

Doctrine of Divine Truth

“They will dwell securely and not be made afraid, and I shall raise up for them a plant of renown, and they will no more be consumed with famine in the land.” Ezekiel 34:28, 29

A.C.1460 This stands for their being deprived no longer of cognitions of good and truth. In John, “They will not hunger any more, nor thirst anymore.” Revelation 7:16. This refers to the Lord’s kingdom where they have an abundance of all celestial cognitions and goods, meant by ‘not hungering’ and of spiritual cognitions and truths meant by ‘not thirsting’... In Amos there is a plain statement that ‘famine’ means the lack of cognitions. “Behold, the days are coming, when I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah.” Amos 8:11, 12

A.R. 323 (3) That “hunger” signifies ignorance of the knowledge of truth and good arising from a deficiency of such knowledge in the church is also evident from various passages in the Word (as from Isaiah 5:13; 8:19-22; Lamentations 2:19; 5:8-10; Job 5:17, 20; and other places). That “famine” or hunger signifies the desire of knowing and understanding the truths and goods of the church is plain from the following: Isaiah 8:21; 32:6; 49:10; 58:6, 7; I Samuel 2:4, 5; Psalms 33:18, 19; 34:9, 10; 37:18, 19; 107:8, 9, 35-37; 146:7; Matthew 5:6; 25:35, 37, 44; Luke 1:53; John 6:35; and elsewhere.

“And behold, I am with you, and will guard you wherever you go, and will bring you back to this ground; for I will not leave you until I have done what I have spoken about to you.” Genesis 28:15

A.C. 3712 “I will bring you back to this ground” means conjunction with Divine doctrine. Divine doctrine is Divine Truth, and Divine Truth is the Word of the Lord in its entirety. Divine doctrine itself constitutes the Word in the highest sense, in which the only subject is the Lord. As a consequence Divine doctrine also constitutes the Word in the internal sense, in which the Lord’s kingdom in heaven and on earth is the subject.

Divine doctrine constitutes in addition the Word in the literal sense, in which things in the world and on earth are the subject. Now because the literal sense contains the internal sense, and this in turn contains the highest sense, and because the literal corresponds entirely by means of representatives and meaningful signs, doctrine drawn from that sense too is therefore Divine. Since ‘Jacob’ represents the Lord’s Divine Natural he also represents the literal sense of the Word, for as is well known the Lord is the Word, that is, Divine Truth in

its entirety. The natural degree of the Word does not present itself as anything other than the literal sense of the Word, for in relation to the other senses the literal is the cloud, (see the Preface to Chapter 18.) The rational degree of the Word however, that is, the interior spiritual degree of it, presents itself as its internal sense; and insomuch as the Lord is the Word it may be said that this sense is represented by 'Isaac'. But the highest sense is represented by 'Abraham'. This shows what conjunction with Divine doctrine is where the Lord's Divine Natural which is represented by 'Jacob' is concerned. These distinct degrees of truth do not however exist in the same way within the Lord because everything in Him is Divine Good, not Divine Truth, still less Divine Natural Truth. Divine Truth is the manifestation of Divine Good to angels in heaven and to men on earth. Though only the manifestation it is nonetheless Divine Truth because it flows from Divine Good, even as light is a manifestation of the sun because it flows from the sun, see 3704.

Preface to Chapter 18 ... He will come in the clouds of heaven with power and glory, Matthew 24:30; Mark 13:26; Luke 21:27. Nobody until now has known what was meant by 'the clouds of heaven'. But it has been disclosed to me that nothing else is meant than the literal sense of the Word, and that by 'power and glory' is meant the internal sense of the Word; for the internal sense of the Word holds glory within itself, since everything within the sense has regard to the Lord and His kingdom...

A.E. 222 Here two arcana, which falls within the understanding by what has been said (above), can be revealed. The first Arcanum is that the Word in the sense of the letter is in its fullness and its power. For there are three senses in the Word according to the three degrees; the celestial sense, the spiritual sense and the natural sense. Since these senses are in the Word according to the three degrees of height, and their conjunction is effected by correspondences, therefore the ultimate sense, which is the natural and is called the sense of the letter, is not only the complex, containment and base of the corresponding interior senses, but is also the Word in the ultimate sense in its fullness and its power. That such is the case is shown at length and confirmed in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 27-35, 36-49, 50-61, 62-69). The second Arcanum is that the Lord came into the world and took upon Him a Human in order to put Himself into the power of subjugating the hells and of bringing back to order all things both in the heavens and on earth. This Human He put on over His former Human. This Human which He put on in the world was

like man's human in the world. Yet both Humans are Divine and therefore infinitely transcend the finite humans of angels and men. And because He fully glorified the natural Human even to its ultimate, so He rose again with the whole body, differently from any man. Through the assumption of this Human He put on Divine omnipotence, not only for subjugation the hells and bringing back the heavens to order, but also for holding the hells in subjection to eternity, and saving mankind. This power is understood by His "sitting at the right hand of the power and might of God". Since the Lord, by the assumption of a natural Human, made Himself Divine Truth in ultimates, therefore He is called "the Word", and it is said that "the Word was made flesh" and the Divine Truth in ultimates is the Word as to the sense of the letter. This the Lord made Himself by fulfilling all things of the Word concerning Himself in Moses and the Prophets. For every man is his own good and his own truth, and man is man from no other source; but the Lord, by the assumption of a natural human, is Divine Good Itself and Divine Truth, or what is the same, His is Divine Love Itself and Divine Wisdom, both in first things and in ultimates. Hence it is that the Lord since His advent into the world appears as a sun in the angelic heavens in stronger radiance and in greater splendor than before His advent. This is an Arcanum which, by the doctrine of degrees, can penetrate the understanding....

Exodus 24:15, 16 "And Moses went up towards the mountain, and a cloud covered the mountain. And the glory of Jehovah lay over Mount Sinai, and the cloud covered it six days; and He called to Moses on the seventh day from the middle of the cloud."

A.C. 9430 'And the cloud covered it' means the lowest level of the Word, which is obscure, comparatively so. This is clear from the meaning of 'the cloud' as the lowest level of the Word or its literal sense, dealt with in the Preface to Genesis 18, and in 4060, 4391, 5922, 6343 (end), 6752, 8106, 8443, 8781. The reason why that sense is called 'the cloud' is that it lies in obscurity, compared with the inward sense; for the inward sense dwells in the light of heaven. The outward lies in obscurity and resembles a cloud because it is intended for a person while in the world, whereas the inward sense is intended for a person when he enters heaven. But it should be recognized that while a person is in the world he is at the same time guided by the inward sense of the Word if in faith and life he is guided by teachings of the Church which are authentic. For through those teachings the inward sense of the Word is inscribed at that time on both his understanding and his will, on his

understanding through the faith he has and on his will through the life he leads. When such a person enters heaven he understands the Word solely according to its inward sense and ceases to know anything of its outward sense. This now seems to him to be like a cloud that swallows up rays of light it receives.

The person now understands the Word, as has been said, according to its inward and not according to its outward sense. This is so because the Lord uses God's truth present with people in the world, which is the Word, to teach all who are in heaven, the reason for this being that those people live on the lowest level of order, and everything on interior levels ends in the lowest. The lowest is so to speak the support for the interior levels, which stand and rest on it. The Word in the letter is Divine Truth on the lowest level of order, in the same way as the natural and sensory level is the lowest level of order in members of the Church with whom Divine Truth is present. On this lowest level in them, as on that of the Word, interior levels terminate and rest. All this is like a house and its foundations. The actual house is heaven, and it is also Divine Truth there such as the Word is in its inward sense, while the foundations are the world and also Divine Truth there such as the Word is in its outward sense. Just as the house rests on its foundations, so too heaven rests on the Church, and consequently Divine Truth in heaven rests on Divine Truth on earth. For through the Word a continuous link exists from the Lord by way of heaven right down to people in the world. This is the reason why the Lord always provides for the existence of a Church on earth, where Divine Truth may exist on its lowest level. This is an Arcanum unknown to anyone up to now, an Arcanum implied in the matters introduced at 9357 and 9360. Let everyone take care therefore not to damage the Word in any way; for those who damage it damage what is indeed Divine.

A.C. 9357 It should be recognized that the Word on our planet, given to us by the Lord by way of heaven, constitutes a union of heaven and the world, 9212. To this end there is a correspondence of everything in the letter of the Word with Divine realities in heaven. It should also be recognized that the Word deals in its highest and inmost sense with the Lord, with His kingdom in heaven and on earth, and with love and faith received from Him and shown to Him, consequently with life received from Him and abiding in Him. Such ideas present themselves to angels in heaven, whatever planet they come from, when the Word existing on our planet is read and preached.

A.C. 9360 In addition to the reasons already introduced there is the consideration that the inhabitants, spirits, and angels belonging to our planet correlate in the Grand Man with external or bodily perceiving, 9107, and external or bodily perceiving is the lowest level, in which more internal levels or life terminate and on which they rest as their general foundation, 5077, 9212, 9216. The same applies to God's truth in its literal form, which is called the Word; it has been provided for a like reason on this planet and not on another. Furthermore, since the Lord is the Word, since He is its first and last, His will was that He should be born and become the Word on this planet, in order that everything might take place in keeping with true order, according to the following words in John, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. And the Word became flesh and dwelt among us; and we saw His glory, glory as of the Only Begotten from the Father. Nobody has ever seen God; the only begotten Son who is in the bosom of the Father, He has made Him known. John 1:1-3, 14, 18. 'The Word' is Divine Truth...

