusalem, is denoted influx with great force from many spirits, 3448, 8138; and the conduit of the upper pool, which is in the high way of the fuller's field, denotes the natural degree of the mind where purification takes place by the instrumentality of the truths of the Word, because by a conduit, which is an artificial river, and by water are denoted truths in which man is instructed, 2702, by a pool is denoted the Word, 7324, since it denotes specifically the knowledges of good and truth, by an upper pool is denoted interior truths, 2148; by a way is denoted truth leading to good, 2231-2234; by a field is denoted the church as to doctrine, as to what is external in regard to a house or city, and thus the natural degree, 368, 4983, 7407; and by the work of a fuller is evidently denoted cleansing or purification, Mai. iii, 2, Mark ix. 3; 4545.

18. This is demonstrated from considering that by the messengers of the king of Assyria calling to the king is denoted the manifestation of evils and falsities to the consciousness, 3659; that by Eliakim the son of Hilkiyah is denoted truth from goodness, because the former word means *the resurrection of God*, and the latter *the gentleness of the Lord*, and God and Lord denote respectively truth and good, 2001; that his being over the house denotes what appertains to the will, or to good, or "to affection, 710, 2233, 2559; that by Shebna the scribe is denoted the interior memory, because his name means one who rests, or is captive, thus denoting a state of interior good, 6391, 8893, 7990, and writing in a book denotes perpetual remembrance, 8620; and that by Joah the son of Asaph the recorder is denoted the exterior memory, because Joah means *the brother of the Lord*, and therefore denotes exterior good, 1322, Asaph means *one that assembles together* or *one that finishes and completes*, and therefore denotes arrangement into order which is the office of good that arranges truths in order in the memory, 6338, 4015, 4543, and the recorder, as the word itself implies, especially in the Hebrew, denotes the function of the memory only differing from the term for scribe as the external differs from the internal, 1 Kings iv. 3.

19. This is seen thus: Rabshakeh who speaks for the king of Assyria, denotes in this place, corrupted reasoning, ver. 13; saying unto them, denotes perception from the affection of falsity in the natural understanding, ver, 17; "Say ye now to Hezekiah," denotes the thought of the Celestial

in the Natural in the state of temptation, 1822, 1919; "Thus saith the great king, the king of Assyria," denotes perception from corrupted reason, from affection and thought, ver. 13, 683; and "What confidence is this wherein thou trustest?" denotes that Divine Truth is from the rational faculty, and that there is no source of faith at all but this, as appears from the affection contained in the words, and from the fact that they imply the denial of a true faith, 4683; T.C.R. 344.

20. This is shewn thus: "Thou sayest," denotes the perception of the man who is in good denoted by Hezekiah, 1822; "but they are but vain words," denotes the thought of corrupted reasoning concerning such perception, which thought, it must be observed, appears in him who is tempted, 8882, 9248; "There is counsel and strength for the war," denotes the thought of the good man, in temptation, implying intelligence and power to resist evil, 1788, 2686; and "Now on whom dost thou trust that thou has rebelled against me?" denotes that evil is defended by powerful reasoning, and that confidence is from this origin, vers. 13, 19.

21. This appears from the signification of Egypt as denoting the science or knowledge of Divine things, and also merely natural affection, 1462, 5275, 8132; of the hand as denoting power, 878; of Egypt called the staff of a bruised reed as denoting power from knowledge weakened by corrupted natural affection, 4013, 1085, 431; and of "Pharaoh king of Egypt unto all who trust on him" as denoting loss of power to all who trust in merely natural knowledge and affection, which loss is denoted also by having the hand pierced, A.R. 26.

22. This is demonstrated as follows:—by "if ye say unto me," is denoted if the celestial man thus perceives, 1822; by "We trust in the Lord our Cod," is denoted confidence in Divine Good from which is Divine Truth, 2001; by "is not that he whose altars Hezekiah hath taken away," is denoted the abrogation of merely representative worship, 2777, 2811, 1003; by the altars being the *Lord's* altars is denoted that representative worship was indeed commanded, 7417 and by worshipping before the altar in Jerusalem is denoted the institution of spiritual worship, 8938, 8988.

23. This appears by remembering that the king of Assyria speaking by his minister, denotes false reasoning, vers. 13, 17; that giving pledges denotes yielding up his best affections on the part of the man of the celestial church, because a pledge denotes certainty, and, in this case, it was that man's best affections should be given up and evil affections substituted, 4872; that "to my master the king of Assyria," denotes that the pledges were to be in favour of corrupted reasoning, ver. 13; that "I will give thee two thousand horses," denotes a depraved understanding from self-love, because by horses are denoted the understanding, 2761, and the king of Assyria denotes corrupted reasoning from self-love, this being involved in the name Sennacherib, ver. 13; and that "if thou be able on thy part to set riders upon them," denotes that evil affections should direct a depraved understanding, 3761, the riders on the horses denoting, in the best sense, persons intelligent from good, and therefore in the opposite sense persons cunning from evil. But the reason why there were to be *two thousand* horses is because by that number is denoted the conjunction of the will and understanding, of goodness and truth, and, in this instance, of evil and falsity, 10,235.

24. This is proved thus: by one captain of the least of the servants of the king of Assyria is denoted one evil affection, subordinate to and therefore directed and controlled by merely natural reasoning, A.R. 832; 2541; by not being able to turn the face is clearly denoted not to be more powerful, and thus that one evil affection is more powerful, but as to turn denotes conversion of thought, 6226, and the face denotes the interiors, 358, let it be carefully observed that by turning

the face of an enemy is denoted to overcome evil interiorly and thus thoroughly; and by putting trust in Egypt for chariots and for horsemen is denoted to have confidence in the knowledges of Divine things with their doctrines and their affections, ver. 21, 2762.

25. This is shewn as follows:—"Am I now come up without the Lord against this place to destroy it?" denotes that it is by the Divine command that the rational faculty is appointed to devastate the church, ver. 13; and "The Lord said unto me, Go up against this land, and destroy it," denotes that it is not without the Lord that man could possess this corrupted faculty, and thus that the church should be devastated by it, because the wicked are apt to imagine that the Lord brings evil and commands destruction, 2447.

Returning now to the thirteenth verse let us review the course of temptation as it is described in the internal sense from that point to the end of the present verse; and let us see how exactly it applies to human experience generally and specifically. We are taught that man, when he enters into temptations, is assaulted by corrupted reasonings. This is to some extent true of all temptations. For whatever may be the evils, or selfish and worldly delights and passions by which the man of the church, who is principled in good, and who is denoted by Hezekiah, is beset, the evil spirits who tempt him will always do so by means of delusive arguments. And these arguments will not only be drawn from falsities in favour of the evil passion or desire itself, but will also be directed against the religious principles, which have been, so far established in the mind, and which are represented by the fenced cities of Judah. But this is not all. In particular do the evil menace our principles which have reference to *good*; and it is of less consequence, from their point of view, that they should assault perceptions of *truth* merely. The corrupted rational powers are arrayed against the fenced cities of *Judah*. In a state of temptation good seems to disappear, and a man appears to himself to be the very evil by which he is tempted.

Now this is shewn in the next verse. False reasoning insinuates that man's life is self-derived, and that there is no responsibility to a higher power. And hence is the disposition to yield by ascribing to the rational faculty that which is of the church from the Lord. Religion, so-called, is only a human device, convenient enough for certain worldly purposes; but whatever of truth and good there seems to be in it concerns this natural life only. The pride of human intelligence claims *all* that belongs to order and happiness among men, and as the following verse shews, even the very highest truths are to be ascribed to it.

And this being so, it naturally follows that, under temptation, it will also appear that whatever of good there is in man's natural life is not derived from a Divine source, but is the result of nature and reason alone, as is strikingly represented by the removal of the gold from the *doors* and *pillars* of the house of the Lord, and its being given to Sennacherib.

But these thoughts and impulses, in the man who is being tempted, are only preliminary. For if they are not resisted and overcome they will be inevitably followed by a more intense application of evils, as is evident particularly in the seventeenth verse. Tartan, and Rabsaris, and Rabshakeh, as the correspondence of the very meaning of their names indicates, clearly denote the lower or natural powers of the mind influenced by degraded Reason, and the great army of Sennacherib is an expressive symbol of powerful influx from the hells. Now every man who has experienced anything of temptation knows very well what such influences are, and how delusive and powerful they are for the time being. The symbolism of the first part of this verse, therefore, is most appropriate in the series, and by no means exceeds what it is intended to describe in regard to

temptations. And then the next part of the verse is still more striking when we come to consider the various correspondences in detail, as the proofs given evidently shew. A man is permitted to be tempted in order that he may be purified from evil, and temptation takes place in that region of the mind which is intermediate, and is so well represented by the conduit of the upper pool, which is in the high way of the fuller's field. This place is twice more mentioned in Scripture and in each case it has reference to temptations, Isaiah vii. 3, xxxvi. 2. No man can endure temptation unless he is supported by the holy truths of the Word, and these are represented by the conduit, the high way, and the field, and the work of purification by the work of the fuller. "Brethren," says an apostle, "count it all joy when ye enter into divers temptations . . . that ye may be perfect and entire, wanting nothing," James i. 2-4.

In the next verse, however, we are distinctly shewn how temptations proceed. Evil spirits, in the first instance, manifest themselves to the consciousness, both by the affections which they excite and by the thoughts thence emanating, as we are told that the messengers of the Assyrian monarch *called* to the king of Judah. And then at the same time, good affections and truths and knowledges are called forth from the memory by the attendant angels, and we may observe, in this instance also, that both the names and the offices of those who represented the king of Judah in this parleying are correspondentially appropriate.

In the next verse also, it is to be noted that Rabshakeh who represents the ultimate of the three degrees of evil and falsity appertaining to the tempters, is, in this case, spokesman; and that he fitly stands here for the natural understanding, which, recognizing the truths of the Word in their threefold order, endeavours to pervert and falsify, and profane those truths by misapplication, and by insinuating first, that they are merely natural as appears from the twenty-first verse, and secondly, that they are hypocritical as is implied in the twenty-second, so that there can be no power thence against evil, because neither natural knowledge and affection merely, nor external worship apart from internal, can be of any avail against evil when defended by powerful reasonings. And thus although the corrupted rational faculty, by its subordinate powers, indeed utters truths, yet are they falsified, the real case being that the celestial man inwardly has the dominion, by virtue of good, and hence it now further follows, that the efforts of the enemy are directed especially to supplant this state of interior good by a state of evil, which appears from the contents, in the internal sense, of the following three verses. For if only evil can be caused to predominate instead of good *internally* the victory is on that side, and this is the temptation described in the twenty-third verse. And, indeed, it is the conjunction of *falsity* with *evil* that is here finally, and insidiously suggested by the enemy. It is the last effort, and on its success depends the victory, and should it follow, then no reliance can be placed in the natural love of truth and goodness with its doctrines and intellectual perceptions, as may be seen from the twenty-fourth verse, and utter vastation is sure as to every principle of truth and goodness, as is indicated so emphatically in the twenty-fifth verse.

Thus then the whole series shews the danger to man of confirming falsities and evils by reasonings, and that only the Lord by His Word can deliver him from doing so. But this we shall see more clearly as we now proceed.

26. This is apparent from the signification of the three representatives of the king of Judah, as denoting truth and goodness in various degrees, but here the same perverted, for the time being, by false reasonings as this verse shews, ver. 18; of speaking in the Syrian language and not

speaking in the Jews' language, as denoting' communication with the wicked by means of falsities in the natural man, and not by means of truths, because speaking denotes perception and thought, 1822, 1919, Syria denotes the natural man endowed with knowledges, 1232-1234, and the Jews denote the celestial church which is in truths from good, 3654, 3880; and of speaking in the ears of the people on the wall, as denoting to endeavour to promote obedience with those in external states, because the ear denotes obedience, 2542, people denote those in truths, 1259, and being on the wall, denotes being in an external state but nevertheless ready to defend the church, 6419.

27. This is evident because Rabshakeh speaking for the king of Assyria, denotes false reasonings, vers. 13, 17; my master and thy master, denote respectively evil and good, 2921; me and thee, denote respectively falsity and truth, vers. 17, 18; the ministers of the king of Judah and the people on the wall, denote respectively what is internal and external, vers. 18, 26; eating denotes appropriation of good, and chinking, appropriation of truth or of their opposites, 3168, 3513; and dung and water denote respectively evils and falsities, 10,037, 5387; while by "with you," is clearly denoted a corrupt internal and external alike.

28. This appears from remembering that Rabshakeh denotes those who reason from evil and falsity, vers. 13, 17; that speaking in the Jews' language denotes to assume the appearance of good and truth, ver. 26; that by saying "Hear ye the word of the great king, the king of Assyria," is denoted the exaltation of the corrupted rational faculty, ver. 13; and that by a loud voice is denoted with great vehemence, 375; A.R. 37, because great has reference to good, 2227, and voice to truth, 3563, and both together therefore denote the force of truth from love, and in the opposite sense the force of falsity from evil.

29. This is manifest because Hezekiah denotes the celestial church, ver. 1; his deceiving denotes that the principles of the church are delusive, as is evident; and his not being able to deliver out of the hand of the king of Assyria, denotes that those principles are not more powerful than natural reason, 878; ver. 13.

30. This is true because Hezekiah denotes the church, ver. 1; trusting in the Lord, denotes confidence in Divine Good, 2001; "The Lord will surely deliver us," denotes deliverance from evil, 6784, 6854; and the city being given into the hand of the king of Assyria, denotes into the power of the rational mind corrupted, ver. 13; 878.

31. This is demonstrated thus: by not hearkening to Hezekiah, is denoted the rejection of the celestial life of love, 2542; ver. 1; by "Thus saith the king of Assyria," is denoted that it is the dictate of natural reason, 1822; ver. 13; by making peace with the king of Assyria, and going out to him, is denoted that happiness is to be found only in the selfish and worldly life, 1731, 1732, 2401, because, in the best sense, these terms denote happiness only in good and truth or in love to the Lord and the neighbour, and therefore in the opposite sense in selfish and worldly love; by every man eating of his own vine and his own fig tree, is denoted the appropriation of good internal and external, 2187, 217; and by every one drinking of the water of his own cistern is denoted the appropriation of truth, 8568; while by "his own," is denoted what is from self-derived intelligence, as is manifest

32. This appears as follows: —the king of Assyria denotes reason only, ver. 13; a land like your own land, denotes a state of happiness, 2571; corn and wine denote respectively external good

and truth, 3580; bread and vineyards denote interior good and truth, 3580, 217, 1069; olive denotes inmost good, 9139, 9277; honey denotes delight, 5620; to live and not die denotes to enjoy life and not death spiritually, 5890; not hearkening unto Hezekiah, denotes that it is not necessary to have faith in the doctrine of the church, 2542; ver. 1; and being persuaded that the Lord will deliver, denotes to have faith in Divine Good, 2001.

33. This is true because the king of Assyria denotes corrupted reasoning, ver. 13; the gods of the nations denote various states of the religious life, chap. xvii. 29-30; and their not being delivered out of the hands of the king of Assyria, denotes that no state of the religious life whatever is superior to the power of reason, 6854.

34. This is seen by remembering that Hamath and Arpad, because they were in Syria, denote the knowledges of good and truth, chap. xiv. 28, and it is said interior and exterior truth because Arpad means *the light of redemption*; or *that lies down and makes his bed*, and therefore denotes truth and doctrine, 3222, 10,360; that the god of Hamath was Ashima, who denotes the falsities of a barren faith, and thus a corruption of the truth, chap. xvii. 24; that Sepharvaim denotes, in the best sense, ultimate good and truth, while, in the opposite sense, it denotes a corruption of such good and truth, as the names of its gods shew, chap. xvii. 24; that Hena and Ivvah, which is the same as Avvah, denote the natural affections corrupted, as also the names of the gods of Avvah shew, chap. xvii. 24, while by Hena is denoted natural truth, because it was in Mesopotamia, 3051, and in this case the affection of such truth corrupted; and that these gods not delivering Samaria out of the hand of the king of Assyria, denotes that such corruptions are not adequate to the deliverance of the spiritual church from the power of reason perverted by self-love, 878, 2702; ver. 13.

35. This is shewn thus: the last verse taken as a whole is intended to shew that the corrupted spiritual church, or individual of that church, cannot be delivered from the power of merely natural reason, by *doctrines* perverted by the falsities and evils of the love of the world, chap. xvii. 24; and it now follows, therefore, that neither can it be delivered by corrupted interior *affections*, which are denoted by the countries as distinguished from the cities, 585, 402; and then by the *Lord* not delivering Jerusalem out of the hand of the king of Assyria is denoted that it is the profane boast of reason corrupted by self-love, that even Divine Love cannot save the church, 2001, 2466.

36. This appears from the signification of people as denoting, in this case, those established in truths from good, since they were the people of Jerusalem, 1259, 2466; of their holding their peace as denoting to condemn this boast of mere reasoning from self-love, because it denotes not to act from their own strength but from the Lord, 8176, and thus to have no concern about resisting evil by evil, and no fear that evil will finally triumph; of holding their peace and answering not a word as denoting dependence on the Lord both as to will and understanding, 683; and of the king's commandment being "Answer him not," as denoting the dictate of Divine Truth from Divine Good that he who perceives truth from good like the celestial man, does not reason concerning it, 9252, 125.

37. This is evident because the slate described is a slate of temptation as the series shews; front the signification of Eliakim, and Shebnah, and Joah, ver. 18; of rending garments as denoting mourning on account of lost truth, 4763; and of their going to Hezekiah and telling him the words of Rabshakeh as denoting reliance upon the Lord for protection and deliverance, 7550, 3309.

From the last eleven verses of this interesting chapter we may now clearly discern, not only the quality of corrupted reasoning and its power to impose, in states of temptation, upon the simple good, but also to delude and distress, even those who are intelligent in spiritual things, and who sincerely desire to serve the Lord faithfully. Corrupted reason also endeavours, as we here learn, to make the delights and satisfactions which men naturally have in worldly things, appear to be the essential delights of life, as well as to insinuate, that natural reason alone has power against evil and error. But the man who is in good is not deluded. He trusts in the Lord alone, nor does he endeavour to meet corrupted reasoning by counter-argumentation. On the contrary, he is spiritually *silent*, and although, in great distress from the severity of his trial, he mourns on account of his own shortcomings, yet he turns to his God, and we shall see in the next chapter that he is protected.

2 KINGS XIX

1. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.	1. And, in this severe temptation, those who are in celestial good, or in charity, mourn also on account of lost truth externally, and of lost good internally, and apply themselves in prayer to the Lord.
2. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz.	2. And by means of their knowledge of the truth, their affection for it, and their acquired states of good, sincerely in distress and penitence, they consult the Word from which is all power;
3. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of contumely: for the children are come to the birth, and there is not strength to bring forth.	3. And shew, from their state of good, that they are conscious of the depraved state of the corrupted church, or of their own unregenerate life, as to affection, as to thought, and as to speech and action; because, although good is present, it cannot be manifested for lack of truth, through the opposition of the natural man.
4. It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will rebuke the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.	4. And also, they rely on the Divine Mercy for deliverance from the false promptings of the corrupted rational faculty through impure affections, so contrary to Divine Truth from good; as well as for power from the Word, and strength to remain steadfast in their life of good.
5. So the servants of king Hezekiah came to Isaiah.	5. And thus there is communication with the Lord, through the Word by intermediate powers.
6. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have' blasphemed me.	6. From which communication there is the perception in thought and with affection, that those who are in charity need not fear the false insinuations of corrupted reasoning inspired into perverted natural affections.
7. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.	7. Because persons, or spirits, in such a state, intensely fear the influx of good from the Lord, and are repelled by the force of interior truths; besides which they are drawn back into their own depraved affections, and are then completely vastated as to all truths.

8. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.	8. Wherefore depraved affections are less active, a change of state taking place, and corrupted reason, unable to overcome the natural will of good, now attacks the natural understanding of truth;
9. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,	9. And being repelled by the force of interior truths, and by the opposition of the knowledges of good and truth, still further blasphemes the Lord and the church, whereby the man of the church perceives,
10. Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.	10. Through the influx of infatuated reasonings, that possibly the very truths on which he relies are falsities, and that therefore the celestial principle will not be delivered from the power of the corrupted rational faculty.
11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?	11. For is it not true that this faculty has obtained supremacy over the corrupted affections of the natural and spiritual man, and shall therefore the celestial man escape?
12. Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?	12. Or is it true that the most external affections which have relied on Divine truths, such as natural good and its truth, or sensual good, and its pleasures so little to be trusted, have been delivered by those truths?
13. Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?	13. Or is it true that the knowledges of interior good and its truth, of exterior good and its truth, and of evil and error, have prevailed over the rational faculty?
14. And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.	14. But those who are in good, although thus tempted to confirm false reasonings, betake themselves to prayer and supplication from their state of good, and judge of evil influences in themselves accordingly,
15. And Hezekiah prayed before the LORD, and said, O LORD, the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.	15. Thus coming into communication with the Lord and revelation by good and its truth, through victory in temptation and in dependence on Divine Providence; and thus into the sincere acknowledgment of the Lord, and that He forms both the internal and external man.
16. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear the words of Sennacherib, wherewith he hath sent him to reproach the living God.	16. Moreover, the good man is conscious, as the result of his temptation, that all the power of obedience, and all the power of understanding, and all the power of opposing the influx of false reasonings by which the Lord is blasphemed, is from Him alone who is the source of all life.

17. Of a truth, LORD, the kings of Assyria have laid waste the nations and their lands,	17. He also certainly knows that the corrupted rational faculty is able to gain dominion with file wicked, both inwardly and outwardly,
18. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.	18. And to cause in them the union of falsity with evil, because falsities have no real power, being but the images of evil and error among men, and hence without any spiritual life.
19. Now therefore, O LORD our God, save thou us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.	19. Also that salvation is of the Lord alone when man cooperates, even salvation from the power of infatuated reasoning against Him, and hence that He alone is Divine Good and Divine Truth.
20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, I have heard <i>thee</i> .	20. And the consequence of this conjunction with the Lord is perception from the Word, which is truth in its power, that He who gives to man victory in temptation, will save those who earnestly desire salvation, from the influx of evil embodied in corrupted reasoning.
21. This is the word that the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.	21. For it is according to Divine Truth concerning it, that he who is in the affection of good which is celestial, is averse, both in will and understanding, from perverse reasoning; and that he who is in the affection of truth which is spiritual, discerns clearly the falsity of such reasoning.
22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? <i>even</i> against the Holy One of Israel.	22. And against whom does this corrupted reasoning inject falsities and profanities? Against whom are its passions excited, and its intellect proudly exalted? Surely against the Lord who overcame the hells, and thus against the Divine Human !
23. By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest lodging place, the forest of his fruitful field.	23. For by means of its corrupt affections it infuses falsities against Divine Good, and vainly assumes that its doctrines, so numerous, are superior to Divine Love, and also to all the arcana of spiritual truth; that it can overcome all exalted celestial-spiritual truths, and the most perfect celestial-natural truths; yea, that it can penetrate all Divine mysteries, and also the intricacies of all natural things in their abundance.
24. I have digged and drunk strange waters, and with the sole of my feet will I dry up all the rivers of Egypt.	24. Further, corrupted reason boasts that it can investigate and imbibe falsities, making them appear as truths, and can disperse truths which oppose its infatuations, by the delusions of sensual things.

25. Hast thou not heard how I have clone it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.	25. But the Divine Truth is in every change through which the church passes both as to celestial and as to spiritual things; and it is only by Divine permission that corrupted reason can devastate the church, perverting its doctrinal defences by depraved affections.
26. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.	26. And for this reason depraved affections have little power against corrupted reason, and yield to its falsities and delusions even as merely natural intelligence and natural affection, external and internal, do so.
27. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me.	27. But Divine Truth perceives all its states as to fixed affection, as to activity, and as to rest; as well as with regard to its aversion from all Divine things.
28. Because of thy raging against me, and for that thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou earnest.	28. And when it has reached the limit of its strong aversion from good, and of its aversion from truth, then is it restrained by the force of manifest good which it cannot resist, and manifest truth which it cannot avoid, and is compelled to seek refuge in its own evil.
29. And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.	29. And the man of the church may know that he is protected against false reasoning, from the facts that he is in freedom to act as from himself, as in the beginning of regeneration; that he is instructed in truths; and that in freedom truth is inseminated, good is realized, the church is established within him, and he acts from the real love of what is good and true;
30. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.	30. And because the remains of good in him, which have been preserved by the Lord, are implanted in the natural man, and become fruitful in the spiritual man.
31. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the LORD shall perform this.	31. For the New Church is raised up from the remains of truth and from the remains of good with which man is endowed when the old church is consummated; and this proceeds from the earnest desire of the Lord for the salvation of man.
32. Therefore thus saith the LORD concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mount against it.	32. And it is the testimony of Divine Good concerning corrupted reasoning, that it shall not, with the good man, overcome the doctrine of the church; wound him with falsities; be preserved from the effect of truths in him; or overcome him through infestation from evils.

33. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the LORD.	33. Also that he who reasons from falsities shall be led into falsities; nor will it be possible for him to injure the doctrine of the true church,
34. For I will defend this city to save it, for mine own sake, and for my servant David's sake.	34. Since the true church is protected by Divine Good, and by Divine Truth, or by the Lord through His victories over hell.
35. And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when men arose early in the morning, behold, they were all dead corpses.	35. But on the contrary, corrupted reason plunges its victims into obscurity as to all truths, and the effect of the Divine presence upon them is that they are totally vastated, and when seen in the light of heaven, are without any spiritual life, or without any good and truth.
36. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.	36. And consequently they are separated from the true church and established in their own falsities, although in outward form a church still for a time.
37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.	37. But in the end, being devoted to the pride of self-intelligence, they suffer the punishment of falsity from their opposition to truth and good, even to that truth and good which is preserved to man in the beginning of regeneration, a new state of such persons succeeding, which is the confirmation of the ruling delight.

Proof References and Notes

1. This is evident, when it is considered that by Hezekiah hearing is denoted that those who are in celestial good, or in charity, are conscious of the severity of the temptation in which they are, 3163; chap, xviii, 1; that by his rending his clothes is denoted mourning on account of lost truth, 4763; that by covering himself with sackcloth is denoted mourning on account of lost good, 4779; and that by going into the house of the Lord is denoted application in prayer to the Lord, 3720, 5674, 5776. But it is said above "those who are in celestial good *or in charity*," because charity is the celestial principle of the spiritual church, and because the internal sense has reference to the church *generally* as well as specifically. This chapter, of course, is a continuation of the subject of the last, and describes, internally, the protection of man, by the Lord, in temptation, and also his final deliverance.

2. This is demonstrated from the signification of Eliakim and Shebna as denoting the knowledge of the truth, and affection for it, chap, xviii, 18; of the elders of the priests as denoting acquired states of good, 6524, 1728; of being covered with sackcloth as denoting a state of distress and penitence, 4779; and of Isaiah the son of Amoz as denoting the Word from which is all power, because all the prophets denote the Word, 9198, Isaiah means the *salvation of the Lord*, and

therefore denotes the Word as to Divine Good which saves, and Amoz means *power* and therefore denotes the Word as to Divine Truth, 3091, 4015.

3. This is clear, because saying denotes perception and thought, 1822, 1919; Hezekiah denotes state as to good, chap, xviii. 1; what is said in the verse generally denotes consciousness of the depraved state of the corrupted church, or of the unregenerate state; trouble, rebuke, and contumely denote, respectively, as to affection, as to thought, and as to action, as appears from the meaning of the words and from the series; children coming to the birth denotes the presence of good, because it denotes acknowledgment in *faith* and *act*, 3905; and not strength to bring forth denotes lack of truth from the opposition of the natural man because strength is predicated of truth, 3727, and it is said from the opposition of the natural man, since nothing prevents the influx of good even into ultimates with man but this opposition, 6564.

4. This is shewn thus: "It may be that the Lord thy God will hear," denotes reliance on the Divine Mercy, 2001, 2691-2694; the words of Rabshakeh denote falsities, chap, xviii. 17; the king of Assyria his master, denotes the corrupted rational faculty, acting from impure affections, chap, xviii. 13; reproaching the living God, denotes opposition to Divine Truth from Divine Good, because living has reference to good, 33, 34, and God to truth, 2001; rebuking the words heard by the Lord God, denotes power given against falsity from the Lord; and lifting up the voice for the remnant, denotes prayer for power to remain Steadfast in the life of good, 561, 576.

5. This is evident from the signification of the servants of king Hezekiah as denoting intermediate powers, 2541; of Hezekiah as denoting the man of the celestial church, chap, xviii. 1; and of Isaiah as denoting the Word, ver. 2.

6. This is thus shewn: by Isaiah is denoted the Word, ver. 3; by saying is denoted perception, 1822; by ye and your master are denoted respectively thought and affection, chap, xviii. 18, 1; Hezekiah denotes those who are in charity, chap, xviii. 1; by "Be not afraid," is evidently denoted not to have fear; by "the words which thou hast heard," are denoted false insinuations, chap, xviii. 19-35; by the king of Assyria is denoted corrupted reasoning, chap, xviii. 13; and by his servants are denoted perverted affections, chap, xviii. 17.

7. This is true because "Behold, I will put a spirit in him," denotes the influx of good from the Lord, 573, 9818; "he shall hear a rumour," denotes the force of interior truths, 9311; returning to his own land, denotes being drawn back into his own affections, 585; and to fall by the sword in his own land, denotes to be completely vastated as to all truths, 2799. But it is said "shall intensely fear," because this is actually the case with evil men and spirits in regard to the influx of the Divine Life, 7519, 8265.

8. This is proved from the considerations that Rabshakeh denotes, with his companions Tartan and Rabsaris, depraved affections, chap, xviii. 17; that returning denotes less activity and a change of state, 2288; that the king of Assyria denotes corrupted reasoning, chap, xviii. 13; that departing from Lachish, denotes inability to overcome the natural will of good, for Lachish denotes in the opposite sense the fallacy that life is self-derived, and therefore, in the best sense, acting *as if* from self with the acknowledgment that it is from the Lord, which is the same as the natural will of good, chap, xviii. 14; 5351, 6222, 6238; and that warring against Libnah, denotes to attack the natural understanding of truth, because by war is denoted temptation, 2686, and Libnah means whiteness and therefore denotes truth, 3993, 4007.

9. This appears thus: by hearing say, is denoted the same as hearing a rumour, ver. 7; 9311; by Tirhakah is meant *one who examines* and *dull observer*, and hence by him is denoted one who investigates truths, or explores them, 2242, 7178, 6047; by Ethiopia are denoted the interior knowledges of the Word, and, in this case, those knowledges as confirming the state of celestial good, 1164; by "he is come out to fight against thee," is denoted that the interior knowledges of good and truth are strongly opposed to corrupted reasoning, ver. 7; 2686; and by sending messengers again to Hezekiah, saying, is denoted still further blasphemy of the church, giving perception, as will appear from what follows, 4239; chap, xviii. 1.

10. This is demonstrated from observing that "Thus shall ye speak to Hezekiah," denotes the influx of infatuated reasonings, 2951; that saying denotes perception and thought, 1822, 1919; that "Let not thy God in whom thou trustest deceive thee," denotes that possibly the very truths on which the man of the church relies are falsities, because by God is denoted specifically truth, 2001, by trust is evidently denoted reliance, 5963, and by deceit in this case is denoted that truths are falsities, 1188; and that "Jerusalem shall not be given into the hand of the king of Assyria," denotes that the celestial principle will not be delivered into the power of the corrupted rational faculty, 2466, 119, 1186.

11. This is evident because "thou hast heard," denotes a continuation of perception from infatuated reasonings during the state of temptation, 9311; "all lands," denotes the corrupted affections of the natural and spiritual man, 585; and "thou," denotes the celestial man, chap, xviii. 1.

Reflection now on the verses just completed will shew how fully, as is to be expected, the internal sense of the Word illustrates and confirms and fulfils the genuine truths of the literal sense. It is from the Lord through the Word alone that man derives consolation and help in states of severe trial and temptation. The Lord Himself, when tempted, met the temptation by an appeal to the Word, as we know from the symbolical account of His temptations in the gospels; and in the Old Testament He assures the Israelites that He will be with them and support them in all their troubles, Isaiah xliii. 1-3. "And now here from the internal sense we are taught how this takes place. Observe in the first place, however, the peculiarity in the construction of the last verse of the previous chapter and the first verse of this chapter. The servants of Hezekiah, denote, specifically, intellectual powers, and also, relatively, subordinate powers; but Hezekiah himself denotes voluntary power specifically and internal powers relatively. And hence it is said of the servants that they came to their king with their clothes rent, but of Hezekiah himself that he rent his clothes and put on sackcloth, thus indicating a more profound degree of humiliation. Truly, our temptations make us not only to see, but also to feel, that in ourselves there is no good, and that every imagination of the thoughts of our hearts is only evil continually I

Observe next that the celestial man in his temptation appeals to the Lord in prayer as is recorded in the first verse, in both senses. This is not to be wondered at. Every man, who is principled in good, naturally prays to the Lord in his distresses. But a distinction is to be made here which is most important. The spiritual or celestial man does not pray to the Lord from any selfish motive. A merely natural man may do this but a spiritual man never. For the spiritual man knows that asking the *Lord* to help him, really means that, from the Lord, he may be inspired to overcome evil with *good*. To ask the Lord to deliver us from evil under a selfish motive is really to endeavour to east out devils through Beelzebub the prince of the devils, and of course such asking cannot bring

an answer of peace. It is true that prayer is the soul's sincere desire, but then it must be the soul's sincere desire from good. Everyone who truly prays asks only for the Holy Spirit.

The third point of importance here is involved in the second verse of the chapter, and it is this: in consulting the Word, during trial, we must do so with all our faculties, and these, it will have been seen, are denoted by the persons named. And in this case we shall receive from the Word the very help that we need, as this whole chapter shews especially in the spiritual sense, but notice next that the third verse is not a little peculiar. In the literal sense, certainly there does not appear to be any relation between the trouble of Hezekiah and his people, and what he says about children coming to the birth. But the spiritual sense is properly consecutive. A state of infestation and temptation from corrupted reasoning prevents the realization of good. The regeneration of man is exactly represented in the conception and birth of sons and daughters. There is a time in the spiritual life of every man when good and truth are conceived and formed and nourished in him without his own consciousness. And yet it is possible that he may destroy this incipient good by a wicked life, and especially by a wicked life which is confirmed in the understanding as well as in the will. If a man is disposed to reason strongly in favour of his besetting sin, as well as to be carried into it by impulse, there is little chance for the growth of goodness in him. One feels in states of strong temptation that there is imminent danger to the small beginnings of his better nature. It is not alone in natural birth that there is so now and pain. It seems unavoidable in the present state of mankind that the actual birth of good should be under circumstances of affliction. But although in this sense the afflictions of the righteous are many, yet the Lord delivereth them out of all.

But now passing over the next two verses without comment, it is very interesting to study the answer returned by the great prophet, "Those who are in charity need not fear the false insinuations of corrupted reasoning inspired into perverted natural affections." And why not? Because such is the nature of evil that it cannot endure the presence of good, nor can it resist the force of truth, but must be separated from both, and fall back into its own life and surroundings. This is the contents of the seventh verse. Now in this world it does not always appear that the very presence of good and truth is sufficient to repel evil. Very often the wicked appear to triumph, and the law of force seems to prevail against the law of love. But in the other life where the external states of men are brought by the process of judgment into perfect correspondence with their internal states, evil and good are naturally separated, nor can the bad man any longer endure the presence of the good. According to natural law it is quite possible for an army of robbers to invade and devastate a peaceful country, and to deprive the inhabitants of life or of liberty; and it very often happens in the conflicts of nations that the strongest physical power is victorious, although it may be in the wrong, and the opposite party may have a just cause. And this is permitted for the wisest and best purposes. No such thing, however, can take place in the spiritual state, and therefore heaven is secure against the infernals not because it is outwardly protected from assault but because the inward force of love and truth combined is hateful to the wicked, and the very presence of these principles causes them torment. And hence too it is that in temptations, when celestial good is really predominant, the infernals have no power against it but must retire. But nevertheless they may still continue to assault truths. And in this way, as we see from the internal sense of the last four verses, they may cause trouble even to desperation, and this notwithstanding the interior state in which the celestial man is through the confirmation of good by interior truths, and by the opposition of such truths to perverted reasoning. For it is to be observed here that evil spirits are not only repelled by the force of interior truths, as we are

taught in the ninth verse, but are at the same time maddened and excited to greater hatred and opposition; and this bitter hatred of the evil towards the good has not wanted examples among men in all ages, while it has happened also that it has been all the more violent in proportion to the degree and quality of the good to which it has been opposed. The next two verses, however, conclude this period, so to speak, in the spiritual sense, and we shall then see the attitude of the good man under a temptation so intense as that here described.

12. This is true because by the gods of the nations are denoted falsities and evils, and thus the most external natural affections, because the last verse refers to natural and spiritual affections in general, chap. xvii. 29-30, and nations signify evils, 1868, while gods denote falsities taken as truths, 2001; by Gozan is therefore denoted natural good, xvii. 6; by Haran is denoted natural truth, because it denotes an obscure state, 1430; by Rezep, which means *burning coals*, is therefore denoted, according to the series, sensual good, 1297; by Eden is denoted, in this place, sensual truth and its delights or pleasures, 99, 100; and by Telassar, the *city* of the sons of Eden, 402, is denoted doctrine formed from sensual truths, and since these are fallacious it is said "so little to be trusted," 2268.

13. This is seen from the signification of all the places named as already shewn, chap. xviii. 34.

14. This appears from the signification of Hezekiah as denoting those who are in good, chap. xviii. 1; of receiving the letter from the hands of the messengers and reading it as denoting temptation to confirm false reasonings, 8620, 2256, 4239; and of Hezekiah going up to the house of the Lord and spreading the letter before the Lord as denoting manifestly prayer and supplication from their state of good, and judgment concerning evil, 3720.

15. This is plain because praying before the Lord denotes communication with him and revelation, 2535; Lord and God denote Divine Good and Divine Truth, 2001; Israel denotes victory in temptation, 4287; sitting between the cherubim denotes dependence on the Divine Providence, 308, 3384; "thou art the God," denotes the sincere acknowledgment of the Lord during a state of temptation, 2822; and heaven and earth denote respectively the internal and external man, 82, 1733.

16. This is proved thus: by Hezekiah who prays is denoted the good man, chap. xviii. 1; hearing denotes obedience, 2542; the eye denotes the understanding, 2148; to hear the words of Sennacherib denotes to give power to obey in opposition to false reasoning, chap. xviii. 13; and to reproach the living God denotes to blaspheme the Lord who alone is the source of all life, 4463, 1735. It may seem strange, however, to some, that the Lord hearing should denote the power of obedience on the part of man, and that the Lord seeing should denote the power of understanding on the part of man; and yet careful thought and reflection will shew that, as the Lord knows all things, and is always willing to bring aid, and this by virtue of his Omniscience and Omnipotence, in the Word, He is * said to hear when man obeys, and to see when man understands, because a disobedient man cannot receive Divine aid, nor is he willing to see or understand the truth, 2691-2694, 3869, 3863. See also T.C.R. 68-70.

17. This is evident when it is considered that the king of Assyria denotes the corrupted rational faculty, chap. xviii. 13; that the nations denote interior evils, 1849; that their lands consequently denote exterior evils, 585; and that to lay waste nations and lands denotes to devastate spiritually, or to deprive of good and truth.

18. This is seen from the signification of the gods of the nations as denoting falsities, ver. 12; of fire as denoting evil, 934; of the work of *men's* hands as denoting that falsities have no power, being but the images of evil and error among men, 4823, 878, 8869; of wood and stone as denoting evil and error, 7328; and of destruction as denoting the absence of spiritual life, 10,510.

19. This is demonstrated as follows: —Lord and God denote the Lord alone as to Divine Good and Truth, 2001; "save thou us out of his hand," denotes deliverance from corrupted reasoning while man cooperates, because by "save thou us," is evidently denoted deliverance, hand denotes power, 878, and by the king of Assyria is denoted corrupted reasoning, chap, xviii. 13, while by the prayer of Hezekiah is denoted man's co-operation, 2535; and all the kingdoms of the earth knowing, denotes the full acknowledgment of the Lord.

Here again we may profitably pause a moment and consider the two principal points involved in these eight verses in their internal sense. The first is that corrupted reason is able to gain dominion with the wicked and that this truth is perceived by him who is in good as stated in the seventeenth verse and as described in verses eleven to thirteen. Now by this is meant that wicked men by the power of merely natural reason are able, from selfish and worldly motives, to restrain the natural affections, and prevent them from bursting forth in all their violence before others. But these verses do something more than describe the triumphs of corrupted reason. They describe also the temptation of the good man, the eleventh verse the temptation in general, and the other two the particulars thereof. In the state in which Divine things are, as it were, hidden from him, it is insinuated by the tempters, that rational arguments entirely destroy all religious good and truth; and that even the essential and inmost love which is said to be their great stronghold is nothing but a vain fancy, and the result of superstition. Does not the man who trusts in natural reason exclaim continually that it is *impossible* to carry out and realize the requirements of religion which are that man should love the Lord supremely and his neighbour as himself? And how captivating; and delusive, especially to the young and naturally intelligent, are such arguments! These, however, are scarcely so much tempted as enslaved by perverted reasonings. As yet, it may be they have not experienced any spiritual temptation at all. But the case is different with him who is established in truths, and who has already learned to resist evil from truly religious motives. He knows by experience the value of the truly Christian Faith, and interiorly feels the supremacy of Christian Charity, while yet under the influence of cunning sophistries, for the time being, he is plunged almost into a state of despair. But in the twelfth verse the temptation is a degree more intensified. For the reflection is forced on the mind of the tempted that, in spite of religion, the affections of the natural man are not purified but are still under the power only of an outward regard for appearances, and are not controlled by higher motives. It does appear indeed, that these natural affections are still in the power of the enemy. And still further is the temptation now carried. Not only is it urged that the natural affections still remain unpurified but also that the very knowledges drawn from the Word in its literal sense are fallacious, and are proved to be so, when subjected to a searching scrutiny by the power of natural reason. What hope then can there be, and where is the boasted power of supposed spiritual realities? When the very Word itself seems to be weak and defective under the apparently brilliant criticisms of the learned and highly intelligent, how can its essential teachings be depended upon?

Such then is but a faint echo of what is contained in the internal sense of this series; and we now turn to consider the second great truth here set forth. It is that the man of the church in his

extremity is inspired with an unshaken confidence in the Lord. And the effect of the temptation is, in short, to confirm and strengthen that confidence. But there are some interesting and impressive details. Notice first the correspondences of the fourteenth verse, and observe how powerful and appropriate they are. The letter coming from the Assyrian monarch, denotes the systematized ratiocinations of the wicked opposed to the Divine Word, and the reading of it, denotes the powerful effect of such reasonings from perverted principles. But immediately the tempted one is elevated above the promptings of passion and prejudice into a state of security, and he can exclaim "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock," Ps. xxvii. 4, 5. Secondly, there is the consolation and assurance derived from the thought of the Divine Providence, denoted by the cherubim, and of the Divine Omnipotence as manifested in the regeneration of man as to his internal and external powers. These are set forth in the fifteenth verse; and then, in the sixteenth, there is the consolation derived from a full perception that all true life is from the Lord, and is continually sustained by him; while on the other hand, as described in the eighteenth verse, evil really has no power, because it has no real spiritual life. And no wonder, therefore, that in the last verse of this period, we should have all salvation ascribed to the Lord, and that it should be desired not from any selfish and worldly motive, but that it may give the means and the power to convey Divine blessings to all men, and to bring into heavenly order and harmony all the subordinate powers, or all the powers of the external man properly denoted by all the kingdoms of the earth. But let us proceed now with our more formal exposition.

20. This is proved by considering that Isaiah denotes the Word, which is truth in its power, ver. 2; that the Lord, the God of Israel, denotes that the Lord gives victory in temptation, 2001; ver. 15; that "I have heard thee," denotes that the Lord will save those who earnestly desire salvation, ver. 16; and that Sennacherib king of Assyria denotes the influx of evil embodied in corrupted reasoning, chap. xviii. 13.

21. This is manifest from the signification of "the word which the Lord hath spoken," as denoting Divine Truth, 1288; of the virgin daughter of Zion as denoting him who is in the affection of good which is celestial, and of the daughter of Jerusalem as denoting him who is in the affection of truth which is spiritual, 2362; of despising and laughing to scorn as denoting aversion both in will and understanding, 3605, 2072; and of shaking the head as denoting the discernment of falsity, because the head denotes spiritual things and thus, as distinguished from the heart, the understanding, 7442, 9166; Isaiah i. 5, and shaking denotes vivification, and thus, in this place, the activity of the affection of truth in discerning falsity, 10,083. But the Hebrew word for shaking is not the same in the number referred to as in this verse, the reason of which will appear from a comparison of the two cases; and it is also to be noted here that those who are represented by the daughter of Zion and the daughter of Jerusalem by no means exhibit such feelings as hatred, scorn, or ridicule, and therefore that the terms in the literal sense which imply such things are not so understood in the internal sense, both the dislike and the shaking of the head simply denoting *aversion* from evil and falsity. And to this we must also add that the term *virgin*, used in this verse, especially denotes the affection of good, 2362, 3081, and this too in both the celestial and spiritual churches.

22. This is thus shewn: by "thou" is denoted the corrupted rational faculty, as is evident; reproach and blasphemy denote the injection of falsities and profanities; by exalting the voice and lifting up the eyes are denoted the exaltation of evil passions and false persuasions, 374, 375, 2148, 3198; and by the Holy One of Israel is denoted the Lord who overcame the hells, and thus the Divine Human, ver. 15.

23. This appears thus: the messengers of Sennacherib denote depraved affections, chap, xviii. 17; reproaching the Lord, denotes the infusion of falsities against Divine Good, 4463, 2001; the multitude of chariots, denotes doctrines so numerous, 5321; coming up to the height of the mountains, denotes elevation against Divine Love, 4210; the innermost parts of Lebanon, denote the arcana of Divine Truth, 3747, 2831, 5922; cedars and fir trees denote respectively celestial-spiritual truths and celestial-natural truths, 2162; cutting them down clearly denotes to overcome, 2784, 8941; to enter into his farthest lodging place, denotes to penetrate all Divine mysteries, 5694; and the forest of his fruitful field denotes the intricacies of all natural things in their abundance, 9011, 1071, 5922.

24. This is demonstrated as follows: —by digging is denoted investigation, 3424; by drinking is denoted to imbibe truths or falsities, 3168; by strange waters are denoted falsities made to appear like truths, 4544, 2702; by the rivers of Egypt are denoted truths, 1866, 5196; to dry them up denotes dispersion, 8185; and by the sole of the feet are denoted the delusions of sensual things, 1748.

25. This is evident because "Hast thou not heard," denotes that the rational faculty was given in order that it should perceive truths, chap, xviii. 13, 3163; "how I have done it long ago, and formed it of ancient time?" denotes that in every change through which the church passes both as to celestial and as to spiritual things, Divine Truth controls, because by time is denoted state, 2212, 2213; the double expression denotes as to celestial and as to spiritual things, or the Most Ancient and Ancient churches, 683; and "I "denotes Divine Truth, ver. 21; "thou "denotes the corrupted rational faculty; bringing it to pass denotes that it happens by Divine permission, 4987; and laying waste fenced cities into ruinous heaps, denotes to devastate the church, perverting its doctrinal defences by depraved affections, as appears from the meaning of the name Sennacherib, chap, xviii. 13, and from the signification of fenced cities, 402, and ruinous heaps, 4197, 6978, 7408.

26. This is shewn as follows: —the inhabitants of the cities, denote depraved affections, 10,640; to be dismayed and confounded, denotes to yield to evils and falsities, 683; the grass of the field and the green herb, denote natural intelligence and natural affection externally, 683, 59, 274; and grass on the housetops and blasted corn, denote the same natural intelligence and affection internally, to, 184, 5295, 9277.

27. This is true because "I know," denotes clearly that Divine Truth perceives, ver. 21; sitting down, denotes states as to fixed affection, 9422; going out, denotes states as to activity, 3335; coming in, denotes states as to rest, 1853; and raging denotes aversion, 5034.

28. This may be seen from the following considerations: —by raging is denoted strong aversion from good, 5034; by arrogancy is denoted strong aversion from truth, 8678; by coming up into the Lord's ears is denoted the limits of the raging of evil and falsity, because the Lord hearing, denotes the influx of Divine Love, 3954, and Providence, 3869, and thus the Divine Operation to

prevent evil from exceeding its limits, 9492, 10,187; by putting a hook in the nose is denoted restraint from the force of manifest good which cannot be resisted, because the nose and the nostrils correspond to the perception of good, which is hateful to the wicked and causes them to flee away, 4627, and a hook denotes a mode of conjunction—that is, in this case, external conjunction for the purpose of restraining, 9676; by a bridle in the lips is denoted restraint from manifest truth which cannot be avoided, because the lip denotes the truth of doctrine, 1321, and a bridle, like a hook, denotes control for the purpose of restraint, A.E. 923; and by being turned back is denoted seeking refuge in its own evil, 10,584 end, this being manifestly denoted also by "the way by which thou earnest," 10,422.

29. This is proved thus: a sign denotes that which distinguishes, and shews the presence of charity, or the capacity for regeneration, 1038; eating this year what springeth of itself, denotes that man should act as from himself in the appropriation of good, 9587, 3168; "in the second year that which springeth of the same," denotes a state of instruction, 3814, 1335, 3310; and "in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof," denotes that in freedom truth is inseminated, good is realized, the church is established within him, and he acts from the real love of what is good and true, because by the third year is denoted completeness, 2788, by sowing is denoted the insemination of truth, 9272; by reaping, the realization of good, 10,669, by planting a vineyard, the establishment of the church, 1069, and by eating the fruit thereof, action from the real love of what is good and true, 3168, 1873.

30. This is shewn from the signification of a remnant as denoting remains, 468; of escaping as denoting liberation from evil by the Lord through remains, 5899; of Judah as denoting good, 3654; of taking root downwards as denoting to be implanted in the natural man, 1861; and of bearing fruit upwards as denoting to become fruitful in the spiritual man, 6954.

31. This is clear because Jerusalem denotes the New Church spiritual, and Zion the New Church celestial, 2909; a remnant, and those who escape, denote remains, ver. 30; and the zeal of the Lord of Hosts doing this, denotes the earnest desire of the Lord for the salvation of man, 8875.

32. This is shewn thus: "thus saith the Lord," denotes that it is the testimony of Divine Good, 2001; the king of Assyria denotes corrupted reasoning, chap, xviii. 13; the city denotes doctrine, 402; to shoot an arrow, denotes to wound with falsities; to come before it with a shield denotes to be preserved from the effect of truths, 1788; and to cast a mount against it, denotes to overcome the good man through the infestation of evil, 2460.

33. This is evident from the signification of a way as denoting falsities, 4861, and of the city as denoting doctrine, 402, as well as of the king of Assyria, chap, xviii. 13.

34. This is true, because the city denotes the church, 402; to save evidently denotes to protect; "for mine own sake," denotes Divine Good, because it is the Lord who speaks, ver. 32; 2001; and "for my servant David's sake," denotes the Lord through His victories over hell, 1888; A.R. 174, 266.

35. This is demonstrated from the signification of night as denoting obscurity as to all truths, 6000; of the angel of the Lord smiting in the camp of the Assyrians, as denoting the vastation of those in corrupted reasoning, which, in the Judgment, appears to be the effect of Divine Truth, 3039, 10,510; of a hundred fourscore and five thousand as denoting totality, 2636, 7284, 9487; of

the morning as denoting a state of illustration from the light of heaven, 22,9787; and of corpses as denoting a state void of good and truth, 3900.

36. This is true, because by Sennacherib are denoted those in corrupted reasoning in a state of vastation, chap. xviii. 13; by departing, going, and returning are denoted separation from the true church, 5827, 3335, 2288, as to will, as to understanding, and as to life, because of the three terms; and by dwelling in Nineveh is denoted to be established in their own falsities, although in outward form a church still for a time, 1293, 1187-1189.

37. This is evident from the signification of it coming to pass as denoting a change of state, 4987; of worshipping in the house of Nisroch his god as denoting devotion to the pride of self-intelligence, because worship evidently denotes devotion, 10,307-10,309, the house denotes the will, 710, and Nisroch denotes the pride of self-intelligence, since this is, manifestly, the idol of the corrupted rational faculty, as this chapter shews; of Adrammalech and Sharezer as denoting, respectively, merely sensual love and its fallacies, because the former is shewn to denote this love, chap. xvii. 24, and the latter is here coupled with it, 683; of their smiting Sennacherib with the sword as denoting the punishment of falsity, 2799; of Adrammalech and Sharezer as denoting, in the best sense, the good and truth preserved to man in the beginning of regeneration; of their escaping into the land of Ararat, as denoting the state of man as to truth or light when first regenerated, 854, 855; of their smiting the king of Assyria with the sword as, in this case, denoting the punishment of falsity to corrupted reasoning, as well as the opposition of such good and truth to it; and of Esar-haddon reigning instead of his father, as denoting both with respect to the wicked and the good, a new state which is the confirmation of the ruling love or delight, because the word means *what hinds joy, or closes the point*.

But now, in concluding this very interesting chapter, we may still further reflect on the teaching in the internal sense of the last eighteen verses. And first it may be noted that from the Lord, through the Word, the celestial man perceives the real weakness of perverted reasoning, and at the same time the Divine Power as manifested in the Lord's work of Redemption. Because he overcame the powers of darkness, and thereby made His Human Nature Divine, He is able to deliver man in all his temptations, giving him power also from his slates of love and charity to condemn and despise the efforts of evil. This, in a few words, is the spiritual sense of verses 20-22 inclusive. But what is fully involved therein it would require a volume to expound. In the literal sense Hezekiah prayed against his natural enemies and desired their destruction; but in the internal sense it is the prayer of the spiritual or celestial man desiring deliverance from his spiritual enemies, and it is this kind of prayer that is certain to be answered. And then the expression "I have heard thee," involves many truths. Hearing denotes that the Lord perceives the states of all men; that He provides for all men; and in respect to him who prays, that He brings aid. Moreover it denotes influx from the Lord and perception on the part of man; and thence also it denotes faith in the will, and obedience in the life. And thus the above words inspire confidence that the Lord will save to *the uttermost*. But, besides this, it may be remarked that such is the nature and power of the correspondential expressions of the Word, that they convey truths to man with an infinite variety according to his requirements, arising out of his states, and thus not the same particular perceptions to one as to another, or to the same person in different states. And this truth explains how it is that we find different expositions, in the Writings, of the same passages as for example in the explanation of what is meant by the churches of Sardis and Laodicea in *The Apocalypse Explained* and in *The Apocalypse Revealed* respectively, A.E. 195, 227;

A.R. 154, 198; and as to what is involved in the production or building up of woman from the rib of man in *Arcana Coelestia* and *Conjugal Love* respectively, A.C. 147-165; C.L. 32, 156. But from verse twenty-one we learn particularly whence comes to man the perception of the real quality of evil. It is from the *affection* for good and truth. Herein there is a wonderful difference, which must not be passed over, between the affection of good and truth and the affection for evil and falsity. For he who is in the latter affection cannot, from that affection, discern either the real quality of evil or of good; but he who is in the former can do both, and this all the better in proportion to his affection. And the reason is because the affection of good and truth is interior, while the affection for evil and falsity is exterior, and what is interior can see what is exterior, but not the reverse. And in addition to this, it is here to be observed also that the Lord gives to every man the affection of truth and thence the affection of good, in order that each may, if he wishes or is willing, be led out of the life of evil into the life of good.

But now the six following verses shew in particular the quality of the corrupted rational powers, as well as the control to which they are subject from Divine Good. And what terms, in the literal sense, could have done this more appropriately than those which have been selected? Study the correspondences in particular of the twenty-third and twenty-fourth verses.

It is proud reason which boasts of a multitude of *chariots*; that comes up to the *heights* of the mountains; that penetrates to the *innermost parts* of Lebanon; and that enters into the *farthest lodging places*. And how wonderfully do digging, and drinking, and drying up, describe correspondentially the office of the intellectual and rational powers! What can possibly be more exalted than the human mind endowed with its vast treasures of knowledge, its magnificent qualities of insight, and its far-reaching penetration, on the one hand into the upper regions of spiritual thought, and on the other into the depths of natural science and philosophy? And yet, after all, the power of Divine Love is infinitely greater. And Divine Truth from Divine Love is that which controls and moderates every outburst of evil passions expressing itself through corrupted reasoning with a view to the destruction of all heavenly doctrines, which are given in the Word and are designed for the defence of the spiritual life of man. And it is a fact, therefore, that the declaration of the twenty-fifth verse, in its internal sense, involves at once the permission of evil acting through the depraved Rational, and the supremacy of good, which has endowed man with vast intellectual capabilities in order that, by their means, he may overcome all falsities from evil.

But again in the twenty-seventh and twenty-eighth verses most important spiritual truths are involved, and most appropriate correspondences are employed to denote those truths. The wicked man must finally, be let into his own life, and at the same time be kept externally restrained in order that he may learn from fear that even outward conformity to the laws of Order, in his own sphere, is better for him than disobedience; while on the other hand in the following verses, even as far as the thirty-fourth, the protection accorded to him who is in good, through the free exercise of his threefold powers, is very finely described. There are three degrees of the regenerate life which may be described as states of simple obedience, of instruction in truths, and of the realization of good. And nothing remains with man at last, from these three states, but what has been freely chosen, although it does appear, in the earlier states, as if there were much compulsion. That is, outward restraints of various kinds, and even selfish and worldly motives, seem to force men to avoid evil and do good. And, also, these things have their use as means. But they do not form the permanent life of man. For above and within these external restraints and motives there is and must be, with everyone who is regenerated, *the deliberate will*

of good. And this is the reason why freedom is predicated of each of the three slates here spoken of.