"But unto the Son, He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom; Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail." Hebrews 1:8-12

"And Jehovah spoke to Moses, saying, And you, take for yourself the chief spices – the best myrrh, five hundred [shekels]; and sweet smelling cinnamon, half of that, two hundred and fifty' and sweet smelling calamus , two hundred and fifty; and cassia, five hundred, according to the shekel of holiness; and olive oil, a hin. And you shall make it a holy anointing oil, a compound ointment, the work of an ointment-maker; it shall be the holy anointing oil. And with it you shall anoint the tent of meeting, and the ark of the Testimony; and the table and all its vessels, and the lampstand and its vessels, and the altar of incense, and the altar of burnt offering and all its vessels, and the laver and its pedestal. And you shall sanctify them, and they shall be the holy of holies, everyone touching them will be sanctified. And you shall anoint Aaron and his sons, and sanctify

them to serve Me in the priestly office. And you shall speak to the children of Israel saying, This shall be a holy anointing oil to Me throughout your generations. It shall not be poured onto the flesh of a person, and as to the composition of it, you shall not make any other like it. It is holy; it shall be holy to you. The man who makes an ointment like it, and he who puts any of it on a foreigner, shall be cut off from his people.” Exodus 30:22-33

A.C. 10249a ‘And Jehovah spoke to Moses, saying’ means further perception as a result of enlightenment from the Lord through the Word. ‘And you, take for yourself the chief spices’ means truths together with forms of good from the Word, which are perceived with pleasure. ‘The best myrrh’ means the perception of truth on the level of the senses. ‘Five hundred [shekels]’ means what is complete. ‘And sweet smelling cinnamon’ means the perception of and affection for natural truth. ‘Half of that, two hundred and fifty’ means the corresponding amount. ‘And sweet smelling calamus’ means the perception of and affection for interior truth. ‘Two hundred and fifty’ means the corresponding amount and quality. ‘And cassia’ means truth even more interior, springing from good. ‘Five hundred’ means that with is complete. ‘According to the shekel of holiness’ means the valuation of truth and good. ‘And olive oil’ means the “Lord’s celestial Divine Good. ‘A hin’ means how far things are joined together. ‘And you shall make it an anointing oil’ means a representative sign of the Divine Good of the Lord’s Divine Love. ‘A compounded ointment’ means present within every single part of His Human. ‘The work of an ointment-maker’ means as a result of the influx and operation of Divinity itself, who was within the Lord from conception. ‘It shall be the holy anointing oil’ means a representative sign of the Lord as regards His Divine Human. ‘And with it you shall anoint the tent of meeting’ means in order to represent what is Divine and the Lord’s in the heavens. ‘And the ark of the Testimony’ means within celestial good belonging to the inmost heaven. ‘And the table and all its vessels’ means within heaven and within the forms of good and the truths which are of service to that spiritual good. ‘And the lamp stand and its vessels’ means within spiritual truth that belongs to the second heaven, and within the truths which are of service to that truth. ‘And the altar of incense’ means within all things belonging to worship that spring from those forms of good and those truths. ‘And the altar of burnt offerings’ means in order to represent the Lord’s Divine Human and the worship of Him in general. ‘And all its vessels’ means forms of Divine Good and Divine Truths. ‘And the laver and its pedestal’ means everything connected with purification from evils and falsities, and with

regeneration by the Lord. ‘And you shall sanctify them, and they shall be the holy of holies’ means consequently the inflow and presence of the Lord within the worship of the representative Church. ‘Everyone touching them will be sanctified’ means an imparting [of what is His] to all who receive [Him] in love and faith. ‘And you shall anoint Aaron and his sons’ means consecration to represent the Lord’s presence in both kingdoms. ‘And sanctify them to serve Me in the priestly office’ means to represent the Lord’s whole work of salvation. ‘And you shall speak to the children of Israel, saying’ means instruction given to those who belong to the Church. ‘This shall be a holy anointing oil to Me’ means a representative sign of the Lord as regards His Divine Human. ‘Throughout your generations’ means within all things of the Church. ‘It shall not be poured onto the flesh of a person’ means no imparting [if what is the Lord’s] to a person’s proprium or self. ‘And as to the composition of it, you shall not make any other like it’ means no imitations produced by human endeavor. ‘It is holy; it shall be holy to you’ means because it is Divine and the Lord’s. ‘The man who makes an ointment like it’ means imitations of Divine things produced by [human] cunning. ‘And he who puts any of it on a foreigner’ means a joining together for those who do not acknowledge the Lord, and so who are subject to evils and to the falsities of evil. ‘Shall be cut off from his people’ means a separation and spiritual death. [THIS QUOTE ENDS HERE]

Matthew Henry’s Commentary on the Whole Bible Volume VI pages 1071-1073

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“But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Anointed? He is anti Anointed that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but he that acknowledgeth the Son hath the Father also.] Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. And now little

children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.” I John 2:20-29

‘But you have an unction from the Holy One, and you know all things.’ We see, the blessing where with they were enriched – an unguent from heaven: You have an unction. True Christians are anointed ones, their name intimates as much. They are anointed with the oil of grace, with gifts and spiritual endowments, by the Spirit of Grace. They are anointed into a similitude of their Lord’s offices, as subordinate prophets, priests, and kings, unto God. The Holy Spirit is compared to oil, as well as fire and water; and the communication of His salvic grace is our anointing.

From whom this blessing comes – from the Holy One, either from the Holy Ghost or from the Lord Christ, as Revelation 3:7, ‘These things saith He that is holy – the Holy One’. The Lord Christ disposes of the graces of the divine Spirit, and He anoints the disciples to made them like Himself, and to secure them in His interest.

The effect of this unction – it is a spiritual eye-salve; it enlightens and strengthens the eyes of the understanding: “And thereby you know all things (v. 20) “all these things concerning Christ and His religion; it was promised and given you for that end,” John 14:26. The Lord Christ does not deal alike by all His professed disciples; some are more anointed than others. There is great danger lest those that are not thus anointed should be so far from being true to Christ that they should, on the contrary, turn anti-christs, and prove adversaries to Christ’s person, and kingdom, and glory.

From the instructive blessing they had received from heaven: ‘But the anointing which you have received from Him abideth in you,’ v. 27. True Christians have an inward confirmation of the Divine Truth they have imbibed: the Holy Spirit has imprinted it on their minds and hearts. It is meet that the Lord Jesus should have a constant witness in the hearts of His disciples. The unction, the pouring out of the gifts of grace upon sincere disciples, is a seal to the truth and doctrine of Christ, since none giveth this seal but God. ‘Now He who established us with you (and you with us) in Christ, and anointed us, is God,’ II Corinthians 1:21. This sacred chrism, or divine unction, is commended on these accounts: - (1.) It is durable and lasting; oil or unguent is not

so soon dried up as water: it abideth in you, v. 27. Divine illumination, in order to confirmation, must be something continued or constant. Temptations, snares, and seductions, arise. The anointing must abide. (2.) It is better than human instruction: ‘And you need not that any man teach you, v. 27. Not that this anointing will teach you without the appointed ministry. It could, if God so pleased; but it will not, though it will teach you better than we can: ‘And you need not that any man teach you. v. 27. You were instructed by us before you were anointed; but now our teaching is nothing in comparison to that. ‘Who teacheth like Him?’ Job 36:22. The divine unction does not superseded ministerial teaching but surmount it. (3.) It is a sure evidence of truth, and all that it teaches is infallible truth: ‘But the same anointing teacheth you all things, and is truth, and is no lie, v. 27. The Holy Spirit must needs be the Spirit of truth, as He is called, John 14:17. The instruction and illumination that He affords must needs be in and of truth. The Spirit of truth will not lie; and He teaches all things, that is, all things in the present dispensation, all things necessary to our knowledge of God in Christ, and their glory in the gospel. And, (4.) it is of a conservative influence: it will preserve those in whom it abides against seducers and their seduction: ‘And even as it hath taught you shall abide in Him, v. 27. It teaches you to abide in Christ; and, as it teaches you, it secures you; it lays a restraint upon your minds and hearts that you may not revolt from Him. “And He that hath anointed us is God, who also hath sealed us for Himself, and given the earnest of the Spirit in our hearts.” 2 Corinthians 1:21,22 [THIS QUOTE ENDS HERE]

Coronis 17. ‘It is known in order to give perfection to any thing; there must be a *Trine* in just order, one under another and communication between the members of the Trine; and that such a Trine constitutes one thing, not unlike a pillar over which is the capital, under this the shaft, and under this again the pedestal. Such a trine is man: his supreme part is the head, his middle part the body, and his lowest part the feet and the soles of the feet. Every kingdom, in this respect, is like a man. In it there must be a king as the head; also magistrates and officers, as the body; and yeomanry, with servants, as the feet and soles of the feet. In like manner, in the Church, there must be a mitered priest, parish priest, and curates under them.’”

A Report on the Priesthood, and on Grades in the Priesthood

Bishop William H. Benade as quoted in New Church Life

Nov. 1917 pg. 654 The Word alone, when read in the Divine light of Doctrine drawn from it by the Lord Himself, can teach us of the things which relate to the Church internal, and to the Church external. The Word teaches: Doctrine opens and reveals the teaching; and brings it to our understandings. It is written, "In Thy light shall we see light" Psalm 36:9. The light which we shall see is the Word; the light in which we shall see light, is the Lord's Divine Doctrine revealed out of the Word, and illustrated and confirmed by the literal sense. The Divine Truth of the Word is brought to our understandings by the revelation of the spiritual sense, presented in the form of Doctrine, which explains rationally, and illustrates scientifically, what the Lord speaks. He, who is the Divine Truth itself, thus appears to us in the spiritual sense or form of His Word, which is Himself; and this spiritual sense is the appearing to our understandings of the Lord's activity and operation in the Heavens, in the Church, and in the man of the Church. In this spiritual sense, which is the interior Doctrine of the Word, wherein the Lord now appears in this His Second Coming into the World, is "the law and the testimony" to the New Church. This is the light which shines for us out of the Word, or the Divine Truth itself. Wherefore, "to the law and the testimony, if they speak not according to this word, it is because there is no light in them" Isaiah 8:20.

Dec. 1917 pg. 735 It becomes evident that the passage in T.C.R. under reference, should be read in this wise: "When the Lord came into the world, He abrogated the representatives, which were all (altogether) external, and instituted a New Church in which all things were to be internal."

... If the Lord, when He established the Christian Church, which relatively to the Jewish was an internal Church, prescribed but two rites, Baptism and the Holy Supper, which as representatives, "were to contain in one complex whatever related to the internal Church (T.C.R. 670), he did not, by this prescription, abolish other external rites, much less did he abrogate the law of Divine order, according to which every internal principle clothes itself with such things in the external, as will enable it to come into effect, or to be in the fullness and power of its operation in a lower plane, and in a more ultimate sphere" (A.C. 6275, 6284, 6299). Nor could he have done this without annulling the universal law of correspondence, according to which the Divine Proceeding from Himself inflows and subsides from first to last, by successive appearances in externals and

representatives therein. What is really meant by the abrogation of the merely Jewish or adopted representatives is that they no longer performed the use, or could perform the use, of conjoining man with the Lord. For, when the Lord Himself comes and reveals the internal, then the externals of worship, and even the externals of the letter of the Word, have a personally conjunctive effect, only so far as there is something of this internal in them (A.C. 9378-9380). And clearly, therefore, if there be something of an internal in them, they will be perceived in the heavens as the signs and true representatives of that internal, and will there be changed, not as in the case of Jewish sacrifices, from profane externals into holy internals, but from externally true and good, or holy things, to relatively truer and better, and more holy things, as they exist from the Lord in the successively more interior spheres of the angelic life into which they are elevated.

It will thus be seen that the objection to our position, based upon the teaching in T.C.R. 670, by including all representatives, of whatever nature and form, except two, includes by far too much. It includes not only the express statements of the doctrine of the New Church concerning the representative character of the Priestly and Royal Offices, and concerning the representative nature of other rites, besides those of the Holy Supper and Baptism; but what is more, it includes, and thus maintains, the abrogation of the Universal Law and Doctrine of correspondence, according to which the Word is written, and the Word is created. "For all things are from the Lord, and proceed from Him by correspondence, and correspondence is the appearance of the internal in its external, and its representatives therein."

Dec. 1917 pg. 741 Hence may appear, in still clearer and more rational light, the truth of the Doctrine (above) stated, "That the rituals or representatives of the Jewish Church contained in them all the Arcana of the Christian Church; and likewise that they, to whom the representatives and significatives of the Word of the Old Testament are opened, may know and perceive the Arcana of the Lord's Church in the earths, whilst they live in the World; and the Arcana of Arcana which are in the Lord's kingdom in the heavens, when they come into another life," (A.C. 3478). And hence, likewise, do we hold it to be an established and universally-governing principle, in respect to all the externals of the New Church which relate to its order, government, and worship, that they will exist in a true form, only so far as they are representatives of the truths and goods contained in the doctrines and doctrinals, which are their internals, and which are now opened out of the literal sense of the

Word.

Feb. 1918 pg. 89 And because the Lord in the Word is called a priest from His Divine Love, and a king from His Divine Wisdom, therefore are they who are in love from Him called ministers and priests, and they who are in wisdom from Him are called king's sons and also kings. For the love and wisdom in them is not from themselves, thus not their own, but the Lord's; hence it is that they are meant in the Word by priests and kings; not that they are such, but that the Lord is such in them, and causes them to be so called. (A.R. 20; A.E. 31)

And now, let this teaching be noted and well understood. The Lord alone is a priest and a king, because He is the Divine Love and the Divine Wisdom, and men are called priests and kings when by good and truth received in themselves from the Lord they are in love and wisdom. But, though called priests and kings, they are not such; they are not loves and wisdom, or goodnesses and truths, but forms of these principles, and thereby recipients of the life of the Lord, who is the Priest and King in them, and who for this reason causes them to be so called in the Word. And, just as no man may claim to be a good and a truth, or a priest and a king, in the interior sense of these terms, so also may no man ascribe to himself the office of Priest or King. These are offices of the Divine Good and the Divine Truth, or (pg. 90) of the Lord; and in the Heavens, in the Church, and in the State, they are only adjoined to men, and not conjoined with them; and they are adjoined as means, or "mediations" of divine order among men in the heavens and on the earth, (A.C., 5323, 10796, 10806; A.R., 55; H.D., 311, etc.). By virtue of the adjunction to men, and this mediation among men, they are true internal representatives of the Lord's offices of Priest and King. And in the degree in which a man loves the good or use of the priestly or regal office adjoined to him, and from love discharges it faithfully, in that degree does the Lord enter into him, and become a priest and king in him, and conjoin him with Himself; and because He is such in him, He causes him to be called a priest or king unto God...

Pg. 91 ...How then does the Priesthood appear in the Word, when read in the light of this doctrine?

1. As an office to the Lord in the Church, divinely instituted, to present Divine Truth, such as it is in the spiritual kingdom, adjoined to the celestial kingdom, in an internal and external form. A.C. 9805, 9814, 9815.
2. As an office representative of the Lord in the Church, because with the people was a representative of

the Church, and with Aaron, a representative of the Lord, from whom and to whom is the all of worship. A.C. 9928.

3. As an office representative of the Divine Priesthood, which is every office which the Lord performs as a Savior, or by which he performs the work of salvation. A.C. 9809.

4. As an office “one and distinct” in the Church, clothed by men in the external of the Church, to whom is entrusted the administration of the things related to the divine law and worship. A.C. 9805, etc.

5. As an office, the administration of which is set apart or separated from all other ministries, because it is the Lord’s, and as such, is adjoined to men, to be his office, or mediation in the ultimate and external of the Church, of the divine good and truth by which He operates reformation, regeneration and salvation. A.C. 9809.

Historically considered, the Office of the Priesthood existed in the Ancient Church; and as that was a truly internal, and thence a truly external representative church, the Priesthood was understood (pg. 92) to represent the Lord’s government of all pure divine good, (A.C. 1728, 2015, 3670, 3858, 3969, 6148, 8625, 9809, etc.) and its office, functions and use, as the office functions and use of divine truth from divine good, were regarded as holy, and held the supreme place in the Church, and in the State, which was formed from the Church...(pg. 93) The Lord, as Savior, is the High-Priest; his office is in the mediation of divine truth from good, in all the degrees of angelic and human life from the highest to the lowest, from the most internal to the most external. By Divine Truth, in the Word, in doctrine from the Word, he ever leads to good, and ministers good to men. And, as His is the Word itself, when the Word became flesh, and was fulfilled as to its every jot and tittle in His Humanity, - then also was fulfilled the office of the Priesthood, - fulfilled, not abrogated, not “destroyed,” but filled full of the Divine Life of Love, and brought out from a merely representative, into the actual form of an official use among men, as the internal and external means by which He, the High-Priest, now performs His Divine Work of salvation. And since an internal can only exist actually in a corresponding external, in which it is represented, this divine internal Priesthood, which is the Word, and in the spiritual doctrine of the Word, has also its representative external office, and official administration in the Heavens is abundantly taught in the writings, as in T.C.R. 661, S.S. 71, C.L. 308, 266, 23, H. & H. 22, 223,224,225,226.

Mar. 1918. pg. 162 As the doctrine of the New Church is the Spiritual sense of the Word, and as this is drawn

from the literal sense by the Lord Himself for the use of this Church, whatever instruction is given in the Doctrine concerning the Priesthood and its functions will be what is spiritually meant by the literal prescriptions which we have noticed; will be contained within, rest upon, and be confirmed by them. We propose, therefore, at this point, to present, in as small a compass as may be compatible with the needs of our subject, the doctrine of the Church in respect to the functions of the priestly office. (The quotes that follow are in part. Ed.)

“The Lord as a King governs all things in the Universe, as to every particular, by virtue of Divine Truth, and as a Priest by virtue of Divine Good. Divine Truth is the absolute order in His universal kingdom, all the laws of which are truths, or eternal verities. Divine Good is the absolute essential of order, all things of which are of mercy. Each is attributed to the Lord. If only Divine Truth could be attributed to him, no mortal could be saved, for truths condemn every one to hell; but Divine Good, which is of mercy, elevates from hell to heaven. These are the things which were represented by kings and priests in the Jewish Church; and which also Melchizedek represented, as King of Salem and Priest of the most High God.” A.C. 1728, 2015, etc. “All the laws of order, by which the Lord governs the universe as king, are truths; but all the laws by which the Lord governs the universe as Priest, and by which He also rules truths themselves, are goods.” A.C. 2015.

“All kings represent the Lord as to divine truth, and, in like manner, all priests represent the Lord as to divine good.” A.C. 3670, 1664, 9809, 10152, 10279, etc.

“The priesthood is a representative of the Lord as to all the work of Salvation.” A.C. 9809, 10017.

“The common good exists from the goods of use performed by individuals, and the goods of use performed by individuals subsist from the common good.” Doc. Char. 62.

“The common good consists of these things, - that in a society or kingdom, there be, 1. What is divine among the people.” Doc. Char. 65.

“The divine exists there through ministry.” Doc. Char. 66.

“By ministries are meant priestly offices, and the duties annexed to them.” Doc. Char. 69.

“They who belong to the ministry provide for the existence of things divine.” Doc. Char. 70.

“Priests are appointed to administer those things which belong to the divine law and worship.” H.D. 319; A.C. 10799

“There are two things among men which ought to be in order; viz., the things which are of Heaven, and the things which are of the World. The things which are of Heaven are called ecclesiastical, and those of the World are called civil.” H.D. 311; A.C. 10789.

(pg. 166.) “The Shepherd, or He who feeds, is one who teaches and leads to the good of Charity, and the flock is he who learns and is led.” A.C. 4713. Cf. A.C. 343, 3795, 1571, 1572

“The truth of doctrine proceeds immediately from the Lord, (7009), and is such as is heard by angels and by men, (Ib.); and thereby is illustrations and consequent confirmation of truths.” A.C. 7012, 7053, 7064, 7089, 7231, 7380, 7381, 7382. A.R. 902, 903. H. & H. 221-227.

“With respect to Priests, their duty is to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of the Church, which is derived from the Word of God; and to lead them to live according to that doctrine. Priests who teach the doctrine of Truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds spoken of in the Word. Priests who only teach and do not lead to goodness of life, and so to the Lord, are the bad shepherds.” H.D. 315. A.C. 10794

June, 1918 pg. 363 T.C.R. 146. That the Divine Virtue and operation, which is signified by the mission of the Holy Spirit, consists, with the clergy in particular, in Illustration and Instruction. The operations of the Lord, enumerated in the foregoing article, viz., reformation, regeneration, renovation, vivification, sanctification, justification, purification, the remission of sins, and finally salvation, are effected by influx from the Lord, both amongst clergy and laity, and are received by all those who are in the Lord, and who have the Lord in them. (John 6:56, 14:20, 15:4, 5): but the reason why the clergy are particularly gifted with the graces of illustration and instruction are, because those graces have particular relation to their ministerial office, and their ordination into the ministry conveys those graces; and they believe also that whilst they are preaching in the heat of zeal, they are inspired like the disciples of the Lord, on whom he breathed, saying, “Receive ye the Holy Spirit,” (John 20:22, Mark 13:11) ; some of them also affirm that they have perceived the influx, etc.