And now consider a little more minutely the spiritual contents of verses 30-34, particularly as to the first two. Herein is described the implantation of remains. For the storing up of remains is one thing and their implantation quite another. But this is best expressed as follows: —"Remains are goods and truths from the Lord stored up in the interior man; these are remitted into the exterior or natural man, when he is in a state of good, but on his coming into a state of evil they are instantly drawn back and stored up again lest they should be mixed with evils, and thereby perish. When man cannot be regenerated remains are in this case well reserved with him in his interiors; but whilst man is regenerating they are then remitted from the interiors to the exteriors so far as he is regenerated; the reason whereof is, because by regeneration the interiors are conjoined with the exteriors, and act in unity; and in this case they are first remitted into general principles and next into particulars; hence as the regeneration of the natural principle is here treated of in the internal sense, it may be known what is meant by remains being for the general principle in the natural," 6156. But in the verses we are now considering, observe carefully the teaching that remains must first take root in the natural man before they can become fruitful in the spiritual man; and that when this has taken place, as we read in the next verse, the church is fully formed in him and there is likewise an extension of heavenly principles from within outwards, or in simultaneous order as previously in successive order, D.L.W. 205.

And now without lingering we may profitably proceed by considering the last three verses of our chapter, which have reference to the state of vastation into which the wicked finally come, as well as under the same symbolism, to the beginning of the new church. It must certainly have been a very terrible thing that happened to the great army of Sennacherib in one night; and it may seem sometimes to the natural man that the judgments of the Lord are exceedingly severe and quite out of proportion to the requirements of the particular cases to which they are applied, but it is not right to think of these things from the outside appearances. The Lord regards eternal ends, and, as it has been well said in every permission of apparent destruction, does but promote the Divine end in man's creation. The angel of the Lord, however, is not really a destroyer but a preserver; and it is evil that brings upon itself its own destruction. With regard to the miracle, we are told that Herodotus ascribed it to a vast swarm of field mice, which devouring the quivers and bowstrings of the Egyptians compelled them to flee in the morning, Kitto, article "Hezekiah," and this shews, at any rate, that there *was* a miracle; but the real cause of it is explained thus: "When seventy thousand men perished by the pestilence on account of David numbering the people, 2 Sam. xxiv., and when a hundred and eighty-five thousand were slain in one night in the camp of the Assyrians, 2 Kings xix. 35, these effects were from the hells which were then opened. Similar effects would be produced at this day if they were opened; they are therefore kept closely shut by the Lord. That condemnation from the hells cannot flow in with those who are kept by the Lord in good and truth, which is signified by the words 'the plague shall not be upon you a destroyer,' has been already shewn," 7878, 7879. But as to the vastation itself which is here described, and which is so frequently described in the books of the Kings, let the reader well consider its meaning and importance. It involves the complete separation of the evil from the good, and also the complete separation of the good from the evil, in the final states of each. Everyone may see that it would be torture to the good, if, by the laws of their life, they were compelled to be for ever more or less harassed and perplexed with conflicts against evil and falsity, and that it would, in fact, cripple and destroy their life of love and their delight in being useful. And hence, therefore, everyone may

also see the necessity in the very nature of life, or what is the same thing, of love, that they who are in good should only understand and think truths, and consequently be entirely vastated or emptied of everything evil and false. Hence, then, we cannot for one moment doubt the Divine wisdom and significance of the *law* of Vastation as it applies to the good. And now, therefore, it follows that the same law is equally beneficial to the wicked, and that it cannot fail to operate with the wicked for their *eternal* well-being. For as it is the very nature of good to love truth and to hate and abhor falsity and evil, so it is the very nature of evil to love falsity and to hate and abhor every form of truth and goodness. And thus it would be dreadful torture to one who had confirmed himself in evil, or, in other words, in a life of predominant selfishness and worldliness, if he were compelled to associate with the good, and therefore it is through the infinite mercy of the Lord that the law of Vastation, operating alike in respect to both, should render it impossible. And it is rendered impossible by the entire removal from the wicked of even the ultimate good and truth of the Word, which, in the proper sense, is denoted by Adrammrlech and Sharezer the sons of Sennacherib; and they are represented as slaying their father and then escaping in order to show that the wicked finally *reject* ultimate good and truth, and adopt ultimate evil and falsity, for the truth slays none but preserves all who adopt it, and is moreover always preserved, spiritually, in the land of Ararat.

2 KINGS XX

1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.	1. When the celestial church is near to its consummation, there is deficiency of spiritual life. Wherefore the man of the church is admonished from the Word, that it is according to Divine Good that corrupted states should be vastated.
2. Then he turned his face to the wall, and prayed unto the LORD, saying,	2. And there is a state of infestation from external things by, which the interior life is obscured, while yet there is communication with the Lord and revelation, giving the perception,
3. Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.	3. That, from the Lord, the good man is and has been, receptive of the life of truth and the life of love, and thence of obedience, by which the conjunction of good and truth is effected. But nevertheless there is a state of grief and distress on account of the deficiency of truth.
4. And it came to pass, afore Isaiah was gone out into the middle part of the city, that the word of the LORD came to him, saying,	4. And it happens, in this case, that while there is fluctuation of state as to the perception of true doctrine from inmost good, yet there is consolation and thence further perception,
5. Turn again, and say to Hezekiah the prince of my people, Thus saith the LORD, the God of David thy Father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.	5. That they who are in good, from the Lord, are really in primary truths, and therefore also, from the Lord, by virtue of His Glorification, there is conjunction with Him, and knowledge from Him concerning the deficiency of truth; also confidence that He will save, and that the new church shall be established at the consummation of the age.
6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.	6. Also the church continues as long as good is sufficient for that purpose with its members, neither does the corrupted rational faculty destroy its state of good and thence of truth: for it is protected by the Lord from Divine Love and by means of Divine Truth.
7. And Isaiah said. Take a cake of figs. And they took and laid it on the boil, and he recovered.	7. And this specifically through the Word applied to a state of natural good, which removes the evil of inflamed and perverted natural affection, and thus preserves the church.
8. And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up unto the house of the LORD the third day?	8. But in such a state the man of the church is in uncertainty as to the removal of evil and the revival of good in the consummation of the age.

9. And Isaiah said, This shall be the sign unto thee from the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps?	9. For which reason instruction is given from the Word which testifies of the truth, that the Lord will certainly restore the church, when doubt prevails as to its progress towards consummation, or as to the temporary revival of good.
10. And Hezekiah answered, It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps.	10. And there is perception that a sudden lapse into evil in a declining general state of the church is not surprising, hut that a sudden revival surely indicates that permanent good is possible.
11. And Isaiah the prophet cried unto the LORD: and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.	11. For through the influence of those who are taught by the Word, and who are at the same time in good, a revival of the church previously to its consummation, does actually take place, by the operation of the Lord on remains which have been reserved during a state of corruption.
12. At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.	12. And in such a fluctuating state of the man of the church, when external worship prevails, he is much influenced by apparent truth and good springing from the love of dominion; for those in such love seek thus to gain power.
13. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.	13. And the man of the church is then captivated by such an external state, and is disposed to adulterate the Word as to truth, as to good, as to the grateful things of interior truths in worship, as to holy love, as to defending truths, and, in short, as to all the things of worship; for by the love of dominion all the internal and external principles of the church are vitiated and profaned.
14. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.	14. But yet the Word of the Lord influences the good who are tempted in this way, causing them to examine themselves as to the falsities of merely external sanctity and as to its origin, whence it is seen that the love of dominion is far removed from heavenly love, and is productive of confusion.
15. And he said, what have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.	15. Further, the Word urges the good man to consider the extent of the aspirations of the love of dominion, and it is discovered, that this love greedily searches into all Divine mysteries; nor does anything escape its notice.
16. And Isaiah said unto Hezekiah, Hear the word of the LORD.	16. But the Word dictates to the man of the church, who is in good, that he must obey the precepts of Divine Truth.

17. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith the LORD.	17. Because it truly happens to the corrupted church, that all the truths of worship, as well as all the remains of good and truth therein, are adulterated and profaned by those in the lust of ruling by means of spiritual things; nor does anything spiritual continue with the church.
18. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.	18. And thus, those in natural good, by derivation from the celestial church, are led astray; and although capable of regeneration, they are deluded by the glitter of a pompous and ritualistic worship.
19. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, Is it not so, if peace and truth shall be in my days?	19. But still, so long as the man of the church is obedient to the Word of the Lord, consummation is delayed, and good and truth in some form and degree are operative according to the state of the church with individuals.
20. Now the rest of the acts of Hezekiah, and all his might, and how he made the pool and the conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah?	20. And all the states of the man of the celestial church as to internals, as to externals, as to particulars of truth, as to scientifics, and as to instruction, are inscribed on his interior memory.
21. And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.	21. And he is associated with his like in the eternal world and state, a new state of the church on earth succeeding.

Proof References and Notes

1. This is demonstrated thus: Hezekiah denotes the celestial church, chap. xviii. i; "sick unto death," denotes the state of the church when there is a deficiency of spiritual life, and when consummation is at hand, 5712, 2908, 6587; Isaiah the son of Amoz denotes the Word in its power, chap. xix. 2; saying denotes perception and thus admonition, 1822, 1919; "Thus saith the Lord," denotes that it is according to Divine Good, 2001, which is according to Divine Order, 1728; to set the house in order denotes the Divine arrangement of the states of life, according to good or evil, 4982, 4551; and to the and not live denotes the vastation of corrupted states, 1408. But it is evident also, on reflection, that dying and not living, denotes, in addition, the danger of spiritual death which is condemnation, 6119, for when man comes into the state represented here by the sickness of Hezekiah he is in temptation and thus in fear of condemnation, and that this also is involved is evident from the series. And moreover it may be remarked in relation to the spiritual teaching of this verse that a man, generally, may be said to be always dying and not living, as he ought *always* to be putting away evils and holding himself, so to speak, in good lest he should suffer real spiritual death; and that therefore he ought *always*, by the Lord's help, to be setting his house in order, and not to be neglecting this important work until sickness and approaching dissolution come upon him.

2. This is shewn by remembering that by the face is denoted the interiors, 358; that by the wall is denoted what is external, because it denotes truths which defend, 6419; that by turning is denoted conversion of thought, 6226; and that by praying unto the Lord, saying, is denoted communication with Him and revelation giving perception, 2535, 1822.

3. This is true because the Lord remembering denotes salvation, 8620; Hezekiah denotes the good man, chap. xviii. 1; to walk before the Lord in truth and with a perfect heart, denotes to be receptive of the life of truth and the life of love, 519, 7542; to do that which is good denotes obedience, because it denotes the life of good, 4258; to do good in the *sight* of the *Lord* denotes that obedience effects the conjunction of truth and good, 10,569; and Hezekiah weeping sore, denotes distress on account of the deficiency of truth, 2689. Observe in this verse the difference between the literal and spiritual senses. In the literal sense it appears that Hezekiah makes his obedience a reason why the Lord should help him thus implying somewhat of merit, but in the spiritual sense this thought vanishes, and we have instead the acknowledgment that, from the Lord, man is receptive of the life of truth and love, and this at the very same time that distress is occasioned by infestation from external things; and indeed this very infestation is the means of confirming this acknowledgment.

4. This appears from the signification of it coming to pass as denoting a change, 4987; of Isaiah going out as denoting fluctuation, because going denotes progression, 3335, but in this instance fluctuation, since he presently returned; of the middle part of the city as denoting the perception of doctrine from inmost good, 402, 200; and of the word of the Lord coming to him as denoting further perception from Divine Truth, and thence consolation as the context shews, 1288. But there is a difficulty in the literal sense of this verse which needs considering. The *A. V.* says that Isaiah "went out into the middle *court*," and the *R. V.* that he "went out into the *middle part of the city*," while a marginal note in the latter suggests "*out of*" instead of "*out into*," and also leaves the reader to choose between "the middle part of the city," and "the middle court." Now, in this case, which it is evidently difficult to settle without some knowledge of the internal sense, since some of the manuscripts give the Hebrew word for *court* here and not that for *city*, it clearly appears from that sense, that the rendering of the *R. V.* as it stands in the text, is most likely to be correct. For the coming of Isaiah to Hezekiah, when he was sick, clearly denotes the manifestation of Divine Truth to the man of the church, when in temptation, *from* inmost principles, and consequently his going away after delivering his message will denote the withdrawal of Divine Truth *to* inmost principles, and this withdrawal is represented by going out into the *middle part* of the city, and the fluctuation by his returning before getting there. And on the other hand, if we substitute "out of" for "out into," and "middle court" for "middle part of the city," we may see at once that the internal sense is obscured.

5. This may be thus proved: "Turn again and say," denotes further manifestation of Divine Truth and thence perception, 2286, 1822; Hezekiah denotes those who are in good, ver. 1; "prince of my people," denotes those who are in primary truths, 1482, 1259; "Thus saith the Lord, the God of thy father David," denotes from the Lord by virtue of His Glorification, 2001, 1729, 1888; "I have heard thy prayer," denotes conjunction with Him, 3954, 2342, 2535; "I have seen thy tears," denotes knowledge from Him concerning the deficiency of truth, 2807, 2689; "I will heal thee," denotes confidence that He will save, 8365; and "on the third day thou shalt go up to the house of the Lord," denotes that the New Church shall be established at the consummation of the age, 543, 3730, 2788.

6. This is shewn as follows: -by Hezekiah is denoted the celestial church, ver. 1; by adding unto his days fifteen years is denoted that the church continues as long as good with it is sufficient for that purpose, 9760; by delivering the city out of the hand of the king of Assyria is denoted that the corrupted rational faculty does not destroy its state of good and thence of truth, chap. xviii. 13, *thee* and the *city* denoting respectively good and truth, ver. 1; 402; and by "I will defend this city for mine own sake, and for my servant David's sake," is denoted protection from the Lord from Divine Love, and by means of Divine Truth, because Lord denotes love, 2001, and servant denotes truth, 2541, besides which David denotes the Lord as to Divine Truth, 1888; T.C.R. 85.

7. This is evident because Isaiah denotes the Word, chap. six. 2; a cake of figs denotes natural good for purification, 216, 217, 9993; its being laid on the boil, denotes application for the cure of inflamed and perverted natural affection, 7524; and the king recovering, plainly denotes the preservation of the church,

8. This is plain from considering that a sign required denotes uncertainty, and the sign itself a confirmation of the truth, 6870'; that the Lord healing, denotes the removal of evil; and that going up to the house of the Lord on the third day, denotes the revival of good in the consummation of the age, ver. 5.

9. This is proved from the signification of Isaiah as denoting the Word, chap. xix. 2; of saying as denoting perception and thus instruction, 1822, 7304; of a sign as denoting confirmation of the truth, 6870; of the Lord doing the thing that He hath spoken as denoting certainty that the church will be restored; and of the shadow going forward ten steps, or back ten steps, as denoting a state of doubt as to continued progress towards consummation or the temporary revival of good, because the question itself implies doubt, a shadow denotes obscurity as to the heat of good and the light of truth, 2363, 6110; the shadow going forward denotes progress towards consummation, 3335, 8108-8109, and the shadow going backward denotes the temporary revival of good, while *ten* steps or degrees denotes that progress in each case is according to the slate as to remains, 576, and is not effected at once but gradually, 7186, 7710.

10. This is thus shewn: Hezekiah answering, denotes perception with respect to the state of the church, 5472: "It is a light thing for the shadow to decline ten steps," denotes that a sudden lapse into evil during a declining general slate of the church is not surprising, because by the shadow declining ten steps *at once* is clearly denoted a sudden lapse into evil instead of a gradual fall, ver. 9, and by a light thing is denoted evidently that it is not surprising, 3946, 8718-8719; and "let the shadow return backward ten steps," denotes that a sudden revival surely indicates that permanent good is possible, because by the shadow returning backward is denoted the temporary revival of good, ver. 9, and it is implied that this is not a "light thing," and thus that it indicates the possibility of permanent good, since *so long as there is good*, man is capable of improvement, but when he is entirely vastated, as to good, he has given up the liberty of choice between good and evil.

11. This is obvious because Isaiah denotes those who are taught by the Word and are at the same time in good, chap. xix. 2; crying unto the Lord, denotes clearly a desire for good, 2001, 7119; the shadow being brought ten steps backward, denotes the temporary revival of the church, by virtue of remains, ver. 9; and "by which it had gone down on the dial of Ahaz," denotes that remains had been reserved during a state of corruption, chap. xvi. 1.

12. This is seen from the signification of "At that time," as denoting in that fluctuating state of the church, 2212, 2213; of Berodach-baladan or Merodach-baladan, the son of Baladan, the king of Babylon as denoting apparent truth and good springing from the love of dominion, because the son denotes truth and the father good, while Babylon denotes the love of dominion, 3704, 1326, and Baladan means, *whose lord is Baal* and therefore denotes worship from self-love, 1094, 10,642, or a state of prevailing external worship; of letters and presents as here denoting *apparent* truth and good, 2474, 5619; and of hearing that Hezekiah had been sick, as denoting perception of the state of the church in which, by external sanctities, there is an opportunity of gaining power, because hearing denotes perception, 3163, the sickness of Hezekiah, denotes a deficiency of spiritual life, ver. 1, and the king of Babylon *sending* the letters and presents, denotes an effort by means of apparent truth and good to gain power as the sequel shews, 4239.

13. This appears thus: by Hezekiah hearkening is denoted that the man of the church is captivated, 2542; by his shewing the messengers all the house of his precious things is denoted a disposition to adulterate the Word, 5975, 6660; by silver and gold are denoted truth and good, 425; by spices are denoted the grateful things of exterior truth and worship; 10,199; by oil is denoted love, 886; by armour is denoted defending truths, 2686; by all that was found in his treasures, in his house, and in his dominions, is plainly denoted all things of worship internal and external; and by the messengers seeing all these things, is denoted that by the love of dominion all these things are vitiated and corrupted.

14. This is evident because the prophet Isaiah denotes the Word, ver. 1; Hezekiah denotes the good who are tempted in this way, ver. 1; what the men said, denotes the falsities of mere external sanctity, because they were men from Babylon, and Babylon itself denotes the love of dominion, while by the question is denoted that the man of the church is led to examine himself, 1326, 226, 1931; and Hezekiah saying "They are come from a far country, even from Babylon," denotes the perception that the love of dominion is far removed from heavenly love and is productive of confusion, 1822, 1327.

15. This is demonstrated by remembering that the prophet denotes the Word, ver. 1; that saying denotes instruction, 7304; that the question denotes the necessity of particular self-examination, 226, 1931; that Hezekiah answering, denotes perception of the truth, 5468, 5255; and that "All that is in mine house have they seen: there is nothing among ray treasures that I have not shewed them," denotes that the love of dominion greedily searches into all Divine mysteries, nor does anything escape its notice, as is evident from the previous explanation.

16. This is plain from the signification of Isaiah, of Hezekiah, and of hearing as already shewn, ver. 1, 2542.

17. This is true because by the days coming, is denoted that it truly happens to the corrupted church, 487, 1853; by all that is in thine house, is denoted all the truths of worship, 3652; by that which thy fathers have laid up in store unto this clay, is denoted all remains of good and truth, 5297-5299; by being carried away to Babylon, is denoted to be adulterated and profaned through the lust "of ruling by means of spiritual things, 1326; and by nothing being left, is denoted that nothing spiritual continues with the church, 468.

18. This is proved from the signification of sons as denoting what is successive, 5912; of being taken away as evidently denoting to be led astray, 9348; and of being eunuchs in the palace of the

king of Babylon as denoting those capable of regeneration who are deluded by the glitter of a pompous external and ritualistic worship, 394, 5081, 2348.

19. This is proved by considering that Hezekiah denotes the man of the church, ver. 1; that his saying, denotes perception, 1822; that "Good is the word of the Lord which thou hast spoken," denotes willingness to obey the truth from a principle of good, 1288, 2001; that it also denotes consummation delayed, because it is the conclusion to the period and involves the utterances of the prophet as contained in the whole chapter concerning the prolongation of the king's life and the shadow going back ten steps or degrees; and that "Is it not so, if peace and truth shall be in my clays?" denotes good and truth in some form and degree operating according to the state of the church with the individual, because by peace and truth are plainly denoted good and truth, by their continuing in the days of Hezekiah is denoted in the states of the church, 487, and by "Is it not so," is denoted acknowledgment and confession as to the prosperity of the church depending on this; while by "my days," is denoted the state of the church with the individual.

20. This is true because the rest of the acts of Hezekiah and all his might, denote all the states of the man of the celestial church; and their being written in the book of the chronicles of the kings of Judah, denotes to be inscribed on the interior memory, chap. viii. 23, xii. 19; while by the pool, and the conduit, and by water in the city are denoted particulars of truth, scientifics, and instruction according to the series, chap, xviii. 17.

21. This is obvious from the signification of sleeping with the fathers as denoting association with the like in the eternal world and state, 3255; and of Manasseh his son reigning in his stead as denoting a new state of the church succeeding, 5912.

A careful consideration of the various parts of the internal sense of this short but interesting chapter, will shew beyond doubt that it describes the state of the good about the time of the consummation of the first Christian Church. This is the sickness of Hezekiah. How can it be otherwise than that the well disposed should find it very hard, in a declining general state of the church, to maintain spiritual life? There is, however, a difficulty here in localizing, so to speak, the descriptions of the internal sense—that is, in assigning to them any fixed and definite time, because they are pictures of states that have been experienced in all ages. What has happened to the men of the Christian Church, also happened, with variations according to circumstances, to all previous churches; and also what has happened in the last period of the church has done so, with some differences, in its earlier periods of decline. It is to be remembered that the corruption signified by Babylon arose and was predominant in the Christian Church some centuries before its final consummation, and yet that, in this chapter, the aspirations of those in the love of dominion are now for the first time mentioned, as indicating that this love would be the cause of the total overthrow of the church, and that the prevalence of it would be posterior to what is meant by the sickness and recovery of Hezekiah, and also by the miracle in connection with the dial of Ahaz, But this difficulty is removed when it is seen that the internal sense of the chapter really includes the state of the church before the rise of Babylon and also its state at the consummation as arising out of the great evils it has produced. It must be taken as true that ever since the Council of Nice in A.D. 325, when the church formally departed from the true doctrine concerning the Lord so distinctly set forth in Matt, xxviii. 18-20, John xiv. 9-10, Col. ii. 9, and Rev. i. 8, 11, 17, the love of dominion began to prevail and has done so even down to the period of the

Last Judgment in the year A.D. 1757, notwithstanding the reaction against it known, generally, as the Reformation.

And this brings us to what may be considered as one distinctive period in which the shadow on the dial of Ahaz returned backward ten degrees. For undoubtedly, although, on the one hand, the Reformation confirmed and intensified the heresy of Salvation by Faith Alone, on the other it produced a surprising effect in the introduction of greater liberty of thought in spiritual matters among men, and a revival, so far as could be under the circumstances, of genuine religion. But history shews that this did not continue, because the state of the general Christian Church, especially in the eighteenth century, was afterwards worse than it had previously been, owing to the paralysing effects produced by the pernicious principles denoted in the Apocalypse by the Dragon and his beasts. Such a result of such a doctrine was inevitable; and the true and permanent revival was bound to come afterwards "on the third day." And that such a revival did come, and has continued, and is likely to continue, modern history also attests.

And here returning for a moment to the literal sense, a word may be useful as to the miracle, and also as to the fact that in application to Hezekiah personally, it denotes the prolongation of his life, as it is said, for fifteen years. The going forward of the shadow would have denoted his death, as announced in the first verse, and therefore its going back denoted his recovery, and this was to be the *sign* of his recovery. But as to the miracle, certain writers have endeavoured to shew that it was brought about by a natural cause—namely, an eclipse of the sun, and one has represented the prophet as secretly turning the movable dial from its proper position to the opposite; but such explanations as these, although ingenious, are by no means satisfactory, or honourable to the character of the man of God, and may therefore be at once dismissed from the mind; nor need we assume that, in this case, there was an actual interference with the regular motion of the earth, any more than we need do so in regard to the standing still of the sun at the command of Joshua. For both effects could be produced, as far as the outward appearance was concerned, in the same way as all other miracles recorded in the Word actually happened—namely, by the operation of spiritual forces and spiritual laws, 7337; A.E. 401; and it may be considered that to deny the actual performance of the many miracles recorded in the Old and New Testaments because they happened apparently contrary to natural law, when yet they were attested by many witnesses in different ages and under different circumstances, and this particularly in regard to those wrought by the Lord and the apostles after His resurrection, is exceedingly unreasonable. Were all the twelve apostles and the evangelists, reckoning Paul among them, equally either deceived or deceivers, when they affirmed the performance of actual miracles by the Lord and by one another through power given to them by Him? It is incredible.

And now finally, the internal sense of the latter part of the chapter is worthy of a careful study, both as a true delineation of the states of the declining church, and of the tendency of self-love aspiring after dominion in the individual. Notice first the messengers with letters and presents coming from the king of Babylon. These messengers, as they first manifest themselves, indeed appear very friendly, and aptly denote the thoughts and persuasions of the natural man that religion may actually be promoted by acquiring power over the minds and hearts of men, and overcoming them by an apparent outward sanctity, and by captivating ceremonials in external worship. But this is only the beginning of a great evil. The love of dominion is of such a character that it will not be satisfied with merely *seeing* the treasures of the king of Judah; it will surely, on the first opportunity, utilize them to serve its own ends. It is perceived by this love, that Divine

Truths of every degree have a powerful influence, generally speaking, even though that influence may be only external, on the hearts and minds of men; and therefore a cunning effort is made by it to gain control by means of this. Just as the great treasures of Hezekiah were captivating to the messengers of the Babylonian monarch, so the knowledges of good and truth from the Word are captivating to those who would gain power by their means. Let the church then beware of the first beginnings of ecclesiastical self-love; and also let the individual member of the church beware of thinking that he can promote good in himself or in others by exercising an unlawful control of those who may be dependent upon him, with a view to induce them to favour externally his particular preferences in morals, or doctrine, or worship, because all such efforts have a tendency to check freedom of thought in persons thus influenced; and because the religion of everyone ought to be, above all other things, his own free choice. And this, in substance, is the teaching of the fourteenth and fifteenth verses of this chapter. It is necessary to be well persuaded that the love of dominion is *far removed* from heavenly love, and also that it indeed greedily searches into all Divine mysteries with the object of enslaving mankind. And then further, we may note, that the spiritual teaching of the eighteenth verse is very im-pressive. So far is the love of dominion, and the grandeur of its external worship from promoting real religion, that it checks its progress, and renders those who might profit by a state of religious liberty, incapable either of discerning truths or of developing good affections. These are the sons of the church who have become eunuchs in the palace of the king of Babylon, And equally impressive also is the teaching of the remaining verses. He who perseveres in good even unto the end will, in spite of all disadvantages, finally realize it, and in the future state, will gain the reward for which alone the good man labours—the reward of an eternity of usefulness, and the perfect associations of the heavenly life.

2 KINGS XXI

1. Manasseh was twelve years old when he began to reign; and he reigned five and fifty years in Jerusalem: and his mother's name was Hephzi-bah.	1. And this new state of the celestial church is one, in which the Lord is ignored or forgotten, because the state of corruption is full, remains also of good and truth being very few, and its external origin merely selfish delight.
2. And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.	2. And thus it is a state of opposition to Divine Truth from Divine Good, according to all the evils of self-love and worldly love, from which by Redemption the Lord delivers mankind.
3. For he built again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an Asherah, as did Ahab king of Israel, and worshipped all the host of heaven, and served them.	3. For persons in this state are given up or devoted to the merely natural affections, which the man of the true celestial church abjures; also they are purely selfish, and delight in falsities from selfishness, according to the corruptions of the spiritual church; and, in one word, they are worshippers of all kinds of falsities arising from the perversion of the intellect through self-love.
4. And he built altars in the house of the LORD, whereof the LORD said, In Jerusalem will I put my name.	4. And therefore they pervert and corrupt the inmost principles of true worship, the quality of which is manifested in celestial and spiritual truths,
5. And he built altars for all the host of heaven in the two courts of the house of the LORD.	5. As well as its interior and external principles, by the falsification of all truths.
6. And he made his son to pass through the fire, and practised augury, and used enchantments, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.	6. Moreover they consume the truth of the church in their lusts, and so pervert interior truths, exterior truths, and things external, both as to good and truth, as to make truth appear like falsity and falsity like truth, thus confirming evil states, and averting themselves from the Lord;
7. And he set the graven image of Asherah, that he had made, in the house of which the LORD said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:	7. And they also introduce into their solemn worship, as if from good, the form of their essential falsity of faith without charity, although it is the true doctrine both of the spiritual and celestial churches, that the quality of the true worship of the Lord is the union of faith and charity, because this is the essence and complex of all truths;

8. Neither will I cause the feet of Israel to wander any more out of the land which I gave their fathers; if only they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.	8. And because the natural life of man can in no other way be preserved from falling into errors from a state of good, which the Lord gives to the churches; but still man must of his own free will co-operate with the Lord both in the reception of good from Him internally, and by obedience to His Divine Law externally.
9. But they hearkened not: and Manasseh seduced them to do that which is evil more than did the nations, whom the LORD destroyed before the children of Israel.	9. Rut the corrupted celestial church, generally or individually, is not willing to serve the Lord; and indeed produces greater evils among men than are produced by the evils of the merely natural man, from which the Lord by redemption and regeneration delivers them.
10. And the LORD spake by his servants the prophets, saying,	10. And it is the dictate of Divine Truth from Divine Good, or of the whole Divine Word, giving the perception,
11. Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:	11. That because of the wickedness of the corrupted celestial church both as to evil and as to error, which exceeds the iniquity of the merely natural man, since it is the adulteration of the good and the falsification of the truth of the church,
12. Therefore thus saith the LORD, the God of Israel, Behold I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.	12. Therefore it is the testimony of Divine Good and Divine Truth united, that persons in such a state shall be entirely vastated both as to intellectual and voluntary good, causing aversion and horror among those who are in simple obedience.
13. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down.	13. For this vastation is similar to the vastation of the spiritual church both as to the deprivation of truth and of good, so that the intellectual life of the corrupted celestial man, even as to most external receptacles of good and truth, is now entirely void, and is in a state of inversion.
14. And I will cast off the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;	14. And thus all remains of good are destroyed, and evil is confirmed; so that all good and truth are regarded as enemies by the vastated man, who feels torment at the presence thereof.
15. Because they have clone that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.	15. And all this is the consequence of opposition to truth, and of aversion from good perpetually; and this notwithstanding the work of Redemption accomplished by the Lord.

16. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.	16. Besides which, this corrupted church exceedingly falsifies the purest truths of the Word, filling the whole mind with falsities, as well as indulging in direful evils which are manifestly contrary to Divine Truth from Divine Good.
17. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?	17. But all its states, both as to falsity and evil, are surely inscribed on the interior memory of the man of that church.
18. And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.	18. And he is associated with his like in the eternal world and state, being raised to life in an external corresponding with his internal, which is the falsity of his own evil, and of the evil of profanation, a new state of the church on earth succeeding.
19. Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: and his mother's name was Meshullemeth the daughter of Haruz of Jotbah.	19. And this new state is one of complete deficiency as to remains, and of the conjunction of evil and falsity, the external origin and quality of which is a state of retribution arising from evil and falsity confirmed in the external man.
20. And he did that which was evil in the sight of the LORD, as did Manasseh his father.	20. And therefore the man of this church, by his life and actions, intensifies the corrupt state of that which immediately precedes,
21. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them;	21. For he lives according to the falsity from the evil belonging to it, and is devoted to its evils both internally and externally,
22. And he forsook the LORD, the God of his fathers, and walked not in the way of the LORD.	22. Rejecting Divine Good from which is Divine Truth, and consequently also Divine truths themselves.
23. And the servants of Amon conspired against him, and put the king to death in his own house.	23. So that the affections of the natural man will not be even outwardly controlled by a worship so false, thereby confirming its vastation, and thus establishing it in its own infernal love.
24. But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.	24. While on the other hand, Divine Truth from Divine Good utterly rejects the corrupted natural affections, and is the means by which a new church is established when the old is fully consummated.
25. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?	25. And all the states of the corrupted celestial church are surely inscribed on the interior memory of the man of that church.

26. And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

26. So that he is raised to life in an external corresponding to his internal, which is a state of the falsity of profanation, a new state of the church on earth succeeding.

Proof References and Notes

1. This is evident from the signification of Manasseh the successor of Hezekiah as denoting the new state of the celestial church, 5912; of the meaning of his name, which is *forgetfulness*, as denoting the quality of the church corrupted; for, in a good sense, Manasseh denotes the new will of good in the natural man, but here, in the opposite sense, corrupted good as all that is said of him shews, 5351; of twelve years as denoting that the state of corruption is full, 1667; of the number five and fifty, which has relation to the simple numbers five and ten, and thence denotes fewness of remains, 649, 576; of Jerusalem as denoting the celestial church, 2466; and of his mother's name being Hephzi-bah, which means *my pleasure and delight in her*, and therefore denotes in this case, selfish delight, as being the external origin of this corrupted state, 1815, 3703, 145.

2. This is proved thus: to do what is evil in the sight of the Lord, denotes to act in opposition to Divine Truth from Divine Good, 4839, 1728; the abominations of the heathen, or of the nations, denotes the evils of self-love and worldly love; and "whom the Lord cast out before the children of Israel," denotes from which by Redemption the Lord delivers mankind, chap. xvi. 3.

3. This is demonstrated by considering that to build again the high places which Hezekiah his father had destroyed, denotes to be given up or devoted to the merely natural affections which the man of the true celestial church abjures, 2722; chap, xviii. 4; that to rear up altars to Baal, denotes to be purely selfish even in their worship, 1094, 10,642, 4541; that to make an Asherah, denotes to be delighted with falsities from selfishness, 10,644; that "as did Ahab king of Israel," denotes according to the corruptions of the spiritual church, 1 Kings xvi. 33; and that worshipping all the host of heaven and serving them, denotes to worship all kinds of falsities arising from the perversion of the intellect through self-love, 3448, 683.

4. This is shewn thus: by building altars in the house of the Lord is denoted to pervert and corrupt the inmost principles of true worship, because the altar, in the best sense, denotes true worship and in the opposite sense corrupt worship, 10,642, and the house of the Lord denotes the worship of the Lord from celestial love, which is the inmost principle of worship, 2048, 3384; and by the Lord saying "In Jerusalem will I put my name," is denoted that the quality of true worship is manifested in celestial and spiritual truths, because name denotes quality, 145, and Jerusalem, as distinguished from Samaria, denotes the church as to celestial good and truth, 2466, but, as distinguished from Zion, as to spiritual good and truth, 2909, and thus, generally, the church as to celestial and spiritual truths; besides which it is also to be noted here, that while this verse has reference to what is distinctly celestial and spiritual, the next relates to what is natural, and that the quality of good is manifested in truths, 9643.

5. This is shewn as follows: —to build altars denotes to pervert and corrupt worship, 10,642; the courts of the house of the Lord, denote the interior and exterior principles of the natural degree, 9741; and the host of heaven denotes the falsification of all truths, ver. 3.

6. This appears from the signification of making his son to pass through the *fire* as denoting to consume the truth of the church in their lusts, chap. xvi. 3; of practising augury, and enchantments, and of dealing with them that had familiar spirits and with wizards, as denoting to pervert interior truths, exterior truths, and things external as to good and truth, so as to make truth appear like falsity and falsity like truth, 7297, 9188; and of working much evil in the sight of the Lord to provoke Him to anger as denoting to confirm evil states and avert themselves from the Lord, 4839, 1728, 5798. It will be proper to add here, however, that the four terms used in this verse for the various kinds of magic are the same as those given in the *Authorised Version* of the Scriptures, except in the first instance, which is there rendered "observed times"; also that the Latin equivalents for the original Hebrew words in A.C. 9188, are *interrogans inferno*, *augurator*, *interrogans pythonem*, and *ariolus*, which are translated by the Rev. John Clowes as meaning *those who ask questions of the hells*, *those who are given to augury*, *those who ask questions of a familiar spirit*, and *those who are soothsayers*; and that assuming these terms as a correct translation of the Hebrew, we have thence concluded that they denote respectively those who pervert interior truths, exterior truths, and things external as to good and as to truth, because asking questions of the hells implies an interior degree of depravity, and consulting a familiar spirit an exterior degree, while the pairs of terms refer respectively to good and truth, and this is in harmony also with the series of the internal sense.

7. This is proved thus: the graven image of the Asherah, denotes the essential falsity of faith without charity, ver. 3; 8869; setting it in the house, denotes in appearance as from good, 2233, 2234; what the Lord said to David and to Solomon, denotes that it is the doctrine of both the spiritual and celestial churches, A.E. 205, 654; 7304; name denotes quality, 145; "in this house, and in Jerusalem," denotes as 10 good and truth, 2233, 2234, 402; "which I have chosen," denotes their union, because it denotes the *life* of good and truth, 3900; "and out of all the tribes of Israel," denotes that the life of good and truth, and the doctrine which teaches it are the essential and complex of all Divine truths, 3858.

8. This is evident because by the feet are denoted the natural life of man, 2162; by wandering is denoted to fall into errors, 382; by the land is denoted a state of heavenly life which is the union, or rather the conjunction, of good and truth, 3705; by "which I gave to their fathers," is denoted that the Lord gives the life of heaven to the churches, 4700; by "if only they will observe," is denoted that man must in freedom co-operate with the Lord, as is evident, 1937, 1947; and by doing what the Lord commanded and what Moses commanded is denoted, also evidently, both internal and external obedience, or in other words, obedience from the conjunction of good and truth, 2001, 4859.

9. This is obvious from considering that not hearkening, denotes unwillingness to serve the Lord, 2542; that Manasseh denotes the corrupted church generally and individually, ver. 1; and that seducing them to do evil more than did the nations which the Lord destroyed before the children of Israel, denotes to produce greater evils among men than are produced by the evils of the merely natural man, from which the Lord by redemption and regeneration delivers them, chap. xvi. 3. This verse teaches, therefore, that the evils and errors springing from the love of dominion,

and from the pride of human intelligence are more mischievous than the abuse of merely natural loves, and the reason is obvious when we come to consider that the former loves more than the latter close up the mind against the influx of spiritual heat and light.

10. This is quite clear from the signification of Lord as denoting Divine Good, 2001; of the prophets as denoting Divine Truth, 9188, 9198; and of speaking and saying as denoting illustration and perception, 10,290.

11. This is demonstrated from the considerations that Manasseh denotes the corrupted celestial church, ver. 1; that abominations and doing wickedly, denote clearly both evil and error, 683; that "above all that the Amorites did," denotes in excess of the iniquity of the merely natural man, 1857, 6859; and that Manasseh making Judah to sin with his idols, denotes the adulteration of the good and the falsification of the truth of the church, 1205, 1328, 3654. But in order to clearly understand the specific signification given in the ninth verse and in this verse to the nations that were expelled from the land of Canaan and to the Amorites—namely, "the evils of the merely natural man," it is to be remembered first that those nations, and the Amorites denote evils and falsities *in general* and thus *both* the evils and falsities of a corrupted church and those of the merely natural man, as may be seen by comparing 6306, where they are said to represent those infernals who about the time of the Lord's coining would occupy a considerable part of heaven, and thus the former, with 6859, where they are said to represent the evils from the loves of self and the world as distinguished from the evils of a corrupted religion, and thus the latter; and secondly, that the specific application of a term depends upon the subject treated of and its connection with that subject, as in this particular case, where the wicked nations and the Amorites are said to be *not so bad* as the king of Judah, Manasseh, who represents the corrupted celestial church. Hence then these wicked nations and the Amorites, here denote the evils of the merely natural man, as distinguished from the evils of a corrupted religion.

12. This is manifest from the signification of the Lord, the God of Israel, as denoting Divine Good and Divine Truth united, 2001; of Jerusalem and Judah as denoting the corrupted celestial church as to doctrine and life, 402, 3654; of the Lord bringing evil as denoting that the church is vastated, 696, 8279; and of "whosoever heareth of it, both his ears shall tingle," as denoting aversion and horror among those in simple obedience, because hearing, in the first place, denotes perception, and in this case, the perception of the good as to the state of the evil, 3163, and in the second place obedience as denoting the state of those who hear, 2542; and because by both ears tingling is denoted aversion and honor on the part of the good, these terms being chosen to express contrariety of state as to both understanding and will, this being signified by *both* ears tingling, 9556, 8162.

13. This is shewn thus: "I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab," denotes that the vastation of the corrupted celestial church shall be similar to that of the spiritual church both as to the deprivation of truth and good, because the line and plummet have reference to measurement, and measurement denotes quality of states, 647-650, the line has relation to truth and the plummet to good, since the latter refers to weight, 3104, and Samaria and the house of Ahab denote the vastated spiritual church as to truth and as to good, 2702, 2233, 2234, just as in Isaiah xxxiv. 11 desolation and vastation are denoted by emptiness and wasteness, 5044, and the line and plummet are mentioned there also; Jerusalem denotes the corrupted celestial church as to its intellectual life, considering that Judah denotes the same as to

voluntary life, 402, 3654; a dish denotes an external receptacle, 10,243, using water and wiping the dish denotes, in the best sense, the application of truth for purification, and therefore in the opposite sense, vastation as to all truth, 10,243; and turning the dish upside down, denotes clearly an inverted state, in this case, of course, in the bad sense, 3539, 3610.

14. This appears by observing that a remnant denotes remains of good, 468; that the Lord casting off the remnant denotes the destruction of remains with the man of the corrupted church, because the Lord does not cast off any but man separates himself, 696; that being delivered into the hand of their enemies, denotes to be confirmed in evil, 2851, 8282; and that becoming a prey and a spoil to their enemies, denotes that good and truth are regarded as enemies by the vastated man, who feels torment at the presence thereof, because prey and spoil denote good and truth taken from the wicked and appropriated by the good, and thus, in this case, the vastation of all good and truth with the wicked, and consequently their opposition or enmity to them and torment at their approach, 6442-6443, 8265.

15. This is demonstrated thus: by doing evil in the sight of the Lord is denoted opposition to Divine Truth from Divine Good, 4839, 1728; by provoking the Lord to anger is denoted aversion from Divine Good, 5034, 2001; by "since the clay that their fathers came out of Egypt unto this day," is denoted perpetually, 2838; and by their fathers coming out of Egypt is denoted the work of Redemption, 8866.

16. This is seen from the signification of Manasseh as denoting the corrupted celestial church, ver. 1; of shedding innocent blood; is denoting to falsify the purest truths of the Word, 9127; of filling Jerusalem from one end to the other as denoting to fill the whole mind with falsities, 402, 984; and of sinning and doing evil in the sight of the Lord as denoting to indulge in direful evils, which are manifestly contrary to Divine Truth from Divine Good, 4839, 1728.

17. This is evident because by the rest of the acts of Manasseh, and all that he did, and the sin that he sinned are denoted all the states, as to falsity and evil, of the corrupted celestial church; and by their being written in the book of the chronicles of the kings of Judah is denoted to be inscribed on the interior memory, chap. viii. 23, xii. 19.

18. This is thus proved: by sleeping- with the fathers is denoted to be associated with the like in the eternal world and state, 3255; by being buried is denoted resurrection to new life, 2916, 2917; by "the garden of his own house," is denoted the falsity of his own evil, 710; by the garden of Uzza is denoted the falsity of profanation because Uzza means *strength* or *a goat*, and therefore denotes truth or falsity, in this case the latter, 4769, 4926, and Manasseh more especially denotes those guilty of profanation, vers. 4-6; and by Anion his son reigning in his stead is denoted a new state of the church succeeding, 5912.

19. This is thus demonstrated: Amon means *faithful*, *true*, and therefore, in the best sense, denotes truth confirmed, but, here in the opposite sense falsity confirmed, A.R. 23; twenty and two denote, in the best sense, fulness as to remains and the conjunction of good and truth, but here, in the opposite sense, complete deficiency as to remains and the conjunction of evil and falsity, 2280, 5194; and his mother's name being Meshullemeth the daughter of Haruz of Jotbah denotes the external origin and quality of this church, which is one of retribution arising from evil and falsity confirmed in the external man, because mother denotes the church as to external origin, 1815, 3703; name denotes quality, 145, and Meshullemeth, which is probably derived from

the Hebrew words meaning *peace* or *retribution*, evidently denotes the quality of the external origin of the state represented by Amon, and therefore a state of retribution arising from falsity confirmed in the external man, while by her being the daughter of Haruz of Jotbah is also evidently denoted the derivation of this corrupt state from a preceding state of evil and falsity denoted by those two names respectively, the former meaning, among other things, *gold* and *instructed*, and therefore denoting, in this place, evil from corrupted celestial good, 113, 425, 643; and the latter being a place described as "a land of brooks of water," Deut. x. 7; and therefore denoting falsity, 756, 5912.

20. This is true because of the meaning of the name Amon, ver. 19, and because doing what is evil in the sight of the Lord denotes opposition to Divine Truth from Divine Good, 4839, 1728.

21. This is evident because by walking is denoted living, 519; by way is denoted falsity, 4861; by father is denoted the preceding corrupt state, 1895; and by serving and worshipping are denoted external and internal idolatry, 683.

22. This is seen from considering that to forsake the Lord, the God of his fathers, denotes to reject Divine Good from which is Divine Truth, 2001; and that not walking in the way of the Lord denotes not living according to Divine truths, 519, 627.

23. This is demonstrated by observing that the servants of Amon denote the affections of the merely natural man, 3019; that conspiring against him denotes not being even outwardly controlled by a worship so false, chap. x. 9; that by putting him to death is denoted, in this case, vastation confirmed, 5407; and that his own house denotes his own infernal love, 4744.

24. This is proved from the signification of the people of the land as denoting Divine Truth from Divine Good, 1259, 3654; of slaying all those who had conspired against king Amon, as denoting to reject the corrupted natural affections, ver. 23; and of their making Josiah his son king in his stead, as denoting to be the means of establishing a new church, 5912.

25. This is evident from the explanation given of verse 17, and several similar verses.

26. And this also is evident from the explanation given in verse 18.

But going back now and reviewing the contents of this chapter, it plainly appears that we have here, in the internal sense, a description of the most corrupted state of the celestial church. It seems, indeed, to be an intensification of all previous corrupted states, and also to have been the means of bringing about the still more degraded condition denoted by the Babylonish captivity. Let us then carefully consider, before commencing the next chapter, the particulars of the evil state here set before us, with the view of not only understanding it but also of the more successfully avoiding these evils in ourselves.

And first it may be remarked that the very name and signification of Manasseh, in a good sense, are an indication of what this very corrupt state is in the opposite sense. It is a state in which the natural affections merely are so powerful, that they engross the all of man's thought and feeling, while religion in its true sense is utterly neglected or grossly perverted. This is shewn generally in the first and second verses. But in the third verse we have some particulars. Not only are natural delights made predominant over spiritual delights, but the most corrupted worship from self-love and the falsities of a barren faith take the place of genuine worship. Now let us try to realize this

state. To worship Baal means something more than the mere love of self. It means also the worship of the Lord intensely from that love. Or, in other words, it is selfishness carried into religion. And, of course, those who thus worship the Lord, do so without any conception of Him, or of His Love, which they ought to imitate, as being essentially unselfish. Their motto, in short, is "Each man for himself and God for us all." To worship God as Baal is to worship Him as the personification and essence of self-love which must be propitiated in order to gain favour. And clearly, this is not worship at all; it is devotion to self; and the Divine Being, therefore, is not adored for *what He is*, but grossly for what a man can gain by worshipping.

And this kind of worship, we may be sure, is accompanied by that pernicious and barren faith which, as we have several times seen, is denoted by the Asherah. As the true worship of the Lord is the love of the goodness which constitutes Him and proceeds from Him, so a true faith in the Lord is a sincere affection for the Truth that comes from Him. True faith is a firm belief in that which is true. But self-love cannot have faith in what is true, because it ignores or forgets that the supreme love of self is the first principle of all falsity, John viii. 44. And it is a false conception of God that has produced the persuasion and doctrine that faith without charity saves.

But not only so. For we may depend upon it that the worship of the Lord from self-love, if worship it may be called, is also productive of the worship of external things such as are denoted by the hosts of heaven. The adoration of the sun, moon, and stars is symbolic of the adoration of nature instead of the Lord. And when through evil the whole mind becomes thus depraved, a further step will be the mingling of the holy and the profane, as indicated in the fourth and fifth verses, as well! as in what follows to the end of the ninth verse. And here it will be seen, on a careful examination, that the series is so arranged as to shew forcibly that the practice of, and the free indulgence in, one set of evils most surely leads to another that is still more depraved, until at last deliberate deception is combined with all states of impurity, this being denoted particularly by dealing with them that had familiar spirits and with wizards. But let it be remembered in this place, that the internal sense of the Word describes states of evil and falsity to which we have all a tendency, and that this is proved by the experience of everyone as to evil influxes, or as to the influences that come from evil spirits, quite apart from the determinations of the will of man, or, to speak more strongly, in spite of the determinations of the will of man. It is a blessed thing, however, to reflect that we are only so far responsible in regard to these influences, as we allow ourselves to speak or act according to them. For no evil spirit has control over our *worth* or our *actions* whatever may be his power to flow into our minds, and there to excite evil thoughts and feelings, and therefore a man's destiny is in his own hands, and his character is formed according to his own free determination, 6192.

And now therefore we learn from the following verses even to the end of the sixteenth, that the dreadful state of the wicked man is known to the Lord, is controlled by Him, and is altogether the result of his own choice and his own actions. But notice more particularly verses thirteen and sixteen, and consider first that all judgment is from Divine Truth. This is one reason why reference is made to the spiritual church and its corruptions. But, there is also another. When full vastation takes place the forms of the understanding become the receptacles of the depraved affections of the will in completeness, so that it is no longer possible for truths to abide in the understanding. And this is most emphatically expressed by wiping Jerusalem as a man wipeth a dish, wiping it and turning it upside down. And this, be it remembered, is the effect of the opposition of the corrupted church or man to the Lord. The real quality of man must inevitably

appear when it is measured by the law of inflexible truth, from which there can be no escape. And, what then, to us, is the obvious lesson? It is that we should carefully and persistently form our lives according to the truth while we are yet in the probationary state. And to this we may be stimulated by the contents, in the internal sense, of the sixteenth verse. Is it a delightful thing to contemplate the possibility, in our own ease, of coming into such a state as that here set before us? And should we not rather prefer to live for ever in the performance of such actions as will continually promote the happiness of the innocent? We are surely well affected in this world, most of us, by the engaging innocence of little children, and we may profit by all such experiences. In fact, no man can tell how much he owes to the children, made useful in the hands of the Lord, for the bringing down into our consciousness the delights of the celestial angels; and to imagine that we should at any time become so bad as to take delight in the torture of the innocent, may well, on the one hand, fill us with sadness, and on the other with an unwavering determination, that, by the Lord's help, we will resist and overcome every impulse which has a tendency to blind our eyes and harden our hearts against the beauty and loveliness of a life of genuine good.

And now a few words only are necessary in relation to what is said of the succeeding state represented by Amon. Surely we cannot fail to see from the correspondences, especially of the names and numbers, that herein is described a state of retribution which must naturally follow the previous state. First it is worthy of notice that as this king followed in the footsteps of his father he evidently denotes a continuation of the state represented by him. Secondly the manner of his death attracts our attention. He was slain by his servants, and in his own house, besides being buried in his own garden. That the servants denote the natural man has been shewn; and that the corrupted church is vastated by the predominance of merely natural love is shewn from history; for the people of every corrupted church have become, in the consummation, of this character, and when this has happened the church has ceased and a new church has been raised up; and dying in his own house, and being buried in his own garden, are very expressive of the solemn truths that in the end every bad man is his own love, and that this love is raised up and perpetuated in the eternal state by being embodied in its own falsity. And thirdly the facts that the servants of Amon were slain "by the people of the land," and that a new and pious king was crowned by them are equally expressive figures of the manner in which a new church, whose state was the very reverse of the former, is inaugurated.

2 KINGS XXII

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2. And he did that which was right in the eyes of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4. Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5. And let them deliver it into the hand of the workmen that have the oversight of the house of the LORD: and let them give it to the workmen which are in the house of the LORD, to repair the breaches of the house;

6. Unto the carpenters, and to the builders, and to the masons; and for buying timber and hewn stone to repair the house.

7. Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt faithfully.

8. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan, and he read it.

1. And this new state of the celestial church is an incipient state of charity, and of faith from charity, the external origin and quality of which is the good of truth acquired in temptations.

2. And the man of this new church is obedient to Divine Truth from Divine Good, according to the example of the Lord in His human life on earth, nor is he diverted from the truth either by evil in the will or error in the understanding.

3. And it happens that, when he is purified by conflict against evil, according to its degrees, there is influx from the Lord successively into the natural mind, disposing it to the conjunction of truth with good, and thence giving perception,

4. That such conjunction with good is necessary in order that truths which have been productive of good through acknowledgment of the Lord in the beginning of regeneration, may be arranged under good in order.

5. So that they may be employed by the intellectual and voluntary powers of the regenerating man, and through them by the natural powers, in order that good may be made perfect by truths.

6. For this must be effected in the natural man as to affection, as to intelligence, and as to scientifics, good being procured and truth being formed therein.

7. And this is done in freedom from the love of good and not at all from any selfish and worldly motive.

8. Moreover to the man of the new church Divine truths are revealed according to the state of good, and are perceived in the understanding as being conjoined with good, and as being the form of good.

9. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of the LORD.	9. And therefore the natural man is obedient to the spiritual man, acknowledging his supremacy, and utilizing the truths of the Word conjoined with good, so as by means of the new will and understanding, to make good fully perfect by truths.
10. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.	10. And also, the natural man is now conscious that from good he receives truths, and that thus the Word is opened to him. Wherefore he acknowledges that it is from the Lord.
11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.	11. But it happens that, when Divine truths from the Word are opened to the man of the new church, he mourns on account of his neglect of truth;
12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying,	12. And there is an influx from the Lord into his various powers in successive order — namely, through the celestial heaven into the good and truth of the spiritual heaven, and thence into the truth and good of the ultimate heaven,
13. Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.	13. Giving the perception concerning the state of the general church, that inquiry should be made by application to the Word, on behalf of those in truths interior and exterior, and also of those in natural good, with respect to the opening of the Word, by which the state of the corrupted church is discovered, shewing its aversion from the Lord in consequence of disobedience, and the rejection of Divine truths.
14. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the second quarter;) and they communed with her.	14. Wherefore such inquiry by the man of the church is made with all his powers: for he approaches the Word which is the union of truth with goodness in an external form derived from interior truth giving faith, and from interior good giving charity; and which covers those interior things and protects them; for the Word is a revelation in the church and is Divine Truth from Divine Good giving enlightenment.
15. And she said unto them, Thus saith the LORD, the God of Israel: Tell ye the man that sent you unto me,	15. And, by the man of the new church, it is perceived to be in its inmost, Divine Truth proceeding from Divine Good for the instruction of mankind.

16. Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:	16. And therein it is revealed, that the corrupted church, and the wicked man, bring upon themselves their own punishment externally and internally; for this is according to Divine Order, even that Divine Order which is perceived by him who is in good.
17. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands; therefore my wrath shall be kindled against this place, and it shall not be quenched.	17. For the wicked, by turning away from the Lord, and devoting themselves to a merely natural life from falsities, thus averting themselves by their actions, subject themselves to the direful suffering and torment which evil brings, nor is it possible that they should be removed, except by repentance.
18. But unto the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD, the God of Israel: As touching the words which thou hast heard,	18. But to him who is in good, and who seeks instruction in good from the Word, is given, from Divine Truth conjoined with Divine Good, and thus from the Word, with regard to its nature and quality as condemning evil,
19. Because thine heart was tender, and thou didst humble thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.	19. The perception also, that wherever good exists internally, and also humility, together with aversion from all the evils of the corrupted church external and internal, which cause its desolation and vastation; with mourning on account of lost truths, and sincere repentance, <i>there</i> is conjunction with the Lord,
20. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again.	20. And consequently association with the angels, and the enjoyment of a new life of heavenly good; nor will the, good see or suffer the punishments which evil brings upon itself. And all these truths are perceived fully by the man of the New Church.

Proof References and Notes

1. This is demonstrated from the signification of the meaning of the name Josiah, which is "*the fire of the Lord*" as denoting a state of love or charity, 934; of the number eight as denoting a new state, or the beginning of a state, 2044; of the number thirty-one as denoting the same, thirty denoting the completion of the old state, as well as fulness of remains in the new, 5335, and the addition of one denoting the commencement of the new state, 8400, 9296; of the first number as having reference to charity or good, and the second to faith or truth, because eight is a multiple of *four* and thirty is a multiple of *three*, 10,624; and of "his mother's name was Jedidah the daughter of Adaiah of Bozkath," as denoting that the external origin and quality of the new state, is the

good of truth acquired in temptations, because, mother denotes the church as to external origin, 1815, 3703; name denotes quality, Jedidah means *well beloved* or *amiable*, and therefore denotes good, 4538, Adaiah means *the witness of the Lord* and therefore denotes truth, 8535, and Bozath is the name of a place, and appears to be derived from the Hebrew words for *swelling*, and for dough on account of it *swelling during fermentation*, and therefore denotes temptations, 1585, 7906.

2. This is evident because doing what is right in the eyes of the Lord, denotes obedience to Divine Truth from Divine Good, 4839, 1728; walking in the way of David his father, denotes life according to the example of the Lord in His human life on earth, 519, 627, 1888; and not turning aside to the right hand or to the left, denotes not being diverted from the truth by evil in the will or by error in the understanding, 4816, 9556.