T.C.R. 153. It was shown (above) in the third article that that Divine Virtue, which is meant by the operation of the Holy Spirit amongst the clergy, is, in particular, illustrative and instruction, but to these my be added two intermediate virtues, which are perception and disposition; there are therefore four successive

operations amongst the clergy, following each other in this order, illustration, perception, disposition, instruction. Illustration is from the Lord alone. Perception has place in man, according to the state of his mind, as formed by doctrines; and where these doctrines are true, the perception is rendered clear by the light of illustration, but where they are false, the perception is rendered obscure, yet so as to have the appearance of clearness arising from the reasoning's and arguments which have been used for confirmation; such apparent clearness is, however, only a consequence of that false and delusive light, which, in the eye of the merely natural man, appears like the light of truth. Disposition arises from the affection of the love-principle in the will, and it is the delight springing from that love which effects it. If this delight spring from the love of evil, and of its attendant false, it gives birth to a zeal which is outwardly sharp, harsh, furious, fiery, and inwardly full of anger, rage, and unmercifulness; but if that delight spring from the love of good, and its attendant truth, it then gives birth to a zeal which is outwardly soft and smooth, yet loud and burning, and inwardly full of charity, kindness, and mercy. Instruction follows as an effect produced by the former. Thus illustration, which is from the Lord, is changed into various lights and colors in every individual, according to the state of his mind.

Canons, chap. Iv. 7. That the clergy, because they are to teach doctrine from the Word concerning the Lord, and concerning Redemption and Salvation from Him, are to be inaugurated by the covenant, (sponsionem), of the Holy Spirit, and by the representation of its translation; but that it is received by the clergy according to the faith of their life.

8. That the Divine, which is understood by the Holy Spirit, proceeds from the Lord, through the clergy to the laity, by preaching, according to the reception of the doctrine of truth thence derived. [THIS QUOTE ENDS HERE]

The Priesthood. The First of the Church – Its Authority, Order and Governance

by the Reverend R. J. Tilson quoted from New Church Life May, 1923

pg. 277. But whilst thus on the externals of our theme, we would notice, in (pg. 278.) passing, a superficial objection that is sometimes urged against the Doctrine of the Priesthood, namely, that everything said about it in the Writings applied to the Jewish Dispensation, but is out of place at the present time. This

ghost of man's imagining may be laid low by the very words of the Arcana, wherein it is revealed that "from the representatives which exist at the present day," it is evident that "all priests, whosoever, and whatsoever quality they are, by virtue of the priestly office, represent the Lord." A.C. 3670

Moreover, it should be most carefully noted by every student of the Writings that, in the New Jerusalem and Its Heavenly Doctrine, it is distinctly said of the doctrine contained in that book, and thus of the chapter at the end on "Ecclesiastical and Civil Government," that it is one with the spiritual sense of the Word, that it is expressly for the New Church, and that it was revealed out of heaven. (No. 7.) Surely nothing can possibly be stronger than this. It is with confidence, therefore, that we pass to the more interior consideration of the theme before us.

The priesthood is the first of the church," then, according to the law that "the first is the all in the things produced and derived." (A.C. 9568.) And so we shall expect to find that the priesthood is the supreme in all things which go to the establishment of the church as the Lord's kingdom upon earth. Of the "New Jerusalem," as representing the church, it is said that it "descended out of heaven from God." (Rev. 21.) That Holy City is "The Doctrine of Divine Truth" (H.D. 6) and all organizations on earth which are formed for the establishment of the church must be creations – the outcome – of that Doctrine, which was revealed out of heaven to the Lord's servant, Emanuel Swedenborg. (H.D. 7.) In so far as any organization of the church is not in harmony with that "Doctrine of Divine Truth," in the same measure it is false to its professions, places itself outside the stream of Divine Order, and removes itself from the Divine. For it is written: "When the Lord is present, then all things are arranged into order by His presence. The Lord is order itself; therefore, where He is present, there is order; and where order is, there He is present." (A.C. 5703.) Let it be repeated that all organizations, forms, and communities formed for the establishment of the church among men, to be really living, must be creations of – ultimations of – the "Doctrine of Divine Truth" which is, and therefore makes the Church.

Now the law of creation is thus revealed: "All Divine influx is from firsts into ultimates, and by a nexus with ultimates into mediates, and thus the Lord connects all things of creation; wherefore, also, He is called the First and Last... It is similar with every Divine operation." (Div. Wis. VIII. 2) The establishment of the church is a "Divine operation" ; for the church is the Lord's, and not man's and, therefore, His Divine influx can come

into the creation of the church, as an ultimate effect upon earth, only in accordance with that order, which works through firsts and ultimates.

“The priesthood is the first of the church.” It follows that the church must be established through the priesthood. Little as man may like it that is the “Doctrine of Divine Truth,” which is the church, and which is the Lord, and is His kingdom among men. Because of this, it is revealed concerning the commonwealth or community, that “those who are in ministerial offices provide that the Divine shall be there”; and, in the preceding paragraph, it is stated that “by ministries are understood priestly offices and their duties.” (Doct. Char. VI. 2.) Hence, through all the Churches of the Five Dispensations, it is found that the priesthood has been the center of each Church, and the head or first thereof.

Pg. 280 In all the presentations made by these faithful priests, (General Church of the New Jerusalem, Ed.) their one appeal has, of course, been to the Writings of the Church, as the final, because Divine, Authority. These servants of the Lord, in the highest office known to men, have contended, each in his own way, that according to the law of the Church as given in the Heavenly Doctrines, the following propositions should be affirmatively received:

First. That priests represent the Lord, not by any personal virtue or claim, but by the office adjoined to them, the duties of which form their distinctive use in life.

Sec. That priests should be the head of the churches or societies to which they minister, and should be given to the full the position which this fact demands.

Third. That priests should be in due order and subordination, recognizing the trinal order of the priesthood, (note: The order of priesthood does not conform. Ed.) as taught in the Coronis 17, and elsewhere.

Fourth. That priests should be properly inducted into the holy office by solemn consecration, and by the laying on of hands (note: This representation has since the writing of this document been altered to an anointing with olive oil, alone. It is this continuing error which is the object of this study; the Doctrine of Divine Truth. From the Word, the Writings and the *Disciplina Arcani* kept by the Oriental Orthodox Churches; it is commanded by the Lord that consecration into the priesthood is ordained through the use of His holy anointing oil. Leviticus 10:7 Ed.), which is referred to in the Canons of the New Church as the representation of the

transfer of the Holy Spirit. (Holy Spirit IV. 7. see also D.L.W. 220; A.C. 878.)

Fifth. That none but priests should be allowed to take charge of a society, or preach.

The Illustration of the Third Degree of the Priesthood

Journal of New Church Life Aug-Sept. 1905

Pg. 575 A priest of the third degree being in a higher degree a governor over the things of heaven among men, or a teacher of the doctrine of the Church, is in a higher degree one to decide what is the doctrine to be taught. He must decide this for the diocese over which he has jurisdiction, and the governors or priests who are under him, while they may believe otherwise, must make no disturbance by opposition to his teaching. The duty of a high-priest to observe that his subordinates teach the true doctrine of the Church, is what is especially meant; in application to priestly government, by a superior governor seeing to it that an inferior one do not “from caprice or ignorance permit evils which are contrary to order and thereby destroy it.” Because this responsibility rests upon a priest in the third degree, a higher illustration is given him in the doctrine of the Church.

Pg. 580 Although a bishop is the head-teacher in his diocese, it is not necessary that he should have on all subjects of doctrine a wider range of knowledge than other priest in that diocese. There may be men under him who are more learned than he in certain doctrinals, because of special study therein. A priest who engages in special lines of study, places the conclusions of his work before the Church. Other priests, and also laymen, then consider whether they can accept those conclusions. The bishop of the diocese likewise gives them such consideration. If he accepts, then the doctrinal position of that priest is strengthened, for it has become also the position of the head-teacher of the Church body; and consequently the Church inclines the more affirmatively to it, and rightly so. [THIS QUOTE ENDS HERE]

“If you ever take your companion’s clothing as a pledge you shall restore it to him even at the going in of the sun. For this is his only covering; it is his clothing for his skin, in which he may sleep; and it shall be, when he cries out to Me, that I shall hear, for I am merciful.” Exodus 22:26, 27

A.C. 9213 ‘If you take your companion’s clothing as a pledge you shall restore it to him even at the going

in of the sun'. They should understand that truths removed by illusions are to be restored while the person is still in the light of truth; for while in that light he can regain them and also dispel the falsities that illusions have introduced. But he cannot do so when in a state of shade induced by delights belonging to external kinds of love, because those delights turn truths away, and the shade does not receive them. So the illusions cling to the person and are adopted as his own. The reason why external delights or those of the external man are like this is, they attach themselves to the world, and are also aroused and so to speak brought alive by its heat. It is different with internal delights or bliss, or those of the internal man. These attach themselves to heaven, and are also aroused and brought alive by its heat, which is love coming from the Lord.

This judgment or law is delivered elsewhere in Moses in the following words, "No one shall take as a pledge the mill or the milling stone, for he takes the (person's) livelihood as a pledge." Deuteronomy 24:17 'Taking a widow's clothing as a pledge' means taking away by any means at all the truths which good has a desire for. 'Clothing' means truth, as above in 9212, and 'a widow' someone in possession of good who has a desire for truths, or in the abstract sense good that has a desire for truths, 9198. For if truth is taken away, good together with its desire perishes.

A.C. 9216 'In which he may sleep' means resting on them. This is clear from the meaning of 'sleeping' as resting, in this instance on the external and sensory level, meant by 'clothing', 9212; for it says that it is clothing 'in which he may sleep'. How the explanation that more internal things find rest on the sensory level should be understood must be stated. The sensory level is the last or lowest of a person's life, as has been shown above. What is lowest contains all the more internal levels and is general to them all; for they terminate in it and accordingly rest on it. It is like the skin, for example, which is the outermost covering of the body. The body and all things in it terminate in the skin...

...Furthermore it should be realized that all things without exception proceed in successive stages from their first or inmost level to their terminations on the last and lowest and rest on them. Each thing at a prior or most internal stage in order has its own connection with terminations on the lowest level. Therefore if things on the lowest level are dispelled the interior levels are also scattered. This also explains why there are three heavens. The inmost or third heaven flows into the middle or second heaven; the middle or second heaven flows

into the first or lowest heaven, which in turn flows into and resides with mankind. Consequently the human race constitutes the lowest level of order, in it heaven terminates and on it heaven rests. This being so, the Lord in His Divine [Love and Care] always provides for the presence among the human race of a Church in which truth revealed by God exists; such truth on our planet is the Word. By means of this continuous link exists between the human race and the heavens. This is why every detail of the Word has within it an internal sense which exists for heaven's benefit and whose nature is such that it joins angel's minds to those of people on earth in so firm a bond that they act as one. All this goes to show yet again the nature of a situation in which interior things rest on those at the lowest level.

A.C. 9217 'When he cries out to me' means pleading to the Lord. This is clear from the meaning of 'crying out to Jehovah' as pleading to the Lord, as above in 9202.

A.C. 9218 'I shall hear' means help, as also above, in 9203.

A.C. 9219 'For I am merciful' means that such help comes wholly from Him, out of mercy. This is clear from the meaning of 'being merciful', since it refers to the Lord, as the truth that help comes wholly from Him. The reason why out of mercy is meant is that everything done by the Lord is an act of mercy. The Lord in His Essential Being (Esse) is Divine Love; and love, when it is shown towards those in a state of wretchedness, is called mercy. Thus His Love as it is shown to the whole human race is called mercy; for the human race is set fast in a state of misery, since the human self or proprium is nothing but evil, 210, 215, 874-876, 987, 1581, 5660, 5786, 8480. [THIS QUOTE ENDS HERE]

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Revelation 11:15

A.R. 684. It is said that "The kingdoms of the world are become our Lord's and His Christ's," and this signifies that Divine Good and Divine Truth are received, when the evil have been separated from the good and cast into hell; for then both the higher and lower heavens can be in enlightenment, and thence in the perception of good and truth, which could not be the case, so long as the evil were conjoined with the good, because so long as that conjunction exists, the interior of the angels, who are in the lower heavens, cannot be opened, but only the

exteriors; and the Lord does not reign with spirits and men in externals separated from internals, but in internals, and from these in externals. For this reason before the interiors of angels of the ultimate heaven were opened, which are spiritual and celestial, that heaven did not become the kingdom of the Lord as it did after the separation of the evil from them.

(2) It is said, “the kingdoms of the world are become our Lord’s and His Christ’s,” and Lord here means the same as Jehovah in the Old Testament, and Father in the New, namely, the Lord as to the Divine itself and also as to the Divine Good; and Christ means the same as God in the Old Testament, and Son of God in the New, namely, the Lord as to the Divine Human and also as to the Divine Truth. For “Christ” has a signification similar to that of Anointed, Messiah, and King; and Anointed, Messiah, and King, means the Lord as to the Divine Truth, and also as to the Divine Human when He was in the world, for then the Lord, as to His Human, was Divine Truth. The signification therefore of the Anointed of Jehovah is similar; for the Divine itself, which is called Jehovah and Father, and was in its essence the Divine Good of the Divine Love, anointed the Divine Human, which is called the Son of God, and which in its essence, while it was in the world, was Divine Truth; for anointing signified that the Divine Human of the Lord proceeded from His very Divine, and consequently was the Divine Truth from His Divine Good.

(3) It is evident therefore that the Lord alone, as to the Divine Human, was essentially the Anointed of Jehovah, but that kings and priests were called representatively the anointed of Jehovah, for the oil with which the anointing was performed, signified the Divine Good of the Divine Love. Now, because the Divine Truth with the Lord was that which was anointed by the Divine Good, therefore Christ, and similarly Messiah and Anointed, and also King, signify the Divine Truth proceeding from the Divine Good of the Divine Love of the Lord. That this is the case is evident from passages in the Word where Christ, Messiah, and Anointed are mentioned.

(4) That Christ is the Messiah or Anointed is evident in John: Andrew “findeth his brother Simon, and saith unto him, We have found the Messiah, which is, when interpreted, Christ” (1:42). And in the same Gospel: The woman of Samaria said, “I know that Messiah cometh, who is called Christ” (4:25). From these passages it is evident that the Lord is called Christ because he was Messiah, whose coming was predicted in the Word of the

Old Testament; for Anointed is “Christ” in the Greek tongue, and “Messiah” in the Hebrew, and a King is one anointed. It is for this reason that the Lord was called King of Israel, and King of the Jews, which He also confessed before Pilate. “The King of the Jews,” therefore, was written upon the cross (Matthew 27:11, 29, 37, 42; Luke 23:1-4, 35-40). And in John: “Nathaniel said, Thou art the Son of God, the King of Israel” (1:49).

(5) And because Anointed, Messiah, Christ, and King are synonymous terms, so also has Son of God the same meaning, and each of these names in the spiritual sense signifies the Divine Truth; that King has this signification may be seen above (n. 31, 553, 625). Son of God also has the same meaning, because sons, in the Word, signify truths, and thus Son of God signifies Divine Truth; that sons signify truths may be seen above (n. 166).

(6) The signification of Christ and Messiah is also similar. That Christ signifies the Divine Truth, is evident in Matthew: “Be not ye called Rabbi, for one is your teacher, Christ” (23:8). Rabbi and teacher signify one who teaches truth, thus, in the abstract, the doctrine of truth, and, in the highest sense, the Divine Truth, which is Christ; that the Lord alone is the Divine Truth, is therefore meant by, be not ye called Rabbi, one is your teacher, Christ.

(7) In the same Gospel: “See that no one seduce you: for many shall come in my name, saying, I am the Christ, and shall seduce many. If any one say to you, Lo, here is Christ, or there, believe it not, for there will arise false Christs and false prophets” (24:4, 5, 23, 24; Mark 13:21-23). This must not be understood as meaning that there will arise those who will call themselves the Christ or Christs, but those who will falsify the Word, and say that this or that is Divine Truth when it is not. Those who confirm falsities from the Word are meant by false Christs, and those who propagate falsities of doctrine are meant by false prophets. For these two chapters treat of the successive vastation of the church, thus of falsification of the Word, and at length of the profanation of truth therefrom. But these things may be seen further explained in the *Arcana Caelestia* (n. 3353 – 3356, and n. 3897-3901).

(8) And because the Son of God also signifies the Divine Truth, as just said, therefore He is sometimes called Christ the Son of God (as Matthew 26:63; Mark 14:61; Luke 4:41; 22:66 to the end; John 6:69; 11:26, 27; 20:31). In a word, the Lord, when He was in the world, was called Christ, Messiah, Anointed, and King,

because in Him alone was the Divine Good of the Divine Love, from which proceeds the Divine Truth, and this was represented by anointing. *For the oil with which anointing was performed signified the Divine Good of the Divine Love, and the king was anointed, the Divine Truth*; therefore kings, when they were anointed, represented the Lord, and were called the anointed of Jehovah since the Divine Good of the Divine Love was in Him, and this was Jehovah and the Father from whom the Lord had the esse of life. For it is well known that He was which was in Him from conception, that the Lord was Divine Truth as to His Human as long as He was in the world. From this it is evident that the Lord alone was essentially the Anointed of Jehovah, but that kings were representatively called the anointed of Jehovah. For this reason then the Lord, as to His Divine Human, was called Messiah and Christ, that is, Anointed.

(9) This is also evident from the following passages. In Isaiah: “The spirit of the Lord Jehovih is upon me, therefore Jehovah hath anointed me to declare good tidings to the poor, he hath sent me to bind up the broken hearted, to preach liberty to the captives, to the bound, to the blind, to proclaim the year of the good pleasure of Jehovah, and the day of vengeance for our God, to comfort all that mourn” (61:1, 2). This plainly is said of the Lord; it means that the Lord Jehovih anointed His Divine Human to declare good tidings to the poor, and sent it to bind up the broken hearted, and so on, for these things the Lord performed from His Human. But the particulars of this passage may be seen explained above (n. 183, 375:15 612).

(10) In the same prophet: “Why have the nations raised a tumult, and the peoples mediated vanity? The kings of the earth set themselves and the rulers consulted together against Jehovah and against his anointed. I have anointed my king upon Zion, the mountain of my holiness. I will declare the decree, Jehovah hath said unto me, Thou art my son, this day have I begotten thee; ask of me and I will give the nations for thine inheritance, and the ends of the earth for thy possession. Kiss the son, lest he be angry, and ye perish in the way, for his anger will kindle shortly; blessed are all they that trust in him” (Psalm 2:1, 2, 6-8, 12). That the Anointed of Jehovah means here the Lord as to the Divine Human is clear, for it is said, “Jehovah hath said unto me, thou art my Son, this day have I begotten thee, kiss the Son lest ye perish, blessed are all they that trust in him.” This, in the sense of the letter, is indeed said of David, but David, in the Word, means the Lord as to the Divine Truth, or as King, as may be seen above (n. 205). It is also evident that the Lord’s coming, and after that a last judgment by

Him, and finally His sovereignty over all things of the world are there treated of.

(11) The spiritual things which lie hidden, and are signified in the particulars of this passage are as follows: The nations have raised a tumult, and the peoples have mediated vanity, signifies the state of the church and of the former heaven that was to pass away, nations denoting those who are in evils, and peoples those who are in falsities, as may be seen above (n. 175, 331:10, 625). The kings of the earth set themselves, and the rulers consulted together against Jehovah, and against His Anointed, signifies the falsities of the church and its evils, as being altogether opposed to the Divine Good and the Divine Truth, and thus opposed to the Lord, the kings of the earth denoting the falsities of the church, and the rulers its evils, while Jehovah denotes the Lord as to the Divine itself, thus as to the Divine Good, and Anointed the Lord as to the Divine Human, thus as to the Divine Truth.

(12) I have anointed my king upon Zion, the mountain of my holiness, signifies the Human of the Lord as to Divine Truth proceeding from the Divine Good of His Divine Love, and thence His sovereignty over all things of heaven and the church, Zion and the mountain of holiness denoting heaven and the church, consequently also all things of heaven and the church. I will declare the decree signifies an Arcanum of the Divine Will and Providence. Jehovah hath said unto me, Thou art my Son, this day have I begotten thee, signifies the Lord as the Anointed, Messiah, Christ, and King, thus as to His Human conceived and afterwards born of the Divine itself or Jehovah; this day signifies what is decreed from eternity, and looks there from to the conjunction and union accomplished in time.