3. This is obvious from considering that it coming to pass denotes a change of state, 4987; that the eighteenth year denotes purification by conflict against evil according to its degrees, this being signified by three times six, 1709; that sending denotes influx, 2397; that Shaphan the son of Azaliah, the son of Meshullam, denotes influx Successively through the three heavens, or through the degrees of the mind, 5912; that Shaphan the scribe, therefore, denotes the natural mind, 8620; that the scribe being sent to the house of the Lord, denotes that the influx disposes the man of the church who is in truth to conjunction with good, 3720; and that saying denotes perception, 1822.

4. This appears from the signification of going up as denoting elevation of state, 1543; of Hilkiah as denoting the quality of conjunction, because the word means *the Lord's gentleness*, or *God my portion*, and name denotes quality, 145; of the priest as denoting celestial good, 1728; of the money brought into the house of the Lord as denoting truths which have been productive of good through acknowledgment of the Lord, 425, 10,218; of the keepers of the door as denoting those in good in the beginning of regeneration, 2356, 8772, 10,134; of the people as denoting truths and those in truths, 1259; and of summing the money as denoting the arrangement of truths in order under good, 10,217.

5. This is thus shewn: by the workmen that had the oversight of the house are denoted the intellectual and voluntary powers of the regenerating man, because they had the supervision of the workmen below them, chap. xi. 18, xii. 11; by the other workmen named in the verse are denoted the natural powers, chap. xii. 11; and by repairing the breaches of the house is denoted the making of good perfect by truths, chap. xii. 5.

6. This is evident from considering that the carpenters and builders and masons denote the powers of the natural man as to affection, as to intelligence, and as to scientifics; that timber and hewn stone denote good and truth; and that repairing the house denotes to procure good and truth, and to make good perfect by truths, chap. xii. 11-12.

7. This is obvious when it is considered that no reckoning being made, denotes no need of scrutiny; and that dealing faithfully, denotes not to act from any selfish or worldly motive, chap. xii. 15.

8. This is proved thus: by Hilkiah the priest and Shaphan the scribe are denoted the men of the New Church as to good and truth, or as to the internal and external powers, vers. 3, 4; by saying is denoted revelation, 5111; by the priest finding the book is denoted that revelation is according to

the state as to good, 1728; by the book of the law is denoted the Word, 2606, 3382; by its being found in the house of the Lord is denoted the conjunction of truth with good, 3730; by the book being delivered to Shaphan is denoted that truth is revealed to the understanding; and by his reading it is denoted that it is perceived to be the form of good, because the outward act of reading naturally denotes the perception and understanding of what is read, 9397.

9. This is seen from the signification of Shaphan as denoting the natural man, ver. 3; of his coming to the king and bringing him word again, as denoting obedience to the spiritual man, 5934, 5947, 1728; of saying "Thy servants," as denoting an acknowledgment of the supremacy of the spiritual man, 2541; of emptying out the money that was found in the house as denoting to utilise truths conjoined with good, ver. 4; and of delivering it into the hand of the workmen that had the oversight of the house of the Lord as denoting that by means of the will and understanding of the regenerating man good may be made fully perfect by truths, ver. 5.

10. This is true because by Shaphan the scribe is denoted the natural man, ver. 3; by saying is denoted perception, and thus consciousness, 1822; by Hilkiah the priest is denoted good, 1728; by the book is denoted the Word, ver. 8; and by Shaphan reading the book before the king is denoted acknowledgment that the Word is from the Lord, because it is seen to be the form of good, and all good is from the Lord, ver. 8.

11. This is demonstrated by observing that the king hearing the words of the book of the law, denotes the opening of Divine Truths from the Word to the man of the New Church, ver. 8, 3163; and that rending his clothes, denotes mourning on account of lost truth, or truth neglected, 4763.

12. This is shewn thus: the king commanding denotes influx from the Lord, 5486, 1728; the persons named denote the various powers of the man of the church in successive order, 5225; Hilkiah the high priest denotes celestial good and thus the celestial heaven, ver. 4; Ahikam means *a brother that raises up*, and therefore denotes charity, which is the good of the spiritual heaven, 367, and his being the son of Shaphan, derivation from truth, since Shaphan was the scribe, ver. 3; Ahibor means *enclosing the well*, and therefore denotes spiritual truth, and thus the truth of the spiritual heaven, 2702, and his being the son of Micaiah denotes derivation from good, because Micaiah means "*who is like unto the Lord*" and therefore denotes good, 2001; and Shaphan the scribe denotes the truth of the ultimate heaven, ver. 3, while Asaiah, which means *a creature of the Lord*, and who was the *king's servant*, therefore denotes the good thereof, 2001, 3019.

13. The proof of this is that saying, mentioned at the end of the last verse, denotes perception, 1822; "me, and the people, and all Judah," taken together, denoting the general church; that inquiring of the Lord denotes application to the Word, as will appear more clearly in the next verse, 2001, 10,548; that "me and the people," denotes those in truths interior and exterior, 1672, 1259; that all Judah denotes those in natural good, 5782; that the book denotes the Word, and its being found, the opening of the Word, ver. 8; that "us" denotes the church as to its corruptions, as is evident; that the wrath of the Lord kindled denotes aversion on the part of man, 5034, 6997; and that not hearkening, and not doing plainly denote disobedience and the rejection of Divine truths, 2542,

14. This is demonstrated from the following considerations: — the persons named denote all the powers of the mind, ver. 12; Huldah the prophetess, the wife of Shallum, denotes the Word, which is the union of truth and goodness in an external form, because Huldah means what has relation

to time and thus to *the world*, and therefore denotes the Word in the literal sense, besides which she was a prophetess, and consequently also denotes truth which teaches, 6013, 3535, her being a wife denotes the union of goodness and truth, 2173, and Shallum means *peaceable*, and therefore he represents the good and his wife the truth conjoined with that good, 925, 1038; Tikvah means *hope, expectation*, and therefore denotes interior truth giving faith; and Harhas appears to be derived from a Hebrew word meaning *heat*, and therefore denotes interior good giving charity, 934, 6578; the keeper of the wardrobe denotes external truth which covers and protects interior things, 372, 8211, 1073, 2189; the prophetess dwelling in Jerusalem, denotes the Word as a revelation in the church, 402; in the second quarter, denotes that it is Divine Truth conjoined to Divine Good throughout, since the second implies the first, and two denotes conjunction, 2841, 5194; and the messengers communing with Huldah denotes that the Word gives enlightenment, 4280, 9817.

15. This is shewn as follows: —by saying is denoted perception, 1822: by the Lord, the God of Israel is denoted Divine Truth proceeding from Divine Good, 3001; and by "Tell ye the man that sent you unto me," is denoted instruction to mankind, 7634, because the king in this place denotes the church in general, specifically the celestial, and particularly each member.

16. This is evident because what the Lord says, denotes what is revealed, 5111; this place and the inhabitants thereof, denote the members of the church in general and in particular, 3066; the Lord bringing evil denotes that the wicked bring punishment upon themselves, 696; and "according to all the words of the book which the king of Judah hath read," denotes according to Divine Order, which is perceived by him who is in good, 1288, 1728, 3654.

17. This is true because by forsaking the Lord is clearly denoted turning from Him; by burning incense to other gods is denoted a merely natural life from falsities, 9475; chap. xvii. 29; by provoking the Lord to anger with all the work of their hands, is denoted averting themselves by their actions, 5798; by the wrath of the Lord kindled against the place, is denoted the direful suffering and torment which evil brings, 6997; and by its not being quenched is denoted evidently non-removal, but see 696, and A.R. 153, x.

18. This is seen from the signification of the king of Judah as denoting the good in the corrupted church, ver. 2; of sending to inquire of the Lord as denoting to seek instruction from the Word, ver. 13, 14: of the Lord, the God of Israel as denoting Divine Truth conjoined with Divine Good, 2601; and of the words heard as denoting the quality of the Word as condemning evil, vers. ii, 13, 8361.

19. This appears thus: a tender heart denotes the existence of good, internally. 7543: humbling thyself denotes a state of humility, as is evident; hearing; what the Lord said against the place and its inhabitants, denotes a perception of the evils of the corrupted church internal and external, and consequently aversion, 3163; ver. 16; a desolation and a curse, denote desolation and vastation, 245, 379, 411: rending the garments denotes mourning on account of lost truth, +763; weeping denotes genuine sorrow, and thus repentance, 6500; and the Lord hearing denotes conjunction with Him, 3954.

20. This is seen from the signification of being gathered to the fathers as denoting association with the like in the eternal world and state, 3255: of being gathered to the grave in peace, or being buried, as denoting resurrection to new life and in this case a life of good, 2916, 2917, 10,360; of the eyes not seeing all the evil brought upon the place as denoting, evidently, that the

good will neither see nor suffer the punishment which evil brings upon itself, 696: and of word being brought to the king as denoting that all these truths are perceived fully by the good man of the New Church, 1288, vers. 1, 2.

This short chapter, containing an account of the first public acts of the good king Josiah, may now be briefly reviewed for the sake of illustrating and emphasising some of its teachings in the internal sense. The first verse shews clearly that Josiah represents a state of the true church; and the coherence of all the parts of it, taken in their order, shews the care with which, by Divine Wisdom, all the correspondences have been selected and arranged. Is not the meaning of the name Josiah wonderfully significant, and does not the meaning of his mothers name also exactly describe the origin of the state externally? And what is said of the names is also true of the numbers: for although it be historically true that this king was eight years old when he began to reign, and that he reigned thirty-one years, yet these numbers, as correspondences, exactly meet the requirements of the internal sense, as is indeed the case in regard to numbers wherever they occur in the Word; but yet it is well for us occasionally to fix our attention on particular instances, in order that we may be the more firmly convinced that the Word is from the Lord, and that, in its inner meaning, it is truly able to make us wise unto salvation. But the second verse only confirms the teaching of the first in terms quite familiar to us; and then the following verses to the end of verse seven are fully descriptive of the process by which good and truth are distinctly arranged by the Lord in the regenerated man, and by which also good is made perfect by truths. These truths, however, have more fully occupied our attention on a former occasion, chap. xii. 1-16, and a comparison of this chapter with that will be profitable. For as little comment occurs there, we may now extend our remarks. First then notice that the names Jehoash and Josiah both have the same meaning and therefore the same general correspondence, which in itself indicates a similar state of the church, with such a difference as is involved in a different external origin, for the one is "truth from good operating on the voluntary life," and the other "the good of truth acquired in temptations." - And here it may be well to reflect that, speaking universally, no two states of the church can ever be exactly alike, just as we know that no two human beings can be exactly alike to eternity; and we may now observe that these things are the result of a difference of external origin. The Lord's life or love flowing from Him is the same everywhere, but the receptacles or forms into which that love flows in the creation and regeneration of human beings, are never the same in any two instances.

But we notice next the singular fact that both Jehoash and Josiah began to reign when they were quite children, the former being seven years old and the latter eight, these numbers again indicating a distinction between the two states. Again it is remarkable that although both these kings were the rightful heirs to the throne of Judah, both of them were made kings under peculiar circumstances, and that the real work of their reigns was not particularly described except as to what happened after the former was twenty-three years king and the latter eighteen, both these numbers, but still in different ways, denoting the state preparatory to a state of good, or preparatory to a state in which good can be made perfect by truths, chap. xii. 6; xxii. 3.

And now be it observed, that the repairing of the breaches of the house of the Lord, denotes somewhat similar to the building of it, which could not be effected in the days of David but was accomplished in the days of Solomon. Truly, during our life in this world, we are building our spiritual and eternal habitations, as it were, beam by beam and stone by stone through the *acquisition* of the good of truth; but the edifice cannot be properly raised or constructed until the

realization of good in the celestial state; and so it is only by the ministry of good and the service of truth that the *breaches* of the house can be repaired, first, as it were, by the *principle* of good in the preparatory state, and afterwards completely by the *affection* of good. And this making of good perfect by truths may be illustrated by a comparison with what takes place in our natural life. The man who has an affection for agriculture or for horticulture cannot from that affection alone, however strong it may be, become a good farmer or gardener, nor can a man, who without any particular affection for these occupations, is taught and trained in the science of them, become very good at them unless he come into a stronger affection for his work. This is a matter of common experience. And these two cases will shew us the two states of good without truth or knowledge, which requires to be made perfect by truth or knowledge, and truth or knowledge without good, which requires to be stimulated by the acquisition of good. Now the former is and represents the celestial state and the latter the spiritual; and we may easily see how impossible it is in either of these preparatory states to be perfect in agriculture or in horticulture. But when the latter state is improved by the acquisition of good or affection, and this good or affection begins to predominate over the mere desire to learn a business for the sake of living by it, then good or affection becomes confirmed and the knowledge which has been acquired may now be fully conjoined with that good or affection, and the good or affection may be *made perfect* by this knowledge. And thus we may now see too, the superiority of man's truly celestial state, in which the breaches of the house can be fully repaired, and also that in the inferior states the man who has good or affection may, to some extent, acquire the knowledge necessary for developing it, and the man who has knowledge, stored up from the activity of some inferior affection, may at length acquire a genuine affection for his work.

Now in the twelfth chapter it will be seen that there are some very interesting particulars as to both the acquisition of truths by means of which good may afterwards be made perfect, vers. 4-9; as to the manner in which good may actually be made perfect by truths, vers. 10-12; and also as to the removal of those knowledges and affections which may have served as means, but which form no proper part of the perfect human character, vers. 11-16; while yet the honest principle of good and truth which has all along been the central motive, now becomes the genuine delight of good, which may for ever be trusted without any reservation. And as some of these things are repeated in this chapter the same explanation and illustration serves for both.

But now we come to consider the next division of this chapter, which has reference to the finding of the book of the Law in the house of the Lord, and denotes the reopening of the Word, at a time, and in a state of the church, immediately preceding consummation. And here it will be well for the reader to notice first the connection between the collecting of the money for repairing of the breaches, and utilising it for that purpose, with the finding of the book. Let it be observed that the desire of the heart for the full realization of good, and thus for the making perfect of the human character by truths properly applied to the life, contributes to the enlightenment of the intellect, so that there is a state of preparedness for the manifestation of more interior truths. To the good man *J* earnestly seeking the kingdom of God and His righteousness, amid many trials, the revelation of Divine Truth may be for wise reasons delayed, but it is sure to come in the end. Now this is the reason why the book of the Law was found just at the time when the money was counted; and it is also a reason why it was the *priest* who found the book and then delivered it to the scribe. And hence the contents, internally, of verses 8-10 are somewhat illustrated, it being perceived that now Shaphan, in relation to the king, aptly represents the natural man in relation to the spiritual man and to the Lord. But in verses 11-13 inclusive, we have fully described the

first effects of the opening of the Word. It reveals the true state of the corrupted church, especially as to doctrine. This is denoted by the king rending his clothes. "When the Son of Man cometh shall He find faith on the earth?" Luke xviii. 8. And then the two following verses shew, in a remarkable way, another effect. There is, in consequence of the opening of the Word, a powerful influx from the Lord through all the heavens, giving to those who are in good a strong desire to search the Word, and to endeavour to discern through its literal sense, what the spiritual sense teaches concerning the corrupted state of the general church. Is it not clear that, in the present day, there is in the Christian church uncertainty as to the true nature of the sacred oracles, some being disposed to deny their spiritual value, others being in a state of doubt, others relying on mere authority, and a few only having a general and obscure perception that they are a real revelation by virtue of some hidden power and meaning which is not understood? But to the man of the New Church a revelation is made, and the truth is fully manifested—namely, that the old evils and errors must be swept away, and that a new state of spiritual life and spiritual light is dawning; and this really is the general teaching of the remaining part of this chapter. But notice particularly the description of the Word as set forth in the fourteenth verse. How wonderfully here again do all the correspondences cohere! Such an arrangement cannot be the work of any ingenious man, who contrived all these things, when, from his own finite brain, he conceived the writing of these books, and yet in writing gave no outward sign of any knowledge of spiritual things made known by correspondences. Nor can the spiritual sense now drawn forth, by means of revealed correspondences, from the Word in various parts, first by an appointed revelator, and afterwards by many others through the aid of the revealed law of interpretation, be the feeling and thought of any finite mind. It is in reality the Word of the Lord revealed by the Lord "for the use of the man of the church in this New Age, as the fifteenth verse shews. And finally, the consequences of this revelation are, first that the true nature of evil and of good is discovered; secondly, men see that evil brings its own punishment, as stated in the sixteenth and seventeenth verses; and thirdly, they perceive that good is its own reward, as plainly appears from verses eighteen to twenty.

2 KINGS XXIII

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.	1. And under the ruling principle of the New Church, which is faith from charity, are consociated all the leading truths of the church both as to affection and intelligence.
2. And the king went up to the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.	2. And there is, in this church, the conjunction of truth with good, or of faith with charity, and consequently of all the external powers of the mind therewith—namely, every truth of good, and every good of truth, every celestial good and every spiritual truth, all truths, in fact, of every quality; and to this church the Word of the Lord is opened as to its spiritual sense, which gives conjunction with the Lord, because it is from the Lord.
3. And the king stood by the pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all <i>his</i> heart, and all <i>his</i> soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.	3. And the man of this church, having the Word in the letter, is thereby conjoined with the Lord, in determining to live according to the truths of the Word, as to affection and thought internal and external, from the pure love of good and the understanding of truth, and by his actions to confirm himself in Divine truths, so that every truth in him is fully established in good.
4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the Asherah, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.	4. And therefore there is an influx from the Lord into the celestial, spiritual, and natural degrees of his life prompting him to purify his mind, established in the truth of good, from every scientific encouraging the love of evil and falsity internally and externally; and consequently these false and evil scientifics are separated from the truths of the church, and are condemned as from infernal love; but their forms, being vastated of evil and falsity, are made serviceable to ultimate natural good.
5. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.	5. Also the man of this church rejects all corrupted interior affections, supported by false doctrines from evil love, which assume the semblance of worship through the natural affections perverted by falsity from evil, internal and external; also all exterior affections of self-love as to evil and falsity internal and external.

6. And he brought out the Asherah from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the common people.	6. Again, the man of the New Church rejects entirely the doctrine of faith without charity, because it is contrary to the genuine truth of the letter of the Word, by which it is perceived to be from self-love, and void of all good, producing the vastation of all truths in those who confirm it.
7. And he brake down the houses of the sodomites, that were in the house of the LORD, where the women wove hangings for the Asherah.	7. Moreover he rejects also the corrupt affections by which the conjunction of good and truth is broken or violated, and through which faith without charity is made to appear true and holy, by falsities.
8. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba: and he brake down the high places of the gates that were at the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.	8. This good man also separates evil affections from the doctrine of the true church, perceiving that those evils have corrupted the natural affections by false worship, and this as to ultimate things as well as to things internal; he also overcomes, in himself, the merely natural love of knowledge, by which, at first, there is an entrance into the doctrine of the church concerning salvation through the exercise of the intellectual powers.
9. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat unleavened bread among their brethren.	9. But nevertheless the natural affections remain distinguished from celestial and spiritual affections, appropriating pure good, unmixed with falsities, even in their own degree, and upon their own plane.
10. And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.	10. The man of the New Church also, overcomes the power of hell, or the merely sensual life, perceiving its depravity and profanity; and thus he no longer corrupts his truths or good affections by self-love acting through falsified truths and sensual delight.
11. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain, which was in the precincts; and he burned the chariots of the sun with fire.	11. He also destroys, in himself, all self-derived intelligence appertaining to the corrupted celestial church by which the true worship of the Lord is perverted in its commencement, consisting in the pride or acquiring interior knowledges having relation to the Lord; and he overcomes all doctrine from self-love by the force of celestial love.

12. And the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king break down, and beat <i>them</i> down from thence, and cast the dust of them into the brook Kidron.	12. And thus, in short, he penetrates into and destroys in himself the inmost principles of corrupted worship, the work of the perverted church from self-love, and also its exterior principles as to evil and error from the love of the world; and these things he does thoroughly, condemning all corrupt worship by the power of the Word in ultimates.
13. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ash-toreth the abomination of the Zidonians, and for Chemosh the abomination of Moab, and for Milcom the abomination of the children of Amnion, did the king defile.	13. And in this way the man of the New Church completely overcomes every evil affection appertaining to the perverted church which belongs to the corrupted will through the abuse of celestial love—namely, the evil of faith without charity from the love of exterior knowledges, the false principle arising from the adulteration of good, and the evil principle from the falsification of truth.
14. And he brake in pieces the pillars, and cut down the Asherim, and filled their places with the bones of men.	14. And thus, too, he destroys corresponding exterior evils and falsities, disclosing that they are merely external and defiled from self-love.
15. Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, even that altar and the high place he brake down; and he burned the high place and stamped it small to powder, and burned the Asherah.	15. Also he destroys in himself the evil which belongs to the corrupted understanding, with its false worship from the abuse of the knowledges of good and truth, by the institution of external worship separate from internal, disclosing that it is nothing but infernal self-love and the condemned falsity thence derived, and that thus, too, its faith, being void of charity, is but a form of self-love.
16. And as Josiah turned himself, he spied the sepulchres that were there in the mount; and he sent, and took the bones out of the sepulchres, and burned them upon the altar, and defiled it, according to the word of the LORD which the man of God proclaimed, who proclaimed these things.	16. For when there is investigation into the state of the corrupted church, it is perceived to be one of total vastation, so that its worship is entirely from the falsities of man's proprium, and is therefore polluted and vile according to the testimony of truth from good, or of faith from charity, which is from the Word of the Lord in the man of the true church.
17. Then he said, What monument is that which I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.	17. But it is perceived to be otherwise with those who are in the faith of charity, for they are regenerated by that faith, and bear testimony to the state of the corrupted church, as being one of total vastation in consequence of external worship separate from internal being confirmed.

18. And he said, Let him be; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.	18. And therefore it is perceived that such persons by regeneration enjoy their own heavenly life in a proprium vivified by the Lord. And this is true in regard to men of the external as well as men of the internal church.
19. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke <i>the Lord</i> to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.	19. And the man of the New Church rejects also all impure natural affections appertaining to the external of the corrupted spiritual church, which have been perverted by falsities so as to cause aversion from the Lord, just as he rejects its internal evils and falsities.
20. And he slew all the priests of the high places that were there, upon the altars, and burned men's bones upon them; and he returned to Jerusalem.	20. And thus he totally abolishes in himself the inmost principles of all corrupted worship confessing that it is profane, and grounded only in the falsities of man's proprium or of his own selfish desires and phantasies. And thus he abides steadfastly in the truth of good.
21. And the king commanded all the people, saying, Keep the passover unto the LORD your God as it is written in this book of the covenant.	21. And therefore he is now prepared by influx from the Lord into all his lower powers recipient of truths, to be fully conjoined to the Lord by Regeneration and the reception of innocence grounded in charity, because this is the natural effect of the operation of the Word by which conjunction with the Lord is promoted.
22. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;	22. And this state of Regeneration is superior to all previous preparatory states of conjunction with the Lord by simple obedience, by the intelligence of truth leading to good, or by a state of good acting by truths.
23. But in the eighteenth year of king Josiah was this passover kept to the LORD in Jerusalem.	23. For it is the result of complete purification from evils, through a full course of conflicts against evil and victories over it by the man of the true church.
24. Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.	24. Moreover the man of the New Church rejects, by the power of celestial love and the light of spiritual truth, every deception which makes falsity appear like truth, and evil appear like good, with every image and symbol thereof in external worship, and every ultimate form of selfishness either as to affection or thought in the external man, in order that his life may be in complete conformity with the truths revealed in the Spiritual Sense of the Word of the Lord to him who is in good.

25. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.	25. Nor is it possible that any -previous state of the church, or of the individual can equal that of the Lord in His glorified human life, or of the man of the New Church thence derived, who is regenerated fully as to the will, as to the understanding, and as to the life, by the Word of the Lord. Nor can any future state exceed this.
26. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.	26. Nevertheless the man of the corrupted celestial church is totally averse from the intensity of the Divine Love, which, to him, is torment, because of his having confirmed in himself evil and falsity, and thus become opposed to and forgetful of the truth of good.
27. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there.	27. For it is according to Divine Order, that the evil should be separated from the good, and those in falsities from those in truths, because of the opposition of falsity from evil, in the corrupted church to Divine Truth from Divine Good, and also to Divine Good from which is Divine Truth.
28. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?	28. But all the states of the man of the New Church are surely inscribed on his interior memory, both as to things of the understanding and of the will.
29. In his days Pharaoh-necoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.	29, Notwithstanding, however, the depraved natural man rises up against the enlightened rational faculty of the man of the New Church, and is opposed by the faith and life of that Church; and, when the natural man prevails, the church is vastated by falsity from evil in the extremes.
30. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.	30. But the new natural man preserves, in true doctrine, the life of the New Church, delivering it from falsity by the truths of the church; so that the man of this church is raised to life in an external corresponding to his internal; while falsity conjoined with evil in the corrupted church produce a state of vastation there.
31. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.	31. And this state is one of the full conjunction of evil with falsity, and of faith without charity throughout, the external origin of which is the heat of natural love from the confirmation of the false principle as the truth.

32. And he did that which was evil in the sight of the LORD according to all that his fathers had done.	32. And consequently it is a state of opposition to Divine Truth from Divine Good peculiar to the corrupted church.
33. And Pharaoh-necoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver and a talent of gold.	33. And therefore the natural man has dominion with one in such a state, and enslaves him; at the same time it causes continual strife among the external affections of such persons, taking away all spiritual power; besides binding them down by an abundance of falsities, and a determined state of evil.
34. And Pharaoh-necoh made Eliakim the son of Josiah king in the room of Josiah his father, and changed his name to Jehoiakim; but he took Jehoahaz away; and he came to Egypt, and died there.	34. Also the natural man exalts falsified truth in the corrupted church in opposition to faith from charity; and moreover he gives to this falsified truth a new quality by confirming it from evil, changing the state of corruption into one which is merely natural, and a state of total vastation.
35. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necoh.	35. So that, in this state, all truths and all good affections are ascribed to the natural man, and the corrupted church is under compulsion by natural love dictating by falsity from evil; and this he does not only as to the will but as to the understanding, and as to every particular affection; and thus the merely natural man entirely rules.
36. Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebidah the daughter of Pedaiah of Rumah.	36. And hence the state is one of fulness as to corruption and fulness also as to the perversion of truth, the external origin of which is the lust of gain springing from self-love in a state of the rejection of good.
37. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.	37. And therefore it is a state of opposition to Divine Truth from Divine Good peculiar to the corrupted church.

Proof References and Notes

1. This is evident, because by the king is denoted the ruling principle of the New Church, chap. xxii. 1,2; by being gathered together is denoted to be associated, 6112; and by the elders of Judah and Jerusalem are denoted all the leading truths of the church as to affection and intelligence, 6524, 6525, 3654, 402.
2. This is clearly seen from the signification of the king going up to the house of the Lord as denoting the conjunction of faith and charity, in a state of elevation, 1672, 3720, 1543; of all the men of Judah and inhabitants of Jerusalem with him, as denoting all external powers, because the elders named in the last verse denote internal powers, and inhabitants denote those who are in good, 3066, while men denote those who are in truths, and thus the *men* of Judah denote every

truth of good, 3654, and the *inhabitants* of Jerusalem denote every good of truth, 402; of the priests as denoting every celestial good, 1728, the prophets as denoting every spiritual truth, 2534, and all the people both small and great as denoting all truths of every quality, 1259, 8458-8459, 2227; and of reading in their ears all the words of the book of the covenant which was found in the house of the Lord, as denoting that to this church the Word of the Lord is opened as to its spiritual sense, which gives conjunction with the Lord because it is from the Lord, chap. xxii. 8.

3. This is demonstrated by considering that the king denotes the man of the church, chap. xxii. 1, 2; that his standing by the pillar, denotes having the Word in the letter, 3136, 8106, 9757; that making a covenant before the Lord, denotes conjunction with Him, 666; that walking after the Lord and keeping His commandments, denotes to live according to Divine Truths as to affection and thought internally, 519, 2001, 3382; that keeping His testimonies and His statutes, denotes to do the same externally, 4197, 3382; that with all the heart and all the soul, denotes from the pure love of good, and the understanding of truth, 2930; and that to confirm the words of the covenant that were written in this book, denotes to be confirmed in Divine Truths by his actions, 984; while by all the people standing to the covenant is denoted that every truth is fully established in good, because people denote truths, 1259, and the covenant denotes conjunction, 666.

4. This is true because the king, in the supreme sense, denotes the Lord, 1728; commanding denotes influx, 5486; Hilkiah the high priest denotes the celestial degree, 1728; the priests of the second order denote the spiritual degree as is evident, and the keepers of the door denote the natural degree, 372, 2356; clearing the temple of the Lord, denotes to purify the mind established in the truth of good, because by bringing out is plainly denoted the removal of those things denoted by the vessels, and thus purification, and by the temple of the Lord, as distinguished from the house of the Lord, is denoted truth as distinguished from good, 3720; the vessels made for Baal and Asherah denote scientifics made serviceable to, or encouraging the love of evil and falsity, 3079; chap. xvii. 16; the vessels made for the host of heaven, denote the same things externally, 3448; burning those things without Jerusalem in the fields of Kidron, denotes the separation of such false and evil scientifics from the truth of the church, 402, and condemning them as from infernal love, 1861, 4440; 1 Kings ii. 37, xv. 13; and carrying the ashes to Beth-el denotes that the forms of such scientifics, being vastated of evil and falsity, are made serviceable to ultimate natural good, 7519, 7520, 3729, 4539.