(13) Ask of me, and I will give the nations for thine inheritance and the ends of the earth for thy possession, signifies His sovereignty and dominion over all things of heaven and the church, which shall be His, Kiss the Son signifies conjunction with the Lord by love, to kiss signifying conjunction from love; lest He be angry, and ye perish in the way, signifies lest evils come upon you and ye be condemned, for to be angry, when stated of the Lord, signifies the turning away of men from Him, consequently their anger and not the Lord's; and evils are what turn themselves away, and then become angry. For his anger will kindle shortly signifies the Last Judgment, and the casting down of the evil into hell. Blessed are all they that trust in him signifies salvation by love to the Lord and faith in Him.

(14) Again: “Thou art fairer than the sons of men, grace is poured upon thy lips. Gird thy sword upon thy thigh, O mighty one, in thy glory and thine honour; and in thine honor mount, ride upon the word of truth, and of the meekness of justice, and thy right hand shall teach thee wonderful things; thy darts are sharp, the peoples shall fall under thee, the enemies of the king from the heart. Thy throne, O God, for an age and to eternity; a scepter of rectitude is the scepter of thy kingdom: Thou has love justice and hated evil; therefore God hath anointed thee, thy God, with the oil of joy above they companions, with myrrh, aloes, and cassia, all thy garments; the daughters of kings are among they precious women; the queen standeth at thy right hand in best gold of Ophir” (Psalm 45:2-9).

That these things also are said of the Lord is evident from all the particulars of that Psalm, and consequently that it is Himself of whom it is said, “God hath anointed thee, thy God, with the oil of joy, with myrrh, aloes, and cassia, all thy garments.” (note: Cassia is known today as Chinese cinnamon. Ed.) What these things signify is evident from their connection, as follows. That He has Divine Wisdom, and the doctrine of Divine Truth is from Him, is signified by, Thou art fairer than the sons of men, grace is poured upon thy lips; to be fair signifies to be wise, the sons of men signify those that are intelligent in Divine truths, and lips signify doctrinals.

(15) His Omnipotence from the Divine Truth proceeding from the Divine Good, and thence the destruction of falsities and evils, and the subjugation of the hells is signified by, gird they sword upon thy thigh, O mighty One, in thy glory and thine honor, and in thine honor mount, ride upon the word of truth, thy right hand shall teach thee wonderful things; thy darts are sharp, the people shall fall under thee, the enemies of the king from the heart. Sword signifies truth combating against falsity, and destroying it; a chariot just as word of truth signifies the doctrine of truth; to ride signifies to instruct and combat; the right hand signifies omnipotence; darts signify truths combating, peoples those who are in falsities of evil, and the enemies of the king those who are opposed to truths, thus the hells.

(16) That thence the sovereignty and dominion would be His to eternity, is signified by Thy throne, O God, for an age and to eternity; a scepter of rectitude is the scepter of thy kingdom, scepter of rectitude denoting the Divine Truth to which belongs power and sovereignty. That as He delivered the good from damnation by

destroying the evil, so therefore did the Divine itself unite itself to His Human is signified by, that hath loved justice and hated evil, therefore God hath anointed thee, thy God, with the oil of joy above thy companions. To love justice and to hate evil signifies to deliver the good from damnation by destroying evil; to anoint with the oil of joy signifies to unite Himself by victories in temptations, God, thy God, signifies the reciprocal union of the Human with the Divine and the Divine with the Human.

(17) Divine truths united to Divine goods are signified by, He hath anointed with myrrh, and aloes, and cassia, all thy garments; myrrh signifies good of the ultimate degree, aloes good of the second, and cassia good of the third degree, as also do those three spices when mixed with the oil of olive, out of which the oil of holiness for anointing was made (Exodus 30:23, 24), and that oil signified the Divine Good and the Divine Love, and the garments which were anointed signified Divine truths.

(18) That those who have spiritual affections for truth from His kingdom is signified by, the daughters of kings are amongst thy precious women, daughters of kings denoting the spiritual affections for truth, which are called precious when truths are genuine. And that heaven and the church are in His protection and are conjoined to Him, because in love to Him from Him, is signified by; the queen standeth at thy right hand signifying in His protection from the conjunction with Him, and best gold of Ophir the good of love to the Lord.

(19) In the same: "I have made a covenant with my chosen, I have sworn to David my servant, I will establish thy seed even to eternity, and I will build up thy throne to generation and generation. Thou has spoke in vision to thine Holy One, and hast said, I have laid help upon one that is mighty, I have exalted one chosen out of the people; I have found David my servant, with the oil of my holiness have I anointed him, with whom my hand shall be established; mine arm also shall strengthen him. I will beat down his enemies before him, and will smite them that hate him. I will set his hand in the sea, and his right hand in the rivers; he shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also I will make him my first-born, high above the kings of the earth; and my covenant shall be steadfast for him, and I will establish his seed to eternity, and his throne as the days of heavens. Once have I sworn by my holiness I will not lie unto David, his seed shall endure to eternity, and his throne as the sun before me, as the moon it shall be established to eternity, a faithful witness in the clouds" (Psalm 89:3, 4, 19-21, 23, 25-29, 35-37).

That by David here is not meant David, but the Lord, as to His kingship, which is the spiritual Divine, and is called the Divine Truth, is evident from all that is here said of David, namely, that his seed and throne shall be as the days of the heavens, and as the sun and the moon to eternity, that he shall set his hand in the sea, and his right hand in the rivers, and that he shall call Jehovah Father, and shall be [His] first-born, high above the kings of the earth, with other things that could not be said of David, and his sons, and his throne. That by David in the Word is meant the Lord, may be seen above (n. 205).

(20) Thou hast spoken in vision to thine Holy One, signifies a prophetic interior truth (Arcanum) concerning the Lord. I have laid help upon one that is mighty, I have exalted one chosen out of the people, signifies the Divine Truth through which the Divine Good performs all things, which is called a help upon one that is mighty, and, elsewhere, the right hand of Jehovah Divine majesty and power there from is signified by the exaltation of one chosen out of the people. I have found David my servant, with the oil of holiness have I anointed him, signifies the Lord as to the Divine Human and union with the Divine itself, which is called, in the Word of the New Testament, glorification. This union is meant by being anointed with the oil of holiness, for the oil of holiness signifies the Divine Good of the Divine Love, and to be anointed signifies to be united to the Divine Truth, which was of the Lord's Human in the world.

(22) With whom my hand shall be established, mine are also shall strengthen him, signifies omnipotence there from, the hand denoting the omnipotence of truth from good, and the arm the omnipotence of good by means of truth. I will beat down his enemies before him, and will smite them that hate him, signifies combat with victory against falsities and evils, thus against the hells. I will set his hand in the sea, and his right hand in the rivers signifies the extensions of His dominion and kingdom over all things of heaven and the church; for seas and rivers are the ultimates of heaven, and the ultimates signify all things.

(23) He shall cry unto me, thou art my Father, my God, and the rock of my salvation, signifies the Divine Human which is the Son of God, who was conceived of Him, and afterwards born, and because the Lord's Human had Divine Truth and Divine Power there from it is also called God and the Rock of salvation. Also I will make him my firstborn, high above the kings of the earth, signifies, that He is above all the good and truth of heaven and the church, because the goods and truths therein are from Him; and my covenant shall be

steadfast for Him, signifies eternal union; I will establish his seed to eternity, and his throne as the days of heaven, has the same signification here as above, days of the heavens denoting the states of the whole heaven, which are from His Divine.

(24) Once have I sworn by my holiness, I will not lie unto David, signifies eternal confirmation, because from the Divine, concerning the Lord, and concerning the union of His Human with the Divine itself; his seed shall endure to eternity, and his throne as the sun before me, as the moon it shall be established to eternity has the same signification as above, where seed and throne are named. It is said as the sun and moon, because eternity as to the Divine Good is stated of the sun, and as to the Divine Truth of the moon, for these are signified by the sun and the moon. A faithful witness in the clouds, signifies acknowledgement and confession from the Word concerning the Divine in the Human of the Lord; that this is a witness in the clouds, may be seen above (n. 10, 27, 228, 392, 649).

(25) In the same: "O Jehovah, remember David, all his affliction who swore unto Jehovah, and vowed to the mighty one of Jacob, surely I will not enter within the tent of my house, nor go up upon the couch of my bed, until I find out a place for Jehovah, habitations for the mighty one of Jacob. Lo, we have heard of him in Ephratah, we found him in the fields of the wood; we will enter into his habitations, we will bow down ourselves at his footstool. Arise, Jehovah, to thy rest, thou and the ark of thy strength. Let thy priests be clothed with justice, and let thy saints shout for joy; for thy servant David's sake, turn not away the face of thine anointed." In Zion "will I make the horn of David to bud, I will set a lamp for mine anointed, his enemies will I clothe with shame, but upon himself shall his crown flourish" (Psalm 132:1-3, 5-10, 17, 18).

Here also David and Anointed or Christ do not mean David, but the Lord as to the Divine Human, for it is said, that his habitations, that is, of the Mighty One of Jacob, are found in Ephratah, which is Bethlehem, and that they would bow themselves down at his footstool; but that this is so will appear better from the explanation of the details in their order.

(26) Who swore to Jehovah, and vowed to the mighty one of Jacob, signifies irrevocable affirmation before the Lord, who is called Jehovah, from the Divine in primaries, and the Mighty One of Jacob, from the Divine in ultimates, in which the Divine power is in its fullness. Surely I will not enter within the tent of my house, nor go

up upon the couch of my bed, signifies not to enter into and know the things which pertain to the church and its doctrine, the tent of the house denoting the holy things of the church, and the couch of a bed, its doctrine; until I find out a place for Jehovah, habitations for the Mighty One of Jacob, signifies, before I shall know of the coming of the Lord, and the interior truths (arcane) concerning the union of His Human with the Divine; these things are, in the highest sense, the place of Jehovah, and the habitations of the Lord's Divine Human.

(27) Lo, we have heard of him in Ephratah, we found him in the fields of the wood, signifies in the spiritual sense of the Word, and also in the natural; for Ephratah and Bethlehem signify the spiritual-natural, and the field of the wood the natural; both pertaining to the Word, for there the Lord is found. We will enter into his habitations, we will bow down ourselves at his footstool, signifies that He is there found, for He is the Word. His habitations here mean the things of the spiritual sense of the Word, and are thus the heavens, since these are in the spiritual sense of the Word, and are thus the heavens, since these are in the spiritual sense of the Word; and his footstool denotes the things of the natural sense of the Word, thus also the church, since in the church Divine truths are in their ultimates, which to the spiritual things of the Word and of the heavens, thus to the Lord Himself who dwells therein, serve as a footstool.

(28) Arise, Jehovah, to thy rest, thou and the ark of thy strength, signifies the union of the Divine itself, with the Human in the Lord, and peace there from to all in the heaven and the church, the rest of Jehovah denoting that union, and the ark of his strength heaven and the church. Let thy priest be clothed with justice, and let thy saints shout for joy, signifies worship thence from love with those who are in celestial good, and worship from charity with those who are in spiritual good; for priests denote those who are in the celestial kingdom of the Lord, while those who are in the spiritual kingdom are called saints.

(29) For thy servant David's sake turn not away the face of thine anointed, signifies that they may be enkindled by love and enlightened by the light of truth, when Divine Truth has been united with Divine Good in the Lord, thus the Divine itself with the Human and the Human with the Divine. For David as a servant signifies the Human of the Lord as to Divine Truth, and Anointed signifies the same united with Divine Good and His face signifies Divine Love and enlightenment there from. In Zion will I make the horn of David to bud, signifies the power of Divine Truth from Him in heaven and in the church. I will set a lamp for mine anointed, signifies the

enlightenment of Divine Truth from the union of the Divine and the Human in the Lord, lamp denoting Divine Truth as to enlightenment. His enemies will I clothe with shame, signifies the subjection of the hells and the consequent dispersion of evils. But upon himself shall his horn flourish, signifies perpetual and eternal victory over them.

(30) From the passages quoted from the Word, it is evident that the Lord is called the Anointed that is Messiah or Christ, from the union of Divine Good with Divine Truth in His Human, for from that union the Lord's Human is meant by the Anointed of Jehovah.

(31) Similarly in the First Book of Samuel: "Jehovah will judge the ends of the earth, and will give strength unto his king, and exalt the horn of his anointed" (2:10).

This is contained in the prophetic [song] of Hannah, the mother of Samuel, (note: Samuel's father is named Elkanah. Ed.) before there was any king or anointed over Israel, therefore by King and Anointed is here meant the Lord, to whom strength is given, and whose horn is exalted when the Divine is united with the Human. Strength signifies the power of good over evil, and the horn the power of truth over falsity; and truth is said to be exalted when it becomes interior, and in the same degree also it becomes more powerful.

(32) The anointed has a similar meaning in Lamentations: "The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, In his shadow shall we live amongst the nations" (4:20).

The anointed of Jehovah, in the sense of the letter, means here the king who was made captive, but in the spiritual sense the Lord is meant, therefore it is said, the breath of our nostrils, that is, the life of the perception of good and truth. Taken in the pits, signifies rejection by those who are in falsities of evil, pits denoting falsities of doctrine. To live in his shadow, signifies to be under His protection against the falsities of evil, which are signified by nations.

(33) Since the Anointed, Messiah, or Christ, signifies the Lord as to the Divine Human, thus as to Divine Good united with Divine Truth, therefore by anointing, that union is signified concerning which the Lord says: "I am in the Father and the Father in me; believe me that I am in the Father and the Father in me" (John 14:7-11); and elsewhere, "The Father and I are one; know ye and believe, that I am in the Father and the Father in me" (John 10:30, 38).

And because this was represented by the anointing of Aaron and his sons, therefore the holy things of the sons of Israel which belonged to Jehovah Himself, were given to Aaron and his sons for the anointing (Numbers 18:8). These holy things belonging to Jehovah, which were given to Aaron and his sons are enumerated from verses 9 to 19 of that chapter. But see what has been said before (n. 375:13, 15) concerning anointings, namely, that the Lord alone, as to the Divine Human, was the Anointed of Jehovah, because in anointings with oil were only representative of Him. We have said these things that it may be known that by the Lord and His Christ, in this passage in the Apocalypse, are not meant two, but one, that is they are one, as are the Anointed of Jehovah and the Lord's Christ (Luke 2:26).

(34) Because the Lord is treated of here, it is important that an explanation should be given of what is said of the Messiah in Daniel, in order to make it clear why He was called Christ that is, Messiah or Anointed.

“Seventy weeks are decreed upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in the justice of the ages, and to seal up the vision and the prophet, and to anoint the holy of holies. Know, therefore, and understand, from the going forth of the word to restore and to build Jerusalem, even to Messiah the prince, shall be seven weeks; afterwards in sixty and two weeks, the street and the ditch shall be restored and built, but in straitness of times. But after sixty and two weeks Messiah shall be cut off, but not for himself. Then the people of the prince that shall come shall destroy the city and the sanctuary, so that the end thereof shall be with a flood, and even unto the end of the war desolations are determined. Yet he shall confirm a covenant with many for one week, but in the midst of the week he shall cause the sacrifice and meal-offering to cease. At length upon the bird of abominations desolation, and even to the consummation and decision it shall drop upon the devastation” (Daniel 9:24-27).

The meaning of these words has been examined and explained by many learned men, as to the literal sense only, but not yet as to the spiritual sense, for this sense has not been hitherto known in the Christian world. In this sense the above words have the following signification. Seventy weeks are decreed upon thy people, signifies the time and state of the church which then existed with the Jews, even to its end, “seven” and seventy” signifying fullness from beginning to end, and people those who then belonged to the church; and upon thy city of holiness, signifies the time and state of the end of the church as to the doctrine of truth from

the Word, city signifying doctrine of truth, and the city of holiness Divine Truth, which is from the Word.

(35) To finish the transgression, and to seal up sins, and to expiate iniquity, signifies when there is nothing but falsities and evils in the church, thus when iniquity is fulfilled and consummated; for the end does not come until this is done; the reason of this is given in the Last Judgment. For if the end came before this, the simple-good who are conjoined as to externals with those who simulate truths and goods, and hypocritically make a display of them in externals – would perish; therefore it is added, “to bring in the justice of the ages,” which signifies to save those who are in the good of faith and of charity. And to seal up the vision and the prophet, signifies to fulfill all things contained in the Word; to anoint the holy of holies, signifies to unite the Divine itself with the Human in the Lord, for this is the holy of holies.

(36) Know, therefore, and understand from the going forth of the Word, signifies from the end of the Word of the Old Testament, since this had to be fulfilled in the Lord; for all things of the Word of the Old Testament treat in the highest sense of the Lord, and of the glorification of His Human, and thus of His dominion over all things of heaven and of the world. To restore and build Jerusalem, signifies when the new church was to be established, Jerusalem signifying that church, and to build signifying to establish anew; even to Messiah the Prince, signifies even to the Lord and Divine Truth in Him and from Him; for the Lord is called the Messiah from the Divine Human and Prince from Divine Truth.

(37) Seven weeks signify a full time and state; afterwards in sixty and two weeks the street and the ditch shall be restored and built, signifies the full time and state after His coming until the church with its truths and doctrine is established, sixty, like three or six, signifying a full time and state for the implantation of truth, and two signifying those things as to good, thus sixty and two together signify the marriage of truth with a little good; street signifies truth of doctrine, and ditch, doctrine – the signification of street may be seen above (n. 652), and of ditch or well (n. 537). But in straitness of times, signifies scarcely and with difficulty, because with nations that has a little perception of spiritual truth.

(38) But after sixty and two week, signifies after a full time and state of the church established as to truth and as at good; Messiah shall be cut off, signifies that they shall fall away from the Lord, and this took place chiefly with the Babylonians, through their transferring the Divine power of the Lord to the Popes, and thus through not

acknowledging the Divine in His Human; but not for himself, signifies that yet the power in His and the Divine is His.

(39) Then the people of the prince that shall come shall destroy the city and the sanctuary, signifies that thus doctrine and the church will perish through falsities, city signifying doctrine, sanctuary, the church, and the prince that shall come, the reigning falsity. So that the end thereof shall be with a flood, and even to the end of the war desolations are determined, signifies the falsification of truth, even until there is no longer any combat between truth and falsity; a flood signifies the falsification of truth, war, the combat between truth and falsity, and desolation, the last state of the church, when there is no longer any truth, but merely falsity.

(40) Yet he shall confirm a covenant [with many] for one week, signifies the period of the Reformation when the Word was again read, and the Lord acknowledged, that is, the Divine in His Human; this acknowledgment, and conjunction there from with the Lord by means of the Word, is signified by covenant, and the period of the Reformation by one week. But in the midst of the week he shall cause the sacrifice and the meal-offering to cease, signifies that still interiorly with those Reformed there will be no truth and good in worship, sacrifice signifying worship from truths, and the meal-offering worship from goods. The midst of the week does not signify the midst of that time, but the inmost of the state of the Reformed, for midst signifies inmost, and week, the state of the church. There was no truth and good interiorly in worship after the Reformation, because they adopted faith as the essential of the church, and separated it from charity, and when faith is separated from charity, then in the inmost of worship there is neither truth or good, for the inmost of worship is the good of charity, and from that the truth of faith proceeds.

(41) At length upon the bird of abominations desolation, signifies the extinction of all truth by the separation of faith from charity, the bird of abominations signifying faith alone, thus faith separated from charity. For a bird signifies thought concerning the truths of the Word and the understanding of them, which becomes a bird of abominations when there is no spiritual affection for truth, which enlightens and teaches truth, but only a natural affection, which is for the sake of reputation, glory, honor, and gain; and this affection, because it is infernal, is abominable, since it is the source of falsities only. And even to the consummation and decision it shall drop upon the devastation, signifies its last [state], when there is no longer anything of truth and faith remaining, and

when a last judgment takes place.

(42) That these last words in Daniel were a prediction concerning the end of the Christian church, is evident from the Lord's words in Matthew: "When ye shall see the abomination of desolation foretold by Daniel the prophet standing in the holy place, let him who readeth understand" (24:15).

For the subject treated of in that chapter is the consummation of the age, thus the gradual vastation of the Christian church; therefore the devastation of that church is meant by those words in Daniel; but what they signify in the spiritual sense, has been explained in the *Arcana Caelestia* (n. 3652). From this it is now evident what is signified by the kingdoms of the world are become the Lord's and His Christ's; also what is signified by the Lord's Christ, or the Christ of the Lord, in Luke, where Simeon was promised "by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord" (2:26).