5. This is evident because the idolatrous priests denote corrupted interior affections, 1728; "whom the kings of Judah had ordained," denotes support by false doctrines from evil love, 1682, 4750; burning incense in the high places in the cities of Judah, and in the places round about Jerusalem, denotes the semblance of worship through the natural affections perverted by falsity from evil internal and external, as appears from the signification of burning incense, 10,198, 10,199, of high places, 2722, of cities, 402, of Judah, 4750, and of the places round about Jerusalem, 3084, 4539; and burning incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven, denotes the semblance of worship through all interior affections of self-love as to evil and falsity internal and external, as appears from the signification of Baal, 1094, 10,642, of the sun, 10,584, of the moon and the stars, 2441, and of the host of heaven, 7988.

6. This is demonstrated from the signification of the Asherah as denoting the doctrine of faith without charity, because it denotes the doctrine of what is false from what is evil, and because Asherah is associated with Baal, 10,644; chap. xiii. 6; 1 Kings xvi. 32, 33; of bringing the Asherah from the house of the Lord to the outside of Jerusalem as denoting entire rejection, 3720, 402; of the brook Kidron as denoting the literal sense of the Word, ver. 4; of stamping the Asherah small to powder as denoting that this falsity is condemned as being from self-love, 7418; and of casting the dust on the graves of the common people as denoting that it produces vastation as to all truths in those who confirm it, 2916, 1259.

7. This appears thus: sodomites denote the corrupt affections by which the conjunction of good and truth is broken or violated, 1 Kings xiv. 24; xv. 22; and "where the women wove hangings for the Asherah," denotes through which faith without charity is made to appear true and holy by falsities, because by women are here denoted corrupt affections, 409, 8979; by weaving, the operation of the will, 9915, and by hangings, like garments, are denoted truths, but in this case, falsities made to appear as truths, and also to appear holy, since the original word translated *hangings* means houses or tents, 2189, 2576, 2233, 2234, 414.

8. This is obvious when it is remembered that priests denote both good and evil affections according to the subject, 3670; that cities denote doctrines, 402; that cities of Judah denote doctrines having relation to good, 3654; that defiling the high places where the priests had burned incense, denotes that the natural affections are corrupted by false worship, ver. 5; 4744; that from Geba to Beer-sheba, denotes as to ultimates and as to things internal, because Geba lay on the northern border of the kingdom of Judah, and Beer-sheba at the southern extremity, and by the latter is denoted interior doctrine, 2614, 2723; that breaking down the high places at the gates, denotes to overcome the merely natural love of knowledge, 2722, 1453, 2943; 1664; that the gate of Joshua denotes entrance into the doctrine of the church concerning salvation, 8595, 10,557; and that its being on the left hand at the gate of the city, denotes the exercise of the intellectual powers, 9604, 9736.

9. This is seen from the following considerations: —by the priests remaining at their own places is denoted that the natural affections remain distinguished from celestial and spiritual affections, because by the altar of the Lord in Jerusalem is denoted worship from celestial love and spiritual love, 9964, 2466; and by the places round about, and more or less distant from Jerusalem, are denoted external or natural affections, 3084; and by their eating unleavened bread among their brethren is denoted the appropriation of pure good unmixed with falsities in their own degree, and upon their own plane, because eating denotes appropriation, 2187, unleavened bread denotes good unmixed with falsities, 2342, and among their brethren, denotes in their own degree, and upon their own plane, 3815.

10. This is shewn as follows: —Topheth denotes the hell where reigns the direful and cruel love of destroying all the truths and goods of the church, especially where reigns the cruel lust of destroying innocence, A.E. 578; the valley of Hinnom denotes the profanation of the goods and truths of the church, A.E. 1083; and to make a son or daughter pass through the fire to Molech denotes to corrupt truths or good affections by self-love acting through falsified truths and sensual delights, because by sons are denoted truths and by daughters good affections, 489, fire denotes self-love, 934, and Molech denotes falsified truths and sensual delight, since he was the

God of the Moabites and Ammonites who signify adulterated good affections, and falsified truths, 2468.

11. This is demonstrated from the signification of horses as denoting intelligence, 2761; of the kings of Judah as denoting the corrupted celestial church, 3654; of the sun as denoting, in this place, self-love, 2441; of "at the entering in of the house of the Lord," as denoting the perversion of the true worship of the Lord in its commencement, 3720, 2356; of "the chamber of Nathan-melech the chamberlain, which was in the precincts," as denoting the pride of acquiring interior knowledges having relation to the Lord, because Nathan-melech means *the gift of the king*, and therefore denotes interior knowledges of truth from the Lord, 1672, 8899, and the chamberlain denotes also what is interior, 4789; and of burning the chariots of the sun with fire as denoting to overcome all doctrine from self-love by the force of celestial love, 5321, 2441, 934.

12. This is seen thus: the altars on the roof of the upper chamber of Ahaz, denote the inmost principles of corrupted worship, because by an altar is denoted worship, 4541, by the roof is denoted what is inmost, 10,184, by an upper chamber is denoted what is interior, 3900, and by Ahaz is denoted corrupted worship, chap. xvi. 1; "which the kings of Judah had made," denotes the work of the perverted church from self-love, 1682, 4750; the altars which Manasseh had made in the two courts of the house of the Lord, denote the exterior principles of corrupted worship as to evil and error from the love of the world, because by the two courts are denoted what is exterior, in this case, as to evil and error, 9741, and by Manasseh is denoted corrupted worship from the love of the world, chap. xxi. 1; and breaking down these altars, evidently denotes destruction spiritually understood, 1664; while by casting the dust of them into the brook Kidron is denoted that all such worship is condemned entirely as being infernal, by the power of the literal sense of the Word, ver. 4.

13. This is proved as follows: by high places are denoted evil affections, 2722; by "before Jerusalem" is denoted what appertains to the perverted church, 403; by "on the right hand," is denoted what belongs to the will, because good is of the will and truth is of the understanding, 9604, 9736; by the mount of corruption which Solomon the king of Israel had builded, is denoted the abuse of celestial love, 795; 1 Kings xi. 7, 33; by Ashtoreth the abomination of the Zidonians is denoted the evil of faith without charity springing from the abuse of the love of exterior knowledges, 1 Kings xi. 5, 33; 1301; by Chemosh the abomination of Moab is denoted the false principle arising from the adulteration of good, 1 Kings xi. 7, 33; 2468; and by Milcom the abomination of the children of Ammon is denoted the evil principle from the falsification of truth, 1 Kings xi. 5, 33; 2468.

14. This is thus shewn: to break in pieces denotes to destroy spiritually, 1664; pillars and Asherim denote exterior evils and falsities, 3727, 10,644; and filling their places with the bones of men, denotes the disclosure that they are merely external and are defiled from self-love, 3812.

At this point it will be again useful to reflect upon the contents, in the spiritual sense, of the foregoing verses. To begin with, it is very clear, from all that is said of him, that Josiah the king of Judah, like his predecessor Hezekiah, represents the state of the true church, chap. xxii. 1; and that they both do this, but in different ways, is evident, because it is said concerning both that "after him was none like him among all the kings of Judah, nor among them that were before him," chap. xviii. 5; and this chapter, ver. 25; which statement, in the literal sense, could not be true of Hezekiah if it was so of Josiah, nor of Josiah if it was so of Hezekiah, and hence we are bound to

look for a deeper meaning in both cases, and this meaning we find to be the sublime truth embodied in the internal sense of both verses, which, of course, is identical. No state of finite man can equal the state, so to speak, of the Lord in His Glorification, His Human made Divine being Life Itself; and no state of the man of the church can exceed the celestial, or the state in which love or good is fully triumphant, nor can any higher principle than love to the Lord and the neighbour, or the love of good and truth for the sake of good and truth, enable a man to become fully purified from evil and error. Hence then we see why we have in this chapter the internal sense such as it is.

But we may next notice the order of that sense. First we have the fact that love celestial unites under it all leading powers and all subordinate powers, and secondly it appears, that to all these the Word is opened as to its interior senses, vers, 1, 2. Thirdly it is interesting to note that, nevertheless, the Word in its literal sense, as to the genuine meaning thereof, is the basis of the covenant or conjunction between the Lord and man, and that the man of the church is not only aware of this, but is confirmed in it, ver. 3; and then we see how the process of purification proceeds by the removal of all fallacies and appearances, by which, in a less perfect state, the regenerating man has been more or less deluded, while yet the ultimate form of the Word remains, and is indeed the only adequate receptacle of its interior verities, ver, 4. "This is none other than the house of God, and this is the gate of heaven." Let not anyone, therefore, imagine that the internal sense can be severed from the literal sense, or that it can be *fully* expressed in ordinary language, although ordinary language may, and indeed must, be used in order to shew certain aspects of it, or to illustrate it.

But in the next two verses we learn that purification is effected not only as to those things which constitute the forms of religious worship but also as to all affections of every degree, and as to the doctrine of faith without charity which has been regarded as interior in a perverted state of the church or of the individual; and then the seventh verse shews that purification must extend also to every affection by which the conjunction of goodness and truth in the soul is vitiated, and also that there is a closer connection, than is commonly imagined to exist, between such affections and a barren and fictitious faith which is made to appear outwardly attractive, while in reality it is nothing more than a lifeless image, inducing spiritual inactivity and deceiving its votaries, with vain hopes of safety. For how can a man expect salvation, who lives continually, and easily, according to the lusts of the flesh, the lusts of the eye, and the pride of life; and while making no effort to understand truth or to realize goodness, imagines that a merely outward conformity to religious observances, combined with some external acts of piety and devotion, and a persuasive belief that, somehow, the mercy of the Lord will be extended to him at last if he but have a firm trust in the merits of the Saviour, are sufficient to secure for him the blessings of eternal life?

But this whole chapter shews the fallacy of such imaginings. For regeneration, all along its line of progress, is inevitably succeeded by purification, 10,239; and so it follows that when those things which are inmost have been cleansed of their defilements, then things exterior and external are operated upon, and this operation is described in the eighth and ninth verses, it being also shewn in the latter that the distinction in the degrees of man's life remains even after regeneration and purification, or perhaps more properly speaking that it is, as it were, intensified, because the purified soul now has a clearer perception than he before had of that distinction.

And then, still further, it is clearly apparent from the interior contents of the next two verses, that the exterior natural or sensual plane of man's life shares in the benefits arising from real regeneration, and this description is followed by a general summary in verses 12-14 of the entire process of man's purification from inmost principles to things most external, *as to the will*; and we shall now see, as we proceed, that in the next six verses, purification is also described distinctly *as to the understanding*.

15. This is plain from the signification of the altar at Beth-el as denoting the evil which belongs to the corrupted understanding, 1 Kings xii. 33, xiii. 1-6; of Jeroboam the son of Nebat as denoting the corrupted understanding, 1 Kings xi. 26; of making Israel to sin as denoting the institution, in the spiritual church, of external worship separate from internal, 1 Kings xii. 30-33; of breaking down and burning the altar and the high place as denoting the disclosure that such worship is nothing but a form of self-love, 1664, 1861; of stamping the high place small to powder as denoting the condemnation of such worship as false, 7418; and of burning the Asherah as denoting that its faith, being void of charity, is but a form of self-love, ver. 6.

16. This is demonstrated thus: by Josiah turning himself and spying, is denoted investigation into the state of the corrupted church, specifically into the state of the corrupted spiritual church, or of the corrupted understanding, 6226, 2150; by the sepulchres in the mount is denoted a state of total vastation, 4564, 4785, 1691; by bones are denoted the falsities of man's proprium, 3812; by burning them upon the altar and polluting it, is denoted pollution and vileness, 1861; by the word of the Lord is denoted Divine Truth from Divine Good, 1288, 2001; and by the man of God is denoted one who is in faith from charity which is from the Lord, 1 Kings xiii. 1.

17. This is evident because saying denotes perception, 1822; "What monument is that?" denotes concerning those in the faith of charity, because it was the monument erected to the memory of the man of God, ver. 16; the men of the city denote those who are in doctrine concerning that faith, 402; "It is the sepulchre of the man of God," denotes regeneration by that faith, 2916, 2917; and "which came from Judah and proclaimed those things which thou hast done against the altar in Beth-el," denotes testimony as to the state of the corrupted church as being one of total vastation in consequence of external worship separate from internal being confirmed, 1 Kings chap. xiii. 1-5.

18. This is proved thus: by saying is denoted perception, 1822; by the man of God from Judah are denoted those in faith from charity, and thus those who are regenerated, ver. 16; by "let no man move his bones," and his bones being left alone, is denoted that such persons enjoy their own heavenly life in a proprium vivified by the Lord, 147-151; and by the bones of the prophet that came out of Samaria are denoted the regenerated man of the external church, because Samaria denotes the spiritual church, 2702; and Judah the celestial, 3654; and the former is external to the latter, 1 Kings xiii. 30-32.

19. This is manifest from considering that Josiah denotes the man of the New Church, chap xxii. 1; that the houses of the high places that were in the cities of Samaria, denote impure affections appertaining to the external of the corrupted spiritual church, or of the corrupted understanding of the individual, 2722, 402, 2702, because its internal impure affections are denoted by the altar and the high place at Beth-el, ver. 15; that "which the kings of Israel had made," denotes what has been perverted by falsities, 1682, 3654; that provoking the Lord to anger, denotes to cause

aversion from Him, 5034, 5798; and that doing to them according to all the acts that he had done in Beth-el, denotes the rejection of external impurities as well as internal, ver. 15.

20. This is evident from the signification of slaying all the priests of the high places as denoting the total abolition of the inmost principles of all corrupted worship, 4727, 3670; of slaying them upon the altars as denoting the confession that they are profane, 10,208; of burning men's bones upon the altars as denoting the confession that such impure worship is only from the falsities of man's proprium, 3812; and of returning to Jerusalem as denoting to abide steadfastly in the truth of good, 2466.

21. This appears thus: the king commanding all the people, denotes influx from the Lord into all man's lower powers, 1728, 5486, 6653; keeping the passover unto the Lord your God, denotes full conjunction with the Lord by regeneration, and thus the reception of innocence grounded in charity, 2342, 3994; and as it is written in the book of the covenant, denotes that regeneration is the natural effect of the operation of the Lord by the Word, by which conjunction is promoted, 6804, 9396.

22. This is evident because the passover denotes in this instance full regeneration and purification, as the whole of the internal sense in the previous part of the chapter shews; the days of the judges, denote previous preparatory states of conjunction with the Lord by simple obedience; the days of the kings of Israel, denote states of the intelligence of truth leading to good; and the days of the kings of Judah, states of good acting by truths, 487, 9806.

23. This is demonstrated from the signification of the number eighteen as denoting complete purification through a full course of conflict against evil, and of victory over it, 1709; of the passover as denoting full conjunction with the Lord, and the reception of innocence grounded in charity, ver. 21; and of its being kept in Jerusalem as denoting with the man of the true church, 402, 2466.

24. This is evident because by Josiah is denoted the man of the New Church who is in celestial love, chap. xxii. 1; by the book found in the house of the Lord, according to which he acted, is denoted Divine Truth or the Word, chap. xxii. 8, 9; by those who had familiar spirits and by wizards are denoted every deception which makes falsity appear like truth and evil appear like good, chap. xxi. 6: by the teraphim and the idols are denoted images and symbols of such deceitful affections, 4162, 9824; by all the abominations are denoted every ultimate form of selfishness, 2454, 6052, 7454; by Judah and Jerusalem are denoted the church as to affection and thought, 3654. 402; and by confirming the words of the law is denoted the bringing of his life into complete conformity with the truths revealed in the spiritual sense of the Word of the Lord to him who is in good, chap. xxii. 10, 11.

25. This may be seen when it is remembered that Josiah, in the supreme sense, represents the Lord, 1728, and thence the man of the church, chap. xxii. 1; that turning to the Lord with all his heart, and soul, and might, denotes to be fully regenerated as to the will, as to the understanding, and as to the life, 2930, 9936; that the law of Moses denotes the Word of the Lord, 4859; and that none being like unto Josiah either before or after him, denotes that no previous state of the church, or of the individual, nor any future state thereof, can exceed that of the Lord in His glorified Human life, or of the man of the church thence derived, chap. xviii. 5.

26. This is thus shewn: Manasseh denotes the man of the corrupted celestial church, chap. xxi. 1, 2; and the Lord not turning from the fierceness of His wrath wherewith His anger was kindled against Judah, because of the provocation that Manasseh had provoked him withal, denotes aversion from the intensity of the Divine Love, which to the wicked man is torment, because of his having confirmed himself in evil and falsity, and thus having become opposed to and forgetful of the truth of good, 5034, 6997, 6358, 6359.

27. This is seen from the signification of what the Lord says as denoting what is according to Divine Order, 9398, 1728; of removing Judah out of sight as denoting the separation of the evil from the good, 4750; of removing Israel as denoting the separation of the false from the true, 3654; of casting off Jerusalem the city chosen as denoting the opposition of falsity from evil in the corrupted church to Divine Truth from Divine Good, 305, 386, 402, 3900; and of casting off the house in which is the Lord's name as denoting the opposition of those in evil from which is falsity to Divine Good in which is Divine Truth, 3720, 2724.

28. This is seen from remembering that the rest of the acts of Josiah, and all that he did, denote all the states of the man of the New Church, and that their being written in the book of the chronicles of the kings of Judah, denotes to be inscribed on the interior memory both as to the things of the understanding and will, chap. viii. 23, xii. 19.

29. This is proved as follows:—in his days, denotes in certain states of the church, 487; Pharaoh-necoh king of Egypt, denotes the depraved natural man, because Pharaoh means *that which spoils*, and Necoh means *struck, wounded*, thus indicating a corrupt state of the natural man, 5160, 6867, and Egypt also denotes the natural man, 4967; going up denotes elevation, 1543; the king of Assyria denotes the rational faculty, 119, 1186; the Euphrates denotes the good and truth of the rational mind, and thus a state of enlightenment, 9341; Josiah going up against Pharaoh denotes opposition by the man of the New Church; and Josiah being slain at Megiddo by Pharaoh-necoh denotes that the corrupted celestial church is overcome by the merely natural man and is devastated by falsity from evil in the extremes, because Megiddo denotes the love of honour and dominion prevailing in the church, and the extreme falsities from the evil thence resulting, A.R. 707,839, and "when he had seen him," denotes when conflict had taken place and the natural man had been victorious, chap. xiv. 8.

30. This is seen from the signification of the servants of Josiah as denoting the new natural man in opposition to Pharaoh-necoh as denoting the depraved natural man, 3019, of carrying in a chariot as denoting to be supported by true doctrine, 2762; of dead as denoting, in this case, in the supreme sense in which it relates to the glorification of the Lord, the entire rejection and putting off of the human nature from the mother, 2818, and in a lower sense separation from the depraved natural man, and resurrection into perfect angelic life, 3498, 6221; of "from Megiddo," as denoting separation from falsities, ver. 29; of Jerusalem as denoting the truths of the church, 402; and of being buried in the sepulchre as denoting resurrection to life, in an external corresponding to his internal, 2916, 2917; of the people of the land as denoting falsity conjoined with evil in the corrupted church, because in the best sense it denotes Divine Truth from Divine Good, 1259, 3654; and of Jehoahaz as denoting, when anointed king, a state of vastation, because it denotes the conjunction of evil and falsity, chap. xiii. 1, 2; 9954, being, of course, taken in the opposite sense on account of what follows concerning him.

And now we may again, with advantage, consider the ground we have gone over from the end of the fourteenth verse. Observe in the first place that it was a king of Judah who purified not only his own particular province but the district of Israel also, both in regard to Beth-el and the other cities of Samaria. Only the love of the Lord in the heart can thoroughly purify the understanding both internally and externally. This is the subject before us as far as the end of the twentieth verse. And this state of purification can only come after a long experience of the operation of the Lord and of the co-operation of man in the spiritual state. It is not until love reigns supreme that a man can see, not only how imperfect, but also how condemned and infernal, is all worship of the Lord from outward motives merely; and it is not without a great effort that we are able, by the Lord's help, to shake off the influence of self and the world, even when we *see* that it defiles our adoration of our God. But this state, in which our own private interest, and the approbation of our fellow-men, are no longer necessary to stimulate us in doing right, must come at last, and it is represented in the fifteenth verse and fully described in the internal sense, of that verse and the following. Perhaps some of us may be able to look back and remember the time when "the man of God came from Judah by the word of the Lord," and prophesied against *our* altar. But then we did not believe him. Now, however, we may realize how true were his words, and may rejoice in the consciousness that love has descended and is occupying the region of, not only the spiritual, but even the natural, man.

But the contents of the two following verses, in their internal sense, are also exceedingly interesting from a practical point of view. When we look back over the years at our pilgrimage, we too may see the monument. If there was a bad side to our characters, there was also a good one; a good one, that is, from "the Word of the Lord." Although our motives were mixed, the good and the true prevailed, and regeneration denoted by the sepulchre, with its monumental inscription, has been the consequence. Here is a testimony that no slate of our religious experience has been without its use, and that none can be lost. Many a time, like the prophet from Judah, when we have been anxious to do our duty, we have been deceived and betrayed; and many a time also, like the old prophet that dwelt in Beth-el, have we, with apparently the best motives, deceived and betrayed our principle of good. But all the same, according to these verses, we now see that, imperfect as our states then were, they had their use. They prophesied truly, and their good remains, although the man of Judah, in us, was only the *principle* of good and the prophet of Israel the truth of our faith. Compared with the perfect state, indeed, they are like bones, for there was much of the proprium in them, and there are people, even in the Grand Man of Heaven, who correspond to the bones; nor can a man's spiritual and celestial life be perfect unless it be well and strongly supported by a vigorous and active natural life.

But now after the purification of the internal of the spiritual church or man, by the activity of celestial good, the purification of the external must necessarily follow, and this is described in the internal sense of the nineteenth and twentieth verses, the pollution of the altars, and particularly the slaying of the priests, emphatically indicating that now no worship from merely natural affections can be tolerated, but only such as proceeds from celestial love and charity. And here we may notice a thing that is not very easily accounted for in the literal sense. Why should Josiah have spared the lives of the priests of Judah and yet have slain the priests of Samaria? One might have thought, perhaps, that it was because these priests, although they offered sacrifices and burned incense in "high places," were still worshippers of Jehovah, and also because they were Jews and not Israelites, and this may have been the reason; but their peculiar name does not seem to admit of it. They were undoubtedly *idolatrous priests*, and the single Hebrew word used here,

ver. 5, means, *black with burning*, Lam. v. 10, and therefore indicates, correspondentially, the conjunction of falsity and evil, 3993, 9055, and also that these priests were looked upon as idolaters. But in the eighth and ninth verses these priests are not again called idolatrous priests but simply priests, and they are spoken of in the ninth verse in such a way as to shew that after the destruction of their false worship they did not represent idolatry, but true worship on a lower plane, and from the internal sense, therefore, we may now see why they were spared, and why this was not the case with the priests of Samaria. It was because the latter denote external worship separated from internal, while the former denote external worship in harmony with internal; or in other words, the priests of Samaria denote natural affections separated from the higher affections, while the priests of the cities of Judah denote natural affections agreeing with the higher.

Proceeding now, however, with the remaining ten verses that we have to consider, it is to be observed that the more a man is purified from all defilements the closer will be his conjunction with the Lord, and that when purification is completed, then that conjunction will be full as to all the degrees of his life. This therefore is the subject which now immediately follows in the spiritual sense, and which is denoted by the great Passover. It is interesting to notice from the twenty-first verse, that conjunction with the Lord is effected, after purification, by influx and correspondence, and that the result of it is a state of innocence denoted by the paschal lamb. Every state of good, indeed, is more or less a state of innocence, and this is represented in the first passover; and that there is perpetual purification with the man of the church, and also with the angels, is denoted by the fact that the passover was to take place in the first month of the year and on the fourteenth day of that month, 7828. And hence then, when we speak of purification as being full as to all the degrees of life, even that purification which is denoted by the work of Josiah, we must be understood to mean that degree thereof which gives full admission into heaven; for it is important to observe that after admission into heaven man is no longer tempted by evil as he was before, and hence there must be a remarkable difference between the states of purification which precede admission into heaven, and those which follow it. Now it is *this* completion of the work of Regeneration that is described in our chapter from verse twenty-one to twenty-three inclusive, and that is why the passover of Josiah is described as being superior to any previous passover; and it is certainly very instructive to study the correspondences used as the basis of the internal sense in these three verses.

But a difficulty may now arise as to the spiritual contents of the next two verses, For, it may be thought, why is further purification now described, and why is Josiah set forth as so superior to all the kings preceding him? There are two reasons for this. First, these two verses must be considered to be, in their inner sense, a summary description of the whole process previously described in detail, as we have seen; and secondly, the account in the twenty-fourth verse is intended to shew, in the internal sense, that *after complete purification* man can no longer be deluded, as before he might be, by *appearances*, while from the next verse we learn that the subject of regeneration has now attained what, to him, is his maximum of good, which remains unchanged with him throughout eternity.

In the two following verses it is easy to see that the condition of the *corrupted* celestial church is again summarized, and then follows immediately the familiar description of the end of that state of the general church, and of the unalterable opposition of the state of the celestial man to that of the merely natural man, which necessarily results on the one hand, with the good man, in the

rejection of everything evil and false, and on the other, with the bad man, in the rejection of everything good and true; and it is this which is denoted by the death of Josiah on the field of battle; while lastly, the thirtieth verse describes, in its spiritual sense, the final condition of the good, and also the perpetuation of the condition of the wicked. These remarks will enable the student to see why the literal sense of this part of the chapter is such as it is, and also the series of the internal sense.

31. This is plain because by Jehoahaz is denoted the corrupted celestial church, ver. 30; by twenty is denoted conjunction, because it is a multiple of two, 5194, 2280; by three months is denoted a full state of faith without charity, 1825; A.R. 935; and by his mother's name being Hamutal the daughter of Jeremiah of Libnah, is denoted that the external origin of the state is natural love from the confirmation of the false principle as truth, because mother denotes the church as to external origin, 1815, 3703, name denotes quality, 145, Hamutal means *the shadow of his heat*, and, therefore, in this case denotes natural love, 934, daughter denotes affection, 489, Jeremiah means the exaltation of the Lord, and therefore in the best sense the confirmation of good and truth, but here, in the opposite sense, the confirmation of evil and falsity, 8271, and Libnah, which means whiteness, therefore denotes truth, and in this place falsity appearing as truth, 3993.

32. This is true because doing what is evil in the sight of the Lord denotes opposition to Divine Truth from Divine Good, 4839, 1728; and according to all that his fathers had done, denotes what is peculiar to the corrupted church, 4680.

33. This appears from the signification of Pharaoh-necoh as denoting the depraved natural man, ver. 29; of putting Jehoahaz in bonds as denoting to have dominion over the corrupted celestial man, 5037; of Riblah, which means *strife*, as denoting, therefore, the same spiritually, 1664; of the land of Hamath as denoting the natural affections, chap. xiv. 28; xvii. 24, 30; of not reigning in Jerusalem as denoting not having spiritual power, 402, 4691; of a tribute of four hundred talents of silver as denoting a binding through an abundance of falsities, 6394, 7984, 425; and of a talent of gold as denoting a determined state of evil, 425. As silver and gold denote truth and good, how 'ever, the tribute paid to Pharaoh-necoh may here be taken to denote the *loss* of truth and good to the corrupted man; but because this loss is occasioned by falsity and evil prevailing and being confirmed, the terms are taken in the opposite sense.

34. This is evident because Pharaoh-necoh denotes the natural man, ver. 29; Eliakim the son of Josiah denotes, in the best sense, truth confirmed from good, because Eliakim means the *resurrection* or *confirmation* of *God*, 290, 2001, but here falsified truth because Pharaoh-necoh took him; Josiah denotes, as a king, faith from charity, 1672; chap. xxii. 1; changing the name denotes to change the quality, 145; Jehoiaquim means the *resurrection* or *confirmation* of the *Lord*, and therefore denotes good confirmed, and hence in the opposite sense evil confirmed, 290, 2001, and this change of name may be understood the better, if it is remembered that when the wicked are vastated as to truth, they can no longer falsify it, and then that what *they* call truth is in reality falsity from evil, 2455; taking Jehoahaz away, denotes to change the state of corruption, ver. 30; and his coming to Egypt and dying there, denotes a state merely natural and vastation, 5013, 5407.

35. This is thus demonstrated: by Jehoiaquim is denoted falsity from evil, ver. 34; by silver and gold are denoted truth and good, 425; by their being given to Pharaoh-necoh is denoted being ascribed to the merely natural man, ver. 29; by taxing the land to give the money as commanded by

Pharaoh-necoh, is denoted compulsion by natural love dictating by falsity from evil, 6394; by exacting silver and gold is denoted compulsion as to understanding and will, 425; by everyone according to his taxation is denoted evidently as to every particular affection; and by giving all to Pharaoh-necoh is denoted that everything is ascribed to the merely natural man, and thus that he entirely rules, ver. 29.