Doctrine of the Lord 64. By Jerusalem, in the Word, is meant the Church as to doctrine; because at Jerusalem, in the land of Canaan and in no other place, were the Temple and the Altar, and sacrifices were offered; and consequently there was Divine worship itself. Therefore also three feasts were celebrated there every year, and every male in the whole land was commanded to go to them. Because of this, by Jerusalem is signified the Church as to worship, and hence also as to doctrine; for worship is prescribed in doctrine and performed according to it.; Another reason is, because the Lord was in Jerusalem and taught in His Temple, and afterwards glorified His Human there. Moreover, by a city in the Word in its spiritual sense is signified doctrine; and consequently by the holy city is signified the doctrine of Divine Truth from the Lord.

(2) That by Jerusalem is meant the Church as to doctrine is also evident from other passages in the Word; as from the following: In Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see they righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God.....for Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him... And they shall call them, The holy people, the redeemed of Jehovah: and thou shalt be called, A city sought out, not forsaken." Isaiah 62:1-4, 11, 12.

The whole of this chapter treats of the Coming of the Lord, and of the new Church to be established by Him. This new Church is what is here meant by Jerusalem which shall be called by a new name, which the mouth of Jehovah shall name; and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall delight, and which shall be called a city sought out, not forsaken. By these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for this was in all respects of a contrary character, and ought rather to have been called Sodom, as it is so called in Revelation 11:8; Isaiah 2:9; Jeremiah 23:14; Ezekiel 16:46, 48.

(3) Elsewhere in Isaiah: "Behold, I created a new heaven and a new earth and the former shall not be remembered. Be ye glad and rejoice for ever in that which I create: for, behold, I will create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people. Then the wolf and the lamb shall feed together... They shall not hurt... in all my holy mountain." Isaiah 65:17-19, 25.

This chapter also treats of the Coming of the Lord and of the Church to be established by Him; which was not established with those who dwelt in Jerusalem but with those who were outside it. Therefore it is this Church which is meant by the Jerusalem that should be a rejoicing to the Lord, and whose people should be a joy to Him; where also the wolf and the lamb should feed together, and where men should do no hurt. In this chapter also it is said, as in the Revelation, that the Lord would create a new heaven and a new earth; by which also like things are meant; and it is also said that He would create Jerusalem.

(4) Elsewhere in Isaiah: "Awake! Awake! Put on thy strength, O Zion put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: My people shall know my name ... in that day for I am He that doth speak; behold, it is I. Jehovah hath comforted His people, He hath redeemed Jerusalem." Isa. 52:1, 2, 6, 9.

This chapter also treats of the Coming of the Lord, and of the Church to be established by Him. Therefore by Jerusalem, into which should no more come the uncircumcised and the unclean, and which the Lord should redeem, is meant the Church; and by Jerusalem, the holy city, the Church as to doctrine from the Lord.

(5) In Zephaniah: “Sing, O daughter of Zion; be glad ... with all the heart, O daughter of Jerusalem. The King of Israel ... is in the midst of thee: thou shalt not fear evil any more ... Jehovah thy God will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing. I will make you a name and a praise among all the peoples of the earth.” Zeph. 3:14, 15, 17, 20.

Here likewise the subject is the Lord, and the Church from Him; over which the King of Israel, who is the Lord, will rejoice with joy, and exult with singing; in whose love He will rest, and whom He will make a name and a praise among all the peoples of the earth.

(6) In Isaiah: “Thus saith Jehovah, thy Redeemer and thy Maker ... saying to Jerusalem, Thou shalt be inhabited and to the cities of Judah, Ye shall be built.” Isa. 44:24, 26

And in Daniel: “Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks. Dan. 9:25. Its is evident that here also by Jerusalem is meant the Church, because this was restored and built by the Lord, but not Jerusalem, the seat of the Jews.

(7) By Jerusalem is meant the Church from the Lord in the following passages also: In Zechariah: “Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem: and therefore Jerusalem shall be called, the city of truth, and the mountain of Jehovah Zebaoth, The holy mountain.” Zech. 8:3, 20-23. In Joel: “Then shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holiness ... And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk ... And Jerusalem shall dwell from generation to generation.” Joel 3:17, 18, 20. In Isaiah: “In that day shall the Branch of Jehovah be beautiful and glorious ... and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written to life in Jerusalem.” Isa. 55:2, 3. In Micah: “In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains ... For doctrine shall go forth from Zion, and the Word of Jehovah from Jerusalem ... Unto thee shall the former kingdom come, the kingdom of the daughter of Jerusalem.” Micah 4:1, 2, 8. In Jeremiah: “At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together, because of the name of Jehovah, to Jerusalem: neither shall they walk

after the stubbornness of their evil heart.” Jer. 52:17. In Isaiah: “Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” Isa. 33:20. Besides many other places; as, Isaiah 24:23; 37:32; 66:10-14; Zechariah 12:3, 6, 8-10; 14:8, 11, 12, 21; Malachi 3:1,4; Psalm 122:1-7; 137:4-6.

(8) By Jerusalem in these places is meant the Church which was to be established, and which also was established, by the Lord, and not Jerusalem in the land of Canaan inhabited by Jews. This can be seen from those passages in the Word where it is said of the latter that it was utterly ruined, and that it would be destroyed: Jeremiah 5:1; 6:6, 7; 7:17, 18, and following verses; 8:5-8 and foll.; 9:11, 12, 14 and foll.; 13:9, 10, 14; 14:16; Lamentations 1:8, 9, 17; Ezekiel 4:1 to the end; v. 9 to the end; 12:18, 19; 15:6-8. 16:1-63; 23:1-49; Matthew 23:33, 37, 39. Luke 19:41-44; 21:20-22; 23:28-30; and in many other places. By a city in the Word is signified the doctrine of the Church and of religion. This maybe seen in the Arcana Caelestia, Nos. 402, 2541, 2943, 3216, 4492, 4493. By the gate of a city is signified the doctrine through which entrance is made into the Church, Nos. 2943, 4477, 4478. Therefore the elders sat in the gate of the city, and judge, *ibid.* To go out of the gate, is to recede from doctrine, Nos. 44:2, 4493. Cities and palaces are represented in heaven when angels converse on doctrinals, No. 3216 [THIS QUOTE ENDS HERE]

“And now return the man’s wife, for he is a prophet, and will pray for you, and you will live. And if you don’t return her, know that you will certainly die you and everyone who is yours.” Genesis 20:7

A.C. 2532 ‘Now return the man’s wife’ means that the spiritual truth of doctrine was by him to be brought back untouched from the rational. ‘For he is a prophet’ means that thus it was to be taught. ‘And he will pray for you’ means that it will thus be revealed. ‘And you will live’ means that thus doctrine will possess life. ‘And if you do not return her’ means here, as previously, if he did not restore the spiritual truth of doctrine untouched by the rational. ‘Know that you will certainly die’ means that no doctrine of truth and good will exist. ‘And everyone who is yours’ means all that belonged to it together.

A.C. 2533 (2) It has been stated (above) that although the doctrine of faith is in itself Divine and so stands above all human, even angelic, range of understanding, it has nevertheless been expressed in the Word in a

rational manner in accordance with man's range of understanding. It is like a parent who is teaching small boys and girls. When teaching them he explains every single thing in accordance with their own mentality, even though he himself thinks from what is more interior or higher. Otherwise he would be teaching without their learning, or it would be like casting seed on bare rock. The same applies also to the angels who in the next life instruct the simple in heart. Although the angels possess celestial and spiritual wisdom they nevertheless do not go above the heads of those they are teaching but use simple ideas as the instruction advances. For if they were to speak from angelic wisdom the simple would not grasp anything at all and so would not be led on to the truths and goods of faith. Much the same would happen if in the Word the Lord had not taught in a rational manner in accordance with man's ranges of understanding. Nevertheless in its internal sense the Word is raised up to angelic understanding. But even so, that highest level of meaning of which the Word exists with angels is infinitely lower than the Divine. This shows what the Word is like in origin, and so what it is in itself, and thus that at every point it embodies more than the whole of heaven is capable of comprehending, even as to one small part, though in the letter it seems so ordinary and so crude.

(3) The fact that the Lord is the Word, because the Word derives from Him and He is in the Word, is clear in John: "In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life, and the life was the light of men. The Word became flesh and dwelt among us, and we beheld His glory, glory as of the Only Begotten from the Father, full of grace and truth. John 1:1, 4, 14.

See also Revelation 19:11, 13, and 16. And because the Lord is the Word, He is doctrine also, for no other doctrine exists which is itself Divine. [THIS QUOTE ENDS HERE]

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and Holy is His name. And His mercy is on them that fear Him, from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath helped His servant Israel, in remembrance of His mercy. He has spoken to our fathers, to Abraham, and to His seed for

ever.” Luke 1:46, 55

1. The first Latin edition of Emanuel Swedenborg’s longest theological work *Arcana Caelestia*, published anonymously in London by John Lewis, 1 Paternoster Row, consisting of eight volumes of varying length, which as their title pages show, were issued one each year 1749-1756. The work is described by the author as Principally a Revelation of the inner or spiritual meaning of Genesis and Exodus.
2. *Apocalypse Revealed* was first published in Latin, in two volumes, Amsterdam, 1766 and is described by the author; Wherein are disclosed the arcane there foretold which have hitherto remained concealed.
3. *Apocalypse Explained* is a deeper exposition of the Revelation which abruptly ended at the nineteenth chapter. The author then began writing and publishing the *Arcana Caelestia*. This work is posthumously published for English in six volumes.
4. *Coronis and Doctrine of the New Jerusalem Concerning the Lord* are two of the many theological works of Emanuel Swedenborg that reference his previous works and the Word.
5. *Matthew Henry’s Commentary on the Whole Bible in VI Volumes* is a standard reference work of the Reformed or Protestant religion.
6. *New Church Life* is the official organ of the General Church of the New Jerusalem.
7. *Heaven and Hell* referred to in *New Church Life* was Emanuel Swedenborg’s first work and was published anonymously. *T.C.R. True Christian Religion* was handwritten at the age of 80 and is his last major work.
8. *Swedenborgian* \ adj. : of or relating to the teachings of Emanuel Swedenborg or the Church of the New Jerusalem based on his teachings. Webster’s New Collegiate Dictionary © 1977 by G. & C. Merriam Co.