36. This is thus shewn: the number twenty-five denotes fulness as to corruption, because it is a multiple of five, 9487; the number eleven denotes also fulness, 9616; mother denotes external origin, 1815, 3703; name denotes quality, 145; Zebidah means *given of the Lord*, and therefore in the best sense denotes good from the Lord for the sake of use, but here, in the opposite sense, for the sake of gain, 3960; Pedaiah means the *redemption of the Lord*, and denotes, in the best sense, Divine Love, but in the opposite sense self-love, 2954, 2966; and Rumah means *exalted or rejected*, and therefore denotes here the rejection of good. The Lord gives good to everyone that it may promote conjunction with Himself, but the wicked man abuses this for the sake of gain.

37. This is true because doing evil in the sight of the Lord denotes opposition to Divine Truth from Divine Good, 4839, 1728; and according to all that his fathers had done, denotes what is peculiar to the corrupted church, 4680.

2 KINGS XXIV

1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

1. And when the corrupted church is under the rule of truth falsified by self-love, the love of dominion, which causes grief, condemnation, and confusion, is exalted therein for a full period; and then the common perception of the man of the church revolts against such exaltation.

2. And the LORD sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Amnion, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by the hand of his servants the prophets.

2. But nevertheless the church is devastated by external worship from interior falsities, by interior natural affections corrupted, by exterior natural affections through which good is adulterated, and by exterior natural affections through which truth is falsified; and this because evil prevails, and brings its own punishment, according to the laws of order which are revealed in the Word of the Lord.

3. Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

3. For Divine Truth from the Lord controls perverted states of the church, that the evil may be separated from the good, on account of what they do by forgetfulness of the Lord and through confirming evil states;

4. And also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and the Lord would not pardon.

4. Also because those who confirm evil states by falsities, destroy in themselves the remains of good and truth, even to total rejection, and therefore they cannot be reformed.

5. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

5. But all the states of this corrupted church are surely inscribed on the interior memories of those who are the members thereof;

6. So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

6. And they are associated with their like in the eternal world and state, a new state of the church on earth succeeding.

7. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the brook of Egypt unto the river. Euphrates, all that pertained to the king of Egypt.

7. Moreover, the lower passions of the natural man, in such a state of the church, and of the vastated man, are restrained from bursting forth, because the love of dominion possesses all his powers.

8. Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta the daughter of Elnathan of Jerusalem.	8. And the new state of the vastated church is one of full vastation, and of faith without charity throughout, the external origin of which is sensual natural delight in falsified truths.
9. And he did that which was evil in the sight of the Lord, according to all that his father had done.	9. And consequently it is a state of opposition to Divine Truth from Divine flood peculiar to the corrupted church.
10. At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged.	10. And in that state evils and falsities springing from the love of dominion are active, and the true doctrine of the church is threatened thereby.
11. And Nebuchadnezzar king of Babylon came unto the city while his servants were besieging it;	11. And, indeed, it becomes predominant therein through the prevailing activity of such evils and falsities.
12. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.	12. And therefore the ruling principle of the corrupted church—which is, ostensibly, Divine Truth—is, in that new state, conjoined to the love of dominion, together with all its affections—namely, the external affections of the natural man and the internal affections thereof—as to the will and as to the understanding.
13. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.	13. And the love of dominion corrupts, falsifies, and profanes every truth derived from good, and every intellectual truth derived from the love of truth belonging to the church; and at the same time destroys every scientific appertaining to the celestial church in its spiritual degree, according to the testimony of the Word of the Lord.
14. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and the smiths; none remained, save the poorest sort of the people of the land.	14. And thus the whole church is vastated, even every primary truth internal and external; so that there is a complete desolation, extending to every natural affection as to the will and as to the understanding; and scarcely any remains are left.
15. And he carried away Jehoiachin to Babylon; and the king's mother, and the king's wives, and his officers, and the chief men of the land, carried he into captivity from Jerusalem to Babylon.	15. And thus an entire change takes place in the state of the celestial church, as to its governing life, as to the external affection of truth, and as to its internal affections, with all leading truths themselves, internal and external, so that no longer the truth but the love of dominion prevails.

16. And all the men of might, even seven thousand, and the craftsmen and the smiths a thousand, all of them strong and apt for war, even them the king of Babylon brought captive to Babylon.	16. Also every doctrine of the church by which holiness is promoted, and every natural affection internal and external by which the truth is supported, and by which conflict against evil and falsity is maintained, even all these are made subservient to the love of dominion.
17. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.	17. And now therefore under the influence of this love, the church, which should be governed by charity, which is the gift of the Lord, is dominated by falsity from evil assuming the quality of truth from good in externals.
18. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah.	18. And this is the completion of the declining states of the church, involving fulness of vastation, the external origin of which is the heat of natural love from the confirmation of the false principle as truth.
19. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done.	19. Wherefore it is a state of opposition to Divine Truth from Divine Good, being a state of falsified truth confirmed by evil, and therefore a state of total vastation.
20. For through the anger of the Lord did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon.	20. And this happens in consequence of the aversion of the man of the corrupted church from the Lord both as to spiritual and celestial life, since evil cannot abide with good. But even in this state of the church the man who is in simple good resists the love of dominion.

Proof References and Notes

1. This is evident from the signification of Nebuchadnezzar king of Babylon as denoting the love of dominion which causes grief, condemnation, and confusion, because his name is said to mean, by some, *the treasures of Nebo*, by others *Nebo the prince of the gods*, and by Cruden, *tears and groans of judgment*, and thus indicates the love of dominion as just described, and Babylon means confusion, 3727, 7519, 10,030, 10,227, 1327; of "in his days" as denoting the state of the corrupted church denoted by Jehoiakim, 487; of this king becoming the servant of Nebuchadnezzar three years as denoting a full period, 1825; and of the rebellion of Jehoiakim as denoting that then the common perception of the man of the church revolts against such exaltation, 1664, 1668.

2. This is thus shewn: the Lord sending enemies against Jehoiakim denotes that the church is devastated through its own evils, 696; bands like armies, denote opposing evils and falsities, 3448; the Chaldeans denote external worship from interior falsities, 1368; the Syrians denote interior natural affections corrupted, 1232-1234; the Moabites and Ammonites denote,

respectively, adulterated good, and falsified truth, 2468; Judah denotes the corrupted celestial church, 4750; and destruction according to the word of the Lord, which He spake by His servants the prophets, denotes that evil prevails and brings its own punishment according to the laws of order which are revealed in the Word of the Lord, 696, 9188, 9198.

3. This is demonstrated by observing that the commandment of the Lord is Divine Truth from Him, 10,637; that the Lord does not command evil but only permits and controls it, 592, 1755, 2447; that removing Judah out of sight, denotes the separation of the evil from the good, 4882; and that the sins of Manasseh according to all that he did, denotes what the evil do by forgetfulness of the Lord, and by confirming evil states, chap. xxi. 1; H.H. 475, 476; 4729, 4730.

4. This is evident when it is seen that Manasseh denotes those who confirm evil states, ver. 3; that to shed innocent blood, denotes to destroy remains of good, and to fill Jerusalem with it, denotes to destroy remains of truth, chap. xxi. 16; 9262; that to destroy denotes to reject totally, which is to be vastated, 10,510; and that the Lord not being willing to pardon, denotes that such persons cannot be reformed, 9446-9448.

5. This is clear from the facts that the rest of the acts of Jehoiakim, and all that he did, denote all the states of the man of the corrupted celestial church: and that being written in the book of the chronicles of the kings of Judah, denotes to be inscribed on the interior memory of the man of that church, chap. viii. 23, xii. 19.

6. This is evident because by sleeping with the fathers is denoted association with the like in the eternal world and state, 3255; and his son reigning in his stead, denotes a new state of the church on earth succeeding, 5912.

7. This is demonstrated by considering that the king of Egypt denotes the natural man, chap. xxiii. 29; that the king of Babylon denotes the love of dominion, ver. 1; that the king of Egypt remaining in his land, denotes that the natural man is restrained, understood externally only, 8187; and that the king of Babylon possessing all that pertained to the king of Egypt, denotes that the love of dominion possesses all the powers of the natural man, from the brook of Egypt unto the river Euphrates, denoting the extension of the love of dominion over the spiritual and celestial things of the church, 1866, 9828.

8. This is seen from the signification of Jehoiachin, which means *the preparation or strength of the Lord*, as denoting, in the best sense, truth conjoined with good, but here, in the opposite sense, the same vastated, or a state of falsity conjoined with evil, 3727, 2001; of eighteen years as denoting fulness of vastation, because in a good sense it signifies fulness of combat against evil, 1709; of three months as denoting a full state of faith without charity, 1825; A.R. 935; and of his mother's name being Nchushta, the daughter of Elnathan of Jerusalem, as denoting external origin which is sensual-natural delight in falsified truths, because Nehushta means *snake*, *soothsayer*, or *of brass*, and thus denotes, correspondentially, sensual-natural delight, 191, 425; chap. xxi. 6; and Elnathan means *the gift of God*, and therefore denotes truth, and in This case truth falsified because said of Jerusalem which denotes the church corrupted, 2001, 402.

9. This is evident because by doing what is evil in the sight of the Lord is denoted opposition to Divine Truth from Divine Good, 4839, 1728; and "according to all that his fathers had done," denotes what is peculiar to the corrupted church, 4680.

10. This is shewn thus; time denotes state, 2212, 2213; Nebuchadnezzar king of Babylon, denotes the love of dominion, ver. 1; servants denote subordinate powers and thus falsities, 2541; and coming up to Jerusalem, and the city being besieged, denotes active opposition to the doctrine of the church, 1664, 402.

11. This is evident from the signification of Nebuchadnezzar, of the city, of servants, and of besieging or war as just now shewn, ver. 10.

12. This is true because by Jehoiachin is denoted the ruling principle of the corrupted church, which is, ostensibly, Divine Truth, ver. 8; by Nebuchadnezzar "coming into the city," and Jehoiachin "going out" of it. is denoted the new state in which the love of dominion becomes the interior power and Divine Truth, so to speak, the subordinate power, and in which there is an apparent conjunction of Divine Truth with the love of dominion, 1853, 7498, 9927; by the mother and servants of Jehoiachin are denoted the external affections of the natural man, 1815, 3703, 3019; by his princes and his officers are denoted internal affections, 1482; by the pairs of terms are denoted what is of the will and understanding, 683; and by the eighth year is denoted the new state, 2044, 2866.

13. This is clear because the treasures of the house of the Lord and of the king's house, denote truths derived from good, and intellectual truths derived from the love of truth, chap. xii. 18; and all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, denote every scientific appertaining to the celestial church in its spiritual degree, because vessels signify scientifics, 3079, gold denotes good, 425, Solomon is the celestial church, chap. xxi. 7, and Israel denotes the spiritual degree, 3654; while "as the Lord had said," denotes that it is the testimony of the Word of the Lord, as is evident.

14. This appears as follows:—to be carried away by the king of Babylon, denotes to be vastated by the love of dominion, ver. 1; princes and mighty men of valour, denote primary truths internal and external, 1482, 8315; ten thousand denotes what is complete, 2575; craftsmen and smiths, denote natural affections as to the will and understanding, 423, 424, 425; and none being left but the poorest of the people, denotes that there are scarcely any remains, 9209.

15. This may be known from the signification of Jehoiachin as denoting the Divine Truth which ought to be the governing power in the church, ver. 8: of mother as denoting the external affection of truth, 1815, 3703; of wife as denoting the internal affection of truth, 916, 2517; of officers and chief men as denoting leading truths internal and external, 5290; chap. xi. 4, 15; and of being carried from Jerusalem to Babylon as denoting that no longer the truth but the love of dominion prevails, vers. 1, 8.

16. This is thus shewn: mighty men seven thousand, denote every doctrine of the church by which holiness is promoted, 583, 8315, 716; craftsmen and smiths, denote every natural affection internal and external, 423, 424, 425; strong and apt for war, denotes powers by which truth is supported and conflict against evil is maintained, 1664; and being taken captive to Babylon, denotes becoming subservient to the love of dominion, 1326, 9164, 9348,

17. This is proved as follows by the king of Babylon is denoted the love of dominion, ver. 1; by Mattaniah is meant *the gift of the Lord.*, and therefore he denotes charity, 8899, 1594; by changing his name is denoted change of quality, 145; and by Zedekiah, which means *the justice of the Lord*,

in the best sense, truth from good, and therefore in the opposite sense falsity from evil, 2235, 2258.

18. This is proved from the signification of twenty-one as denoting, in a good sense, because it is the product of three and seven, a holy state, but here in the opposite sense, complete degradation, 7842; of reigning eleven years as denoting complete vastation, 9616; and of his mother's name being Hamutal the daughter of Jeremiah of Libnah as denoting external origin and quality, which is the heat of natural love from the confirmation of the false principle as truth, chap, xxiii. 31.

19. This is true because doing evil in the sight of the Lord, denotes opposition to Divine Truth from Divine Good, 4839, 1728; and according to all that Jehoiakim had done, denotes a state of falsified truth confirmed by evil, and therefore one of total vastation, chap, xxiii. 34.

20. This is evident because by the anger of the Lord is denoted aversion on the part of man, 5034, 5798; by Jerusalem and Judah are denoted the corrupted church both as to spiritual and celestial life, 402, 3654, 4750; by being cast out of the Lord's presence is denoted that evil cannot abide with good, 305, 386, 2657; and by Zedekiah rebelling against the king of Babylon is denoted that even in this state of the church, the man who is in simple good resists the love of dominion, ver. 17; 1664; ver. 1.

Reflecting now on the contents, in the internal sense, of this whole chapter, we may observe that the first verse is a summary statement of what follows, and therefore it is said both in the first verse and in the last, that the king of Judah rebelled against the king of Babylon. Such indeed is, what may be called, the natural constitution of the human mind, that it is always disposed to resist the aspiring love of dominion in another. According to Divine Order, no one can be compelled to acquire truth or to do good, and it is only a delusion of self-love which causes men to think that mere power or force externally applied can really produce order and maintain it in any community either small or large. And yet such is the character of the self-love into which everyone is born, that it not only indulges the phantasy that the possession of great power over others, and the exercise of that power, are the supreme delights of existence, but also, in spite of the natural feeling that itself loves to be free, it proceeds with eagerness, and as far as possible, to endeavour to reduce others to a state of slavery; and it assumes its very worst form, when it seeks to control men by using even religion as a means of extending its supremacy. No wonder therefore, that the church is destroyed when self-love rules in it, Now it is for this reason, that this character of self-love, as seeking after dominion, is so particularly described in the Word under the figure of Babylon both in the Old and New Testaments. And it is also for this reason, that the Lord in the gospel so wisely and earnestly warns His disciples against it. *They* disputed among themselves, we are told, which of them should be the greatest, but the Lord shews them, in a striking way, that there is no heavenly happiness in the selfish desire of enjoying pre-eminence and power, Mark ix. 33-37.

But from the next three verses we learn another important lesson. Where this love of dominion prevails, there also various other evils and falsities beset the man of the church; and this in particular through the state of corruption specifically denoted by Manasseh. And how depraved that is, we have already seen. The point, however, which especially claims our attention in connection with the reign of Jehoiakim, is that it is the natural man denoted by Pharaoh-necoh, which then prevails, and that this naturalism differs from what may be called ordinary naturalism, in being accompanied by dark falsities by which its state is intensified. This was the

naturalism which prevailed in the corrupted Christian church of the past, and prepared the way rapidly for the establishment of the love of dominion therein, which in this chapter is denoted by Nebuchadnezzar. Still the ambitious man, whether he desires power and pre-eminence only in worldly matters, or whether he aspires to rule from self-love in ecclesiastical affairs, clearly sees that the repression of merely natural loves is essential to his success, and therefore they are externally repressed, when the love of dominion gains the ascendancy; and it is this that is described in the internal sense of the seventh verse.

And from this verse to the end of the sixteenth the proceedings of Nebuchadnezzar and the conduct of Jehoiachin, or rather it should be said the fortunes of Jehoiachin, form a fit basis for a description, in the internal sense, of the effects of the love of dominion when it is predominant in the church. But the point to which our attention may be particularly directed, in thinking over this account, is the entrance of the king of Babylon into Jerusalem, and the departure of the king of Judah with all his family and retinue, and with all his wealth, into a long captivity. And let it be observed here that, in regard to the actual Christian community of whose states, and changes of state this chapter, in its inner sense, gives a correct account, that the changes referred to are internal changes manifested in externals in a way quite different from the outward and visible experiences of the tribe of Judah. They actually endured a long period of captivity, but the Christian church outwardly rose to a position of splendid magnificence, and regal power, before which even emperors and kings quailed. But this outward splendour covered a corrupted internal state. In fact, this church, in its state of utter degradation, was holy in outward form, and profane inwardly, and the time was bound to come, in the history of the race, when a reaction would take place. This was the period of the Reformation. Not, however, that the corrupted and vastated church itself was reformed, for history shews that this was not the case, but that mankind revolted against its arrogant pretensions and claims, and that it lost its influence on the masses. And its real state could only become known through a Revelation from heaven, at once the most wonderful, the most magnificent, and the most far-reaching of any revelation ever vouchsafed to mankind within the memory of man. This Revelation has been made, therefore, by the opening of the Word as to its spiritual sense, which is the Second Coming of the Lord, and the true state of mankind as to both natural and spiritual life may be thence fully understood.

But now there still remain one or two points for our consideration before we proceed. We observe particularly, that the names of Eliakim and Mattaniah were changed by the kings of Egypt and Babylon, and we know that a change of name denotes a change of state or quality. And the quality of a church, or of the individual, who is a church in particular, is to be known from its prevailing internal characteristic, and not from outward appearances. Now it is remarkable, that these changes of name denote correspondentially in both cases a change from a state of truth to a state of good, or in the opposite sense from a state of falsity to a state of evil, and, generally, a change from a state of the understanding to a state of the will, chap. xxiii, 34, this chapter, ver. 17; and that the former is effected by the corrupted external man, and the latter by the corrupted internal man represented, respectively, by Pharaoh-necoh and Nebuchadnezzar. They indicate, therefore, plainly, in relation to the corrupted church, that it is vastated entirely as to all external and internal truth and good, and confirmed in evil. This is the awful state of degradation into which the bad man comes at last, and in which he is more and more confirmed until at length he dares not to violate the laws of order on his own plane of life, and then, of course, he no longer suffers, for a man in his final state does not suffer who is obedient to the laws of his life, and performs some use according to the laws of his life, 696. And another remarkable thing in

connection with names here is, that throughout the whole of these histories of the kings of Israel and of Judah, while the mothers' names of all the kings of Judah are given, except in the cases of Jehoram and Ahaz, a similar thing is not said of one of the kings of Israel, and it is also said of Jehoram and Ahaz that they "walked in the way of the kings of Israel," which singular facts clearly shew, first that there is some reason connected with the internal sense, why the mothers of the kings of Judah are mentioned and those of the kings of Israel are not, and secondly that the mothers of Jehoram and Ahaz are probably not mentioned for the same reason. Now we have seen that the mothers of the kings of Judah denote the external origin of the state denoted by those kings, and also that, in each case, the state is in harmony with its external origin. Why then have we not given us, in the same way, the external origin of the states denoted by the kings of Israel? It is because the spiritual church, taken as a whole, is itself the external origin of the celestial church; and with regard to the individual, because the state as to truth leading to good is the external origin of the state as to good; or again with regard to the operation of the Lord upon each person for the formation of the new will of good in him, because father denotes internal origin or the influx of good from within, and mother denotes external origin or the reception of truth from without, so that by the conjunction of the two the new state may be produced, 289, 2954, 3703. And, moreover, it is to be observed, that the names of the mothers of the various kings of Judah denote the *quality* of the external origin of the states denoted by those kings, 145, and that in every case, therefore, some external state as to truth and good is denoted. Thus, for example, the mother of Rehoboam was named Naantah the Ammonitess and we know that this denotes the falsified truth of the church, 2468; and the mother of Jehoash was named Zibiah of Beer-sheba, and we have seen that by her is denoted "truth from good or interior doctrine from the Word operating on the voluntary life," chap. xii. 1, And it is so in all the other cases, as has been shewn. But the reason why the mothers of Jehoram and Ahaz are not named, is because both these kings denoted corrupted states of good arising more especially from the falsification of truth in the spiritual church, and hence it is expressly said that they walked in the ways of the kings of Israel, by whom the spiritual church is denoted.

Herein then we clearly see the close connection that exists between the celestial and spiritual churches, or between the states of man as to good and his states as to truth, and we may now proceed with the exposition of our last chapter, which reveals the state of mankind in which the love of dominion has full sway, and yet in which there are still some remains of good and some obscure perceptions of genuine truth.

2 KINGS XXV

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts against it round about.

1. Nevertheless when the corrupted church has no longer any conjunction with the Lord, because there are no longer any remains of faith and charity, the love of dominion becomes prevalent therein, and all falsities and evils thereof, so that it is beset on all sides by such evils and falsities.

2. So the city was besieged unto the eleventh year of king Zedekiah.

2. And this state of infestation continues until vastation is fully accomplished.

3. On the ninth day of the *fourth* month the famine was sore in the city, so that there was no bread for the people of the land.

3. For through a defect of such conjunction, there is also a deficiency of the knowledges of truth and goodness with men.

4. Then a breach was made in the city, and all the men of war *fled* by night by way of the gate between the two walls, which was by the king's garden: (now the Chaldeans were against the city round about:) and *the king* went by the way of the Arabah.

4. And then the doctrine of the church is corrupted; and those who suffer infestations and temptations are in states of obscurity, between truth on the one hand and falsity on the other, derived from the perversion of the literal sense of the Word, and the denial of the Lord, through falsities from evil, and especially through falsities springing from the love of dominion, the essential truth being rejected to externals.

5. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho: and all his army was scattered from him.

5. For the evils and falsities thence derived earnestly desire the destruction of the essential truth of the doctrine of the Lord, and make their attacks upon it from the falsified truths of the Word in the letter, when arguments from its protecting truths no longer prevail.

6. Then they took the king and carried him up unto the king of Babylon to Riblah; and they gave judgement upon him.

6. Also they pervert it by conjunction with their own essential falsity, and its quarrelsome spirit, and thus decide concerning it from their own evil state.

7. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon.

7. Also they destroy or reject all the truths of charity, notwithstanding that, intellectually, they see those truths; yea, they destroy or reject essential truth from good, binding it down by falsities and overwhelming it through the love of dominion.

8. Now in the fifth month, on the seventh clay of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, a servant of the king of Babylon, unto Jerusalem;	8. And when there are no longer any remains of faith, because the good of faith is profaned, even when the love of dominion rejects all conjunction with the Lord by remains, then the natural man, being in the process of judgment, entirely vastated and made subordinate to the love of dominion, invades and dominates the corrupted church.
9. And he burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great house, burnt he with fire.	9. So that through self-love all celestial good, and all spiritual good, and all natural good, both as to the understanding and the will is corrupted and totally rejected.
10. And all the army of the Chaldeans, that were <i>with</i> the captain of the guard, brake down the walls of Jerusalem round about.	10. And by the evils and falsities springing from the love of dominion, and operating through the corrupted natural man, are the ultimate truths in the letter of the Word entirely rejected.
11. And the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude, did Nebuzaradan the captain of the guard carry away captive.	11. And by the same corrupted natural man, every truth of the church remaining, and also every falsified truth, even truths falsified by the love of dominion, with every external truth, are perverted and made servants to selfish and worldly love.
12. But the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.	12. Nevertheless, even in this corrupted state of the church, they are preserved, who are in humility and simple good by the cultivation of spiritual truth and good in obscurity.
13. And the pillars of brass that were in the house of the LORD, and the bases and the brasen sea that were in the house of the LORD, did the Chaldeans break in pieces, and carried the brass of them to Babylon.	13. Moreover, by the falsities derived from the love of dominion, natural good, supporting celestial good both as to the will and intellect, and sensual good, with natural truth grounded in good, are corrupted, thus preventing purification; and thus natural and sensual good also become subservient to the love of dominion.
14. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered took they away.	14. Also all scientifics or receptacles of higher truths and affections, as to truth and good interior, and as to good and truth exterior: in fact, as to every receptacle of natural good by which true worship is promoted, are corrupted by falsities springing from the love of dominion.
15. And the firepans, and the basins; that which was of gold, in gold, and that which was of silver, in silver, the captain of the guard took away.	15. So also all superior receptacles as to good and as to truth; whether receptacles of celestial good or of spiritual truth, each corresponding, the corrupted natural man perverts.

16. The two pillars, the one sea, and the bases, which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.	16. And this natural good, with purifying truth; also the sensual good supporting, which are given to man by the Lord, that worship may be pure and holy; and the ultimate good of receptacles none can adequately estimate.
17. The height of the one pillar was eighteen cubits, and a chapter of brass was upon it: and the height of the chapter was three cubits; with network and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with network.	17. But the quality of the Lord's glorified human life, and also the quality of the regenerated life of man, in the natural degree, is that of good acquired by a full course of temptations; and the inmost good of this natural degree is perfect, with its scientifics of truth and good in adjunction, even of natural good; and what is true of the will is also true of the understanding of the natural degree as to internal and external life,
18. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:	18. And yet the corrupted natural man perverts and destroys celestial good, which is primary, and spiritual good, which is secondary, and the natural good thence derived by which is the entrance to higher good.
19. And out of the city he took an officer that was set over the men of war; and five men of them that saw the king's face, which were found in the city; and the scribe, the captain of the host, which mustered the people of the land; and threescore men of the people of the land, that were found in the city.	19. Also he perverts the truths of the church in their order— namely, inmost truth which defends man in temptation, and all inmost truth conjoined with good in peace; interior truth which confirms good, and interior truth which defends man in temptation and prepares him for it; and lastly every ultimate truth by which conflict is maintained and good is confirmed.
20. And Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.	20. And thus this vastated natural man, under the influence of the love of dominion, rejects all good affection and true thoughts, preferring the state of strife which that love delights in.
21. And the king of Babylon smote them, and put them to death at Riblah in the land of Hamath. So Judah was carried away captive out of his land.	21. For the love of dominion falsifies and rejects all good and truth from hatred thereof grounded in merely external delight; and only acknowledges the church as a means for its own aggrandisement.
22. And as for the people that were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor.	22. And under the power of this love those in the church who are in good, because the Lord always provides for a remnant in the corrupted, perverted, and vastated church, are governed by truths most external, or by the literal sense of the Word falsified, which literal sense is perceived to be derived from interior good which is from interior truth in obscurity.

<p>23. Now when all the captains of the forces, they and their men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maachathite, they and their men.</p>	<p>23. But when those who are in such an obscure state, as to good and as to truth, are sensible that the love of dominion prevails, using the letter of the Word as a means of exercising authority, they apply their understandings to the letter of the Word in a state of watchfulness, even by means of natural reason which is the gift of the Lord, and natural affection, which has no power from truth, as well as by truths teaching repentance and by those teaching obedience under sorrow.</p>
<p>24. And Gedaliah sware to them and to their men, and said unto them, Fear not because of the servants of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.</p>	<p>24. And it is the testimony of the letter of the Word falsified to the men of the church, in such a state, that they should not fear evil results from the falsities of the love of dominion, so long as they abide in apparent good, even under the evil of the prevailing love of ruling in the general church, because*this love protects those who are in good.</p>
<p>25. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were with him at Mizpah.</p>	<p>25. But it happens, when the church is in a state of full vastation even as to faith, that the natural reason of man, which is the gift of the Lord, and through which the Lord enjoins obedience to truth which is the Word and should govern the mind, rejects the truths of the Word which have been falsified, or rejects truths combined with falsities in its state of watchfulness.</p>
<p>26. And all the people, both small and great, and the captains of the forces, arose, and came to Egypt: for they were afraid of the Chaldeans.</p>	<p>26. And thus the men of the church in various states, as well as their leaders, experience a change of state, relying on natural light alone, and seeking instruction thence. For they fear to trust truths falsified by the love of dominion.</p>
<p>27. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;</p>	<p>27. And it happens also, when man's state of spiritual bondage is completed, as to good and as to truth, and when he is humbly depending on the power of the Lord from a state of good; and thus when faith is full, and there is conjunction with the Lord by charity, that he is set free from the love of dominion, which has become weak, in a new state of the church, and no longer restrains freedom of thought.</p>
<p>28. And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon.</p>	<p>28. And therefore charity takes the place of the love of dominion, and faith from charity is exalted as the governing principle of the church, the love of rule being subordinate.</p>

29. And he changed his prison garments, and did eat bread before him continually all the days of his life.	29. And thus man is invested with truths instead of falsities, and is nourished by Divine Good to eternity.
30. And for his allowance, there was a continual allowance given him of the king, every day a portion all the days of his life.	30. For he trusts in the Lord in every state for support, nor is he concerned to receive more of external or internal good than is conducive to the uses of his eternal state and life.

Proof References and Notes

1. This is thus demonstrated: by it coming to pass is denoted a change of state, 4987; by Zedekiah is denoted the final state of the corrupted celestial church, chap. xxiv. 18; by the ninth year of his reign is denoted no longer any conjunction with the Lord, 2075; by the tenth month and the tenth day of the month is denoted no longer any remains of faith and charity, 576; A.R. 935; 487; by Nebuchadnezzar king of Babylon and all his army coming against Jerusalem, is denoted that the love of dominion and all the evils and falsities thence derived, become prevalent in the corrupted church, chap. xxiv. i; 3448, 402; and by encamping against Jerusalem and building forts against it round about, is denoted that the church is beset on all sides by such evils and falsities, 1664, 8193, 7297, 2973-
2. This appears from the signification of the city, 402; of being besieged, or warred against, 1664; of the eleventh year, 9616, 2075; and of Zedekiah, chap. xxiv. 18.
3. This appears thus: the ninth day denotes defect of conjunction, ver. 1; and a famine denotes a deficiency of the knowledges of truth and goodness, 1460.
4. This is proved by remembering that the city denotes the doctrine of the church, 402; that a breach denotes the corruption of this doctrine, chap. xii. 5; 4926; that the men of war denote those who suffer infestation and temptation, 1664; that fleeing "by night" denotes in a state of obscurity, 1712; that between the two walls, denotes between truth on the one hand and falsity on the other, 6419, 4809; that the gate denotes the literal sense of the Word, A.R. 899; that it also denotes the Lord, and in this instance therefore the Lord denied, A.R. 916; that the king's garden denotes falsities from evil, because the king was Zedekiah, 710; chap. xxiv. 18; that the Chaldeans denote falsities from the love of dominion, 1368; and that the king going by the way of the Arabah or plain, is denoted the rejection of the essential truth to externals, 1728, 1584-1585.
5. This is true because by the army of the Chaldeans are denoted the evils and falsities of the love of dominion since they were under Nebuchadnezzar, 1368; chap. xxiv. 1; by their pursuing after the king is denoted a desire to destroy the essential truth concerning the Lord, 8136, 1728; by overtaking him is denoted communication and influx, and thus attack, 8155; by the plains of Jericho are denoted the falsified truths of the Word in the letter, 1584-1585, 9325, 8815; and by his army being scattered from him is denoted that arguments from protecting truths no longer prevail, 3448, 1328.
6. This is seen by considering that taking the king and carrying him up unto the king of Babylon, denotes the perversion of the essential truth by conjunction with their own essential falsity,

1728; chap. xxiv. 1; 5523; that Riblah denotes a quarrelsome spirit; chap, xxiii. 33; and that giving judgment upon the king, denotes to decide concerning the truth from their own evil state, 7206, 9857.

7. This is evident from the signification of slaying as denoting to destroy spiritually, 4727; of the sons of Zedekiah as denoting the truths of charity, 489; chap, xxiv, 17; of before his eyes as denoting that the corrupted church which is in the love of dominion can intellectually see truths, 2148; of putting out the eyes of Zedekiah as denoting to destroy or reject essential truth from good, 2148; chap. xxiv. 17; of binding him in fetters as denoting to bind down with falsities, 2813; A.E. 652; and of being carried to Babylon as denoting to be overwhelmed by the love of dominion, chap. xxiv. 1.

8. This appear thus: the fifth month denotes a state of no remains of faith because it is said of Nebuchadnezzar, 5291; A.R. 935; the seventh day of the month denotes the profanation of the good of faith, 5268; A.R. 935; the nineteenth year of Nebuchadnezzar king of Babylon, denotes when the love of dominion rejects all conjunction with the Lord by remains, because by nine is denoted non-conjunction, 2075, and by ten is denoted remains, 576; Nebuzaradan, which means *the fruits or prophecies of judgment*, denotes one in the process of judgment, 5068; captain of the guard and servant denote the natural man, as to truth, A.R. 832; 4790, and as to good, 3019; servant of the king of Babylon denotes subordinate to the love of dominion, chap. xxiv. 1; and Jerusalem denotes the corrupted church, 402.

9. This is evident because by Nebuzaradan is denoted the corrupted natural man subordinate to the love of dominion from self-love, ver. 8; by burning with fire is denoted to corrupt and reject through self-love, 934; by the house of the Lord, and the king's house, are denoted celestial and spiritual good, 1 Kings xiv. 26; by all the houses of Jerusalem are denoted all natural good as to the understanding, 402; and by every great house is denoted all natural good as to the will, 2227, 2233,

10. This is shewn as follows: —the army of the Chaldeans, denotes evils and falsities from the love of dominion, 3448, 1368; the captain of the guard denotes the natural man subordinate to the love of dominion, ver. 8; to break down, denotes to reject entirely, 1664, 4926; and the walls of Jerusalem denote the truths of the letter of the Word, A.R. 898.

11. This is evident when it is considered that by Nebuzaradan the captain of the guard is denoted the corrupted natural man, ver. 8; that by the residue of the people are denoted the truths of the church remaining, 468, 1259; that by those that fell away, even those that fell away to the king of Babylon, are denoted falsified truths through the love of dominion, 1259; chap. xxiv. 1; that by the residue of the multitude are denoted external truths, 6172; and that by being carried away captive is denoted to be made serviceable to selfish and worldly love, 9348.

12. This appears from the signification of the poorest of the land as denoting those in humility and simple good, 9309; of being left as denoting to be preserved as remains, 468; and of vinedressers and husbandmen as denoting those who cultivate spiritual truth and good in obscurity, 9139.

The truths revealed in the opening of the internal sense of the twelve verses just finished are of such magnitude and so numerous that we may well ponder them, and may consider with ourselves how far we are in harmony with them. Have we conjunction with the Lord by love,

charity, and faith? And, if not, how is such conjunction to be secured? Only by a life according to the laws of Order as from ourselves, and yet with the full acknowledgment that it is from the Lord. This may be called the great mystery of the spiritual life. And yet at the very same time it is the most practical of all truths. There can be no conjunction without remains, and these are secretly stored up and operated upon by the Lord, and even then conjunction cannot be, unless the *love* engendered, so to speak, by the operation of the Divine Life on remains, is consciously felt by the subject of regeneration in some form, or mode, or way, and unless in that form it is deliberately chosen and made an active principle of life. In one word, there can be no conjunction with the Lord without co-operation on the part of man. But the love by which there is conjunction with the Lord is destroyed by a life of selfishness, and this is what is meant in the first verse by there being no conjunction because there are no longer any remains. The consequence of this is that self-love is predominant, and utter vastation must follow, as is stated in the next verse.

Now it is difficult for us to realize this terrible state of utter vastation. We hesitate to think that any human being can be entirely void of good, and this, in truth, cannot be so long as men are living in the state of probation, and before they become internals through the process of judgment. But, nevertheless, the tendency of self-love is, especially when it takes the form of the love of dominion, towards entire vastation, and thence inevitably follows the deficiency of the knowledge of truth and goodness next spoken of. In fact, a corrupted church, or individual, cannot retain such knowledge, the whole desire and effort of the soul being to destroy it; and hence in a vastated condition of the church, even those who are capable of regeneration are spiritually blinded, and come into a state of bondage, all this being described by the treatment to which Zedekiah was subjected.

But now we learn from the eighth and following verses some other particulars concerning the inner life of the church which is corrupted by the love of ruling the minds of men for selfish purposes by means of spiritual things. We have already seen a certain state of the natural man, represented by Pharaoh-necoh, which prepared the way for the exaltation of the love of dominion in the church. We have now to consider the state of the natural man subordinate to the love of dominion, and through which therefore the love of dominion acts. Observe first the coherence of the series here. It is when the church has totally rejected the good of faith, and conjunction with the Lord, that the natural man also becomes fully vastated, and then the inevitable consequences are completeness of vastation as to all good and truth interior and exterior. And in the second place, compare the state of the natural man here described with that represented by Pharaoh-necoh. He denotes the darkness arising from falsity and ignorance; but Nebuzaradan denotes a state of falsity conjoined with evil. And besides, while Pharaoh-necoh is described as exacting a tribute from the king of Judah, Nebuzaradan is represented as burning the houses of Jerusalem with fire, and as breaking down the wall thereof. Let men therefore beware of confirming states of evil by falsity in the natural man; for it is very easy to see that, should this be done, every truth and every good principle of the church, denoted in the eleventh verse by the residue of the people, will either have to endure a long captivity spiritually, or will be totally rejected. Against this, however, the Lord makes provision with everyone as far as it is possible, and we see this from the internal sense of the twelfth verse as well as from what is to be learned from the same source in the following verses even to the end of the chapter.

13. This is plain from the signification of pillars of brass as denoting natural good both as to the will and intellect, 9674, 425; of the house of the Lord as denoting celestial good, 3720; of the

bases as denoting sensual good, 10,236; of the brasen sea as denoting natural truth grounded in good, 10,235; of breaking in pieces as denoting to be corrupted, 1664, 4926; of the Chaldeans as denoting the falsities of the love of dominion, 1368; of the brasen sea being destroyed as denoting purification prevented, 10,235; and of the brass being carried to Babylon as denoting that natural and sensual good also become subservient to the love of dominion, 425; chap. xxiv. 1.

14. This is evident because vessels denote scientifics or receptacles of higher truths and affections, 3079; pots and shovels denote truth and good interior, 8408, 9724; snuffers and spoons denote truth and good exterior, 9572, 9544; vessels of brass denote receptacles of natural good, 3079, 425; "wherewith they ministered," denotes by which true worship is promoted, 9925; and the Chaldeans taking these things away evidently denotes corruption by the falsities of the love of dominion, 1368.

15. This is demonstrated thus: by the firepans and the basons are denoted superior receptacles as to good and as to truth, 9723, 9724; by gold and silver are denoted good and truth, 425; by gold, in gold, and silver, in silver, is denoted correspondence, as is evident from the repetition of the terms; and by the captain of the guard taking these things away is denoted perversion by the corrupted natural man, ver. 8.

16. This is seen from remembering that the two pillars denote natural good, 9674, 425; that the one sea denotes purifying truth, 10,235; that the bases denote sensual good supporting, 10,236; that "which Solomon had made for the house of the Lord," denotes "that worship may be pure and holy," A.E. 654; 3720; that the brass of all these vessels denotes the ultimate good of receptacles, 425, 3079; and that being without weight denotes not capable of estimation, 3104.

17. This is proved thus: the one pillar denotes, in the supreme sense, the quality of the Lord's glorified human life, and in the spiritual sense the quality of the regenerated life of man in the natural degree, as to the will, ver. 13; 1 Kings vii. 13-22; height denotes quality as to degrees of good, 650, 4482; eighteen cubits denotes a full course of temptations, 1709; the chapter denotes inmost good, because it was as the head, 7859; three denotes perfection, 9825; network and pomegranates denote scientifics of truth and good, 9727, 9731, 9552-9553; upon the chapter round about, all of brass, denotes in adjunction, and even of natural good, 2798, 425, 2973; and "like unto these had the second pillar with network," denotes that what is true of the will is also true of the understanding of the natural degree as to internal and external life, ver. 13; 1 Kings vii. 13-22.

18. This is proved from the signification of the captain of the guard as denoting the merely natural man, ver. 8; of Seraiah the chief priest as denoting celestial good which is primary, because Seraiah means *prince of the Lord*, and thus denotes what is primary, 1482, and the chief priest denotes celestial good, 1728; of Zephaniah the second priest as denoting spiritual good which is secondary, because Zephaniah means *the secret of the Lord*, and thus denotes charity, and the *mouth of the Lord*, and thus denotes truth, 2494, 5664, 6985, 6987, and the second priest also denotes charity when the first denotes celestial good, 1728; and of the three keepers of the door as denoting natural good thence derived by which is the entrance to higher good, because three denotes successive order, and thus the ultimate, 9825, 9866, to be a keeper denotes to serve or be subservient as faith is to charity, and therefore as natural good is to spiritual good, 372, and the door denotes that by which there is entrance to higher good, 2356, 2376; and of taking captive as denoting to pervert and destroy, 9348.

19. This is true because the city denotes doctrine or truth, 402; an officer set over the men of war denotes inmost truth which defends man in temptation, 5084, 1664; five men of them that saw the king's face, denotes inmost truth conjoined to good in peace, since by five is denoted fewness and also remains, 5291, by men are denoted truths, 429, and by seeing the king's face is denoted the conjunction of truth with good in a state of peace, 1728, 222, 223; found in the city, denotes truths which are of the church, 402; the scribe denotes interior truth which confirms good, 9386; the captain of the host denotes interior truth which defends man in temptation, A.R. 832; 1664, 3448; mustering the people of the land, denotes the preparation of man for temptation by ordination and arrangement, 10,217; and threescore men of the people of the land, denotes every ultimate truth by which conflict is maintained and good is confirmed, 3306, 429, 1259.

20. This is evident because Nebuzaradan the captain of the guard, denotes the vastated natural man under the influence of the love of dominion, ver. 8; taking the men and bringing them to the king of Babylon, denotes the rejection of all good affections and true thoughts in favour of the love of dominion, ver. 19; chap. xxiv. 1; and Riblah denotes the state of strife in which the love of dominion delights, chap. xxiii. 33,

21. This is demonstrated from the signification of the king of Babylon as denoting the love of dominion, chap. xxiv. 1; of smiting the men and putting them to death as denoting to falsify and reject all good and truth, 7136, 4251; of Riblah as denoting a quarrelsome spirit and thus hatred, ver. 20; of Hamath as denoting merely external delight, because it denotes the love of the world, chap. xvii. 24, 30; and of Judah carried away captive out of his land by the king of Babylon as denoting that the love of dominion only acknowledges the church as a means for its own aggrandisement, 3654, 1326, 9348.

Going back now to the thirteenth verse, we may usefully reflect upon the states described up to the present point. Where the love of ruling prevails in the corrupted church, there we see that the church can no longer be supported by natural good nor purified by natural truth. By the natural good as to the will and understanding denoted by the pillars of brass, is not to be understood merely natural kindness and benevolence received hereditarily. This, indeed, may be useful as an external means for bringing a man into a state capable of regeneration; but the natural good that really supports the church is received from the Lord through the affection of truth, and thence through truth adopted as a principle or as a rule of life, and it may be described as the delight which the natural man has in the course of regeneration in doing good from a principle of truth, and after regeneration from good conjoined to truth. And next, by the truth which purifies, we are to understand such truth as is based on this natural good, and not natural truth merely. This may be illustrated by observing, for example, that a person who diligently obeys the laws of health, and on that account has a healthy body, is acting from merely natural truth, if he looks no farther in what he does than to the preservation of his body for the sake of the enjoyment of life, without any regard to uses, or to the having of a healthy body in order that he may thereby minister to the good of others. To have a sound mind in a sound body, one must act from sound principles in the mind as well as from sound principles in the body. It is well known, or it ought to be well known, that it is the mind "which doth the body make," and that consequently, evils and falsities in the mind, first vitiate and corrupt the purest things in the body, and then, extending themselves, produce diseases of various kinds, so that men often wonder how it is that they are diseased and weak more or less in body, when yet they are doing their best to keep the laws of life on the natural plane. And this shews us, therefore, the importance of the spiritual purification spoken of

in the internal sense of our chapter. If a man would be spiritually pure, he must shun evils and falsities in himself *as sins against the Lord*, and must avoid the vices of intemperance in all their forms, as far as regards the body, for the same reason. And he may be sure that if he first purifies the mind, he will then the more easily purify the body. But on the other hand, if a man cherishes evils and falsities in the mind, and especially if he cherishes a domineering and quarrelsome spirit, he will then destroy in himself not only the natural good which supports the church, but also the natural truth that is intended for its purification. Here then we may see how important are the laws of life contained in the internal sense of the Word, and now revealed through the instrumentality of the Lord's appointed messenger Emanuel Swedenborg, for the regulation of the life of man.

But notice now, in the next two verses, the *extension* of the power of the infernal love which is the subject of this chapter, to the destruction of the externals of the natural man. Pots and shovels and snuffers and spoons and firepans and basons, spiritually speaking, whether they be of brass only or of gold and silver, by no means escape the operation of interior and inmost affections which aspire after power for selfish ends. And herein the essential character of the most external things of worship in modern Babylon may be clearly enough discerned. Although these external things, that is, are glittering and bright with all outward magnificence and ritualistic splendour, yet they are, after all, only the degraded forms of internal corruption. Have we not before our eyes in this day convincing evidence of what the corrupted and vastated Christian Church has passed through?

That, however, is only one side or one aspect of the picture. There is another. If the outward forms of the past degeneracy remain, yet also there are now the signs of a great change throughout the world for the better. No great event, such as the Last Judgment in the world of spirits in the middle of the eighteenth century, could happen among men in the inner spheres of life, and not produce certain effects in the outer spheres. There is a new spirit abroad among men. There is greater freedom in thinking and acting than there ever was. And the promises of the ages are sure of their fulfilment in a slowly regenerating state of mankind. Who can read the signs of the times in modern history and experience, and not perceive that the old heavens and the old earth are passed away, and that all things are now being made new?

But I am anticipating, and we must now notice that, in the sixteenth and seventeenth verses of this chapter, the inestimable value of external worship when it is *not* corrupted, is clearly set before us. The brass of all the vessels which were carried away by the Babylonians is beyond weighing. This is a description of the incalculable importance of simple natural good in the best sense, and that it will always endure, is signified by the particular account of the construction of the great pillars as given in the seventeenth verse.

But, in the next four verses, we have again an orderly description of the evil effects of the love of power from the inmost degree of the mind to its ultimates. And no less remarkable than the order of the series of the internal sense here, is the wonderful adaptation of the terms which are correspondential in the literal sense, and this especially, as to the names and meanings of the persons and places. For it cannot have escaped the observation of the student or reader, in going through these expositions, that the meaning of a name has in every case yielded up, with more or less exactness, through correspondences, the spiritual significance of it, and not the least remarkable case is that of the name Riblah, where it has occurred. And, in short, the

correspondence of the names is only a little less wonderful than that of the numbers in the inspired volume. In a word, it is much easier to comprehend the correspondence of certain natural things and phenomena, than it is to understand that of the name of any person or place, and again much easier to perceive the signification of a name than of a number. The reason is because the correspondence of numbers is more universal, and because the same number involves several spiritual things at once, and all these things, in some way, have relation to the particular subject of the internal sense. And hence then is to be seen the inadequacy of ordinary language to express the internal sense fully, although it is, as we all know, exceedingly useful in the exposition and illustration of it. We may now observe, however, that the extended illustration of the last four verses, after the foregoing remarks, is not essential, as the reader, by pondering upon their contents, will be able to find such illustration, from the study of the particular correspondences, and their application in each verse, and also to verify them by a study of the references.

22. This is proved as follows: —the people who were left in the land of Judah, denote those in the church who are in good, 468, 3654; Nebuchadnezzar king of Babylon, denotes the love of dominion, chap. xxiv. 1; it is not the love of dominion, or those in that love, but the Lord who provides for the remnant, 576; Gedaliah means *God is my greatness, or the fringe of the Lord*, and therefore denotes truths most external in the literal sense of the Word, 2001, 3540, 9917; the king of Babylon making Gedaliah governor, denotes that such truths are falsified by the love of dominion, chap. xxiv. 1; Ahikam means *a brother who raises up*, and therefore denotes interior good- that is, the good of truth, 367, 2508, 2360; and Shaphan denotes truth, and here interior truth in obscurity, because he is described as the father of Ahikam, and because his name means *their brink or tip*, also *a rabbit or wild rat*, and thus denotes interior truth manifested in the exterior or literal sense of the Word obscurely, 1321, 1322, 1327; chap. xxii. 3, 12.

23. This is evident because by the captains of the forces and their men are denoted those who are in an obscure state as to good and as to truth, A.R. 832; 429; by hearing is denoted perception, 3163; by the king of Babylon is denoted the love of dominion, chap. xxiv. 1; by Gedaliah is denoted truth most external in the literal sense of the Word, ver. 22; by a governor is denoted, evidently, one exercising authority, 10,789-10,791; by Mizpah is denoted a state of watchfulness, 4198; by Ishmael is denoted natural reason, 1890, 1911; by Nathaniah is meant, and therefore is denoted, the gift of the Lord, 8899; Johanan means *liberal, merciful, and one who grants favours*, and therefore by him is denoted natural affection, 5132; Kareah means *bald*, and therefore by him is denoted lack of truth, 3301; by Seraiah is meant *the prince of the Lord*, and therefore by him is denoted primary truth, 1482; Tanhumeth means, among other things *repentance*, and therefore by him is denoted repentance, 8387-8389; a Netophathite means *one who utters or lets drop truths*, and therefore by such a one is denoted the truth teaching, 2534; Jaazaniah means *whom the Lord hears*, and therefore by him is denoted obedience, 2542; and a Maacathite means *pressed, bruised, injured*, and therefore by such a one is denoted sorrow, 431, 7524.

24. This may be seen from considering that Gedaliah denotes the letter of the Word falsified, ver. 23; that swearing' denotes affirmation, and thus testimony, 3730; that "them," denotes the men of the church, ver. 33; that saying denotes perception, 1832; that "fear not because of the servants of the Chaldeans," denote that they should not fear evil results from the falsities of the love of dominion, 1368, 2541; that to dwell in the land, denotes to abide in apparent good even under the

evil of the prevailing love of dominion, 1293, 567; chap. xxiv. i; and that "it shall be well with you," denotes that the love of dominion protects those who are in good, 4358.

25. This appears thus: by it coming to pass is denoted a change, 4987; by the seventh month is denoted, as to those in good, a holy state of faith, 395; A.R. 935, but as to the general church full vastation with regard to faith, 433, 5268; by Ishmael the son of Nethaniah is denoted natural reason, which is the gift of the Lord, ver. 23; by Elishama is meant *God hearing*, and therefore by him is denoted obedience, 2543; by the seed royal is denoted truth, which is the Word from the Lord, 10,249, 1738; by "ten men with him," is denoted remains, 576; by smiting Gedaliah is denoted the rejection of truth falsified, 4251; ver. 22; and by Jews and Chaldeans that were with him at Mizpah are denoted truths combined with falsities, 3880, 3881, 1368, Mizpah denoting the state of watchfulness in which the man of the church is, ver. 23.

26. This is evident from the signification of all the people, both small and great, and the captains of the forces, as denoting the men of the church in various states, as well as their leaders, because people denote those in truth, 1259, small is predicated of truth, 8457-8459, and great of good, 2337, and captains denote leaders who are in the knowledges of truth and good, A.R. 832; of arising as denoting elevation of state, 2401; of coming to Egypt as denoting to rely on natural light alone and to seek instruction thence, 1461, 5406; and of being afraid of the Chaldeans as denoting the fear of trusting truths falsified by the love of dominion, 1368.

27. This appears from considering that the seven and thirtieth year, denotes the completion of a state as to good, 1988, 2044, and as to truth, 9082; that Jehoiachin, in the best sense, denotes one who depends on the power of the Lord from a state of good, chap. xxiv. 8; that the twelfth month, denotes a full state as to faith, 3272; A.R. 935; that the seven and twentieth day of the month, denotes conjunction with the Lord by charity, 901, 2141, 5194; that the king of Babylon denotes the love of dominion, chap. xxiv. 1; that Evil-merodach means, according to Cruden, *the foot of Merodach*, or the *fool who grinds bitterly*, and therefore denotes the weakness of the love of dominion or of those in that love, 8349; H.H. 10; that the beginning of his reign denotes a new state, 3814; and that lifting up the head of Jehoiachin out of prison, denotes to be set free from the love of dominion, 5124.

28. This is evident because by speaking kindly is clearly denoted the exercise of charity, 4988, 4992; and by setting the throne of Jehoiachin above the throne of the kings that were with him in Babylon, is denoted the exaltation of faith from charity as a governing principle in the church, the love of dominion being subordinate, chap. xxiv. 8; 5313; chap. xxiv. I.

29. This appears from the signification of changing prison garments for others, as denoting investment with truths instead of falsities, 9952, 5248: of eating bread as denoting to be nourished by Divine Good, 4211; and of "all the days of his life," as denoting to eternity, because days denote states, 487, and spiritual life is eternal, 6677, 5890.

30. This is true because the king in this case denotes the Lord, 1728; and the provision given by the king daily, denotes support according to every state of the life, 2493, 8418.

It now only remains to review the last few verses and, as far as possible, to shew their agreement, in their internal sense, with the facts of history, the experiences of mankind, and the general laws of life. It is well that the concluding verses of these wonderful books of the holy Word, which have engaged the reader's attention through a long and close series of investigations, should reveal to

us the abounding love and care of the Heavenly Father for the preservation of a church among men even in the most degenerate ages. In the twenty-second verse, this is evident.

There are always some people left in the land, and there is no state of the heart and mind of men on earth, which may be considered entirely uninfluenced by Divine Truth. And this verse explains to us how this happens. Even the love of dominion itself cannot prosper without, at least, an outward acknowledgment of the Word, as necessary for the government of the church. It has been shewn that Gedaliah means a fringe or border, and that thus he denotes the literal sense of the Word.

Even the literal sense of the Word can avail to stop the issue of blood, which is the falsification of truth in the corrupted church. "If I may but touch His garment," said the poor woman in the crowd, "I shall be whole," Matt. ix. 21. The reason is, because, although the love of dominion falsifies the Word, it cannot destroy its genuine sense in the letter, nor can it prevent its being the medium of Divine Influx when it is *touched*, "Somebody hath touched Me," said the Lord, "for I perceive that virtue is gone out of Me," Luke viii. 46. This is a correct picture of the people who are represented by those who were left in the land, and over whom Gedaliah was made governor. And, moreover, in the genealogy of Gedaliah we have at once expressed, the mode of the Divine Influx, and of man's co-operation; for Divine Truth flows in abundantly when a man lives according to the principle of simple good, which is the brother raised up; and so, indeed, in another way, truth received into the understanding, which is Shaphan *the scribe*, may be called the father of Ahikam.

In the next verse, however, we have even a clearer description of a very great number of persons in the present day, who, being in obscurity as to matters of religion, on account of prevailing errors founded on misinterpretations of the letter of the Word, are yet *on the watch* lest they should be deluded in their lives by falsified truths; and we see how, in the following verse, they are tempted. "Dwell in the land, and serve the king of Babylon, and it shall be well with you." But, before proceeding, notice how correctly their state is described by the names mentioned in the twenty-third verse. Natural reason which is acknowledged by them to be from the Lord, and natural affection which is also admitted by them to be *only* natural affection, both impel them to resist, in their lives at any rate, prevailing falsities, and by doing the works of repentance and obedience, to be faithful to their Lord amid all their doubts, difficulties, and sorrows. And then a certain result inevitably follows. Such persons cannot fail to reject the falsified truths of a too popular theology, this rejection being here represented by the smiting of Gedaliah, and by his death as recorded in the twenty-fifth verse; while their place of refuge, meanwhile, is well described in the internal sense of the following verse. The Lord gives them instruction through their common perception of truths, and prevents them, in a most wonderful and merciful way, from imbibing and confirming delusive errors, Mark xvi. 18.

Now also, in what follows, we have another living picture verified by modern history, and by actual facts in regard to the Christian Church of the immediate past, and of the present time. We have seen, in the course of the struggles of nations, and we see before our eyes in this day, that the predominating influence of those in the lust of ruling in ecclesiastical matters has been, and is now, greatly weakened; and that, as a consequence of great changes which have taken place in the inner world of spirits, and thence in the minds and hearts of men on earth recently, there is now greater light and liberty in regard to spiritual things. And all this is really prophetically described

in the closing' verses of this chapter, and this book of the Word. And this, we may depend upon it, is not a merely accidental coincidence, as some might imagine, or of human ingenuity in explaining the sacred oracles, as others might fancy, but it is because the Word has been so constructed by Divine Wisdom as really to contain interior Divine Truths in every sentence and in every word for the enlightenment of mankind in all ages. For Evil-merodach, as we have seen, is a just representative, in his treatment of the captive monarch Jehoiachin, of the weakened love of dominion accommodating itself, in modern times, to the changed states of nations and of individuals, and interiorly, of that love retaining some fragment of its former overwhelming influence and power. This, of course, is, to some extent, what may be considered as the internal historical sense of this part of the Word.

But there is, as we know, a still more interior and inmost sense, in which we may see, in this prince, the Lord Himself, mercifully providing for the establishment of that new and glorious Dispensation of Divine Truth, which is elsewhere termed the New Jerusalem. And in this respect also, are the closing verses of this chapter and this book, at once simple and sublime. For that which describes the state of the reviving church on earth, describes also the perfect heavenly state of the true Christian. As the ages pass, each of us, who humbly and fully depends upon the Lord for all things, natural and spiritual alike, must become more and more, in that state in which man's life is not reckoned by ages, a perfect form of the celestial life, of which the crowning glories are humility, innocence, and peace, fully harmonizing with the clearest perceptions of truth, the most exalted realization of love, and the widest sphere of a vigorous and ever active usefulness.