



INDEX
TO
THE APOCALYPSE
REVEALED

Elibron Classics

I N D E X

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APOCALYPSE REVEALED

- 1. OF WORDS, NAMES, AND THINGS**
- 2. OF THE MEMORABLE RELATIONS**
- 3. OF PASSAGES OF SCRIPTURE**

TRANSLATED FROM THE ORIGINAL LATIN OF

EMANUEL SWEDENBORG

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TRANSLATED FROM THE ORIGINAL LATIN OF

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NOTICE TO THE READER.

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J. A. T.

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INDEX

OF

WORDS, NAMES, AND THINGS,

CONTAINED IN THE

APOCALYPSE REVEALED.

. In the following Index, *ill.* or *illustrated*, signifies more fully explained; *sho.* signifies *shown*, or proved from the Word; and *sign.* signifies or denotes.

A

ABADDON [*abaddon*]. See **DESTROYER**.

ABOMINATION [*abominatio*]. That the evils enumerated in the second table of the decalogue are called abominations, *sho.* n. 891.

ABYSS [*abyssus*]. A description of the pit of the abyss, where they are who have confirmed in themselves faith alone separated from charity, n. 421, 442.

ACCUSE, to [*accusare*]. That accuser and to accuse, when spoken of the devil, *sign.* to bring forth various things out of man, and to condemn, n. 554.

ADULTERY [*adulterium*]. That to commit adultery and whoredom *sign.* to adulterate and to falsify the goods and truths of the Word, *ill.* and *sho.* n. 134. The reason is, because in the Word and in every part thereof there is a marriage of the Lord and the church, also a marriage of good and truth, which constitutes the church; concerning which, n. 134, 359, 380, 812, 816, 881, 955. See **MARRIAGE** and **BRIDEGROOM**. That by the great whore of Babylon is *sign.* the adulteration and profanation of the Word, n. 719. See **PAPISTS**.

AFAR OFF [*longinquum*]. That afar off *sign.* remoteness of state that is, removed from such things as constitute states of good and truth, and thence appertain to the church, *ill.* and *sho.* n. 769. The contrary is *sign.* by near, n. 947; see **AT HAND**. That to stand afar off, and to lament over damnation, *sign.* to be in a state remote from damnation and in fear, n. 769, 783, 787.

AFFECTION [*affectio*]. See **LOVE**.

AFFLICTION [*afflictio*]. That affliction *sign.* the state of the church infected by evils and falses, *sho.* n. 33. That it also *sign.* temptations, n. 377. That affliction is predicated of falses, n. 95, 137.

AFTER [*post*]. That to walk after another *sign.* to obey, *sho.* n. 578.

AIR [*aer*]. What is signified by air, see n. 708.

B

ALAS [*uæ*]. See Wo.

ALLELUJAH [*alleluja*]. That it *sign.* praise ye God; that it was an expression of thanksgiving, confession, and celebration of the Lord from joy of heart, *sho.* n. 803, 807, 808. See To PRAISE.

ALTAR [*altare*]. That in the church amongst the children of Israel there were two altars, one for burnt-offerings, the other for incense; and that by the altar for burnt-offerings is represented, and thence signified worship from celestial love, and by the altar for incense, worship from spiritual love, *ill.* and *sho.* n. 392, 649. See SACRIFICE and INCENSE. That the altar for burnt-offerings also *sign.* the celestial kingdom of the Lord, n. 649. That fire was continually burning upon the altar of burnt-offering, and that thence fire was taken in the censer, and offered with incense, *sho.* n. 395. That that fire *sign.* the divine celestial love, n. 395. See FIRE.

AMEN [*amen*]. That amen *sign.* confirmation from the truth, and since the Lord is truth itself, it *sign.* confirmation from the Lord, *sho.* n. 23, 61, 199, 292; and it also *sign.* consent of all, n. 375.

AMPHITHEATRE [*amphitheatrum*]. Concerning the amphitheatre where the dragons held their diversions, *ill.* n. 655. Concerning their diversions there, see FAITH.

ANGEL [*angelus*]. That by angel, in a supreme sense, is meant the Lord, in a respective sense, heaven, also a heavenly society, and likewise divine truth, n. 647, 910. That by angel, in a supreme sense, is meant the Lord, *ill.* and *sho.* n. 344, 465, 647, 910, 5, 258; also by the seven angels, n. 657. That by angel and angels are *sign.* heaven, because heaven is heaven from the Lord, n. 5, 342, 910. That by Michael and Gabriel are not meant any archangel, but societies of heaven and ministries therein; that by Michael are meant societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one; and that by Gabriel are meant societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, n. 548, 564, 707. That angel *sign.* divine truth, n. 900, 910. Concerning the angels of the third heaven, n. 120, and in the following. That an angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent out of heaven, and talks with man from the Lord, n. 816: see HEAVEN. That the angels are not superior to men, but their equals; the reason why they excel men in wisdom, is, because they are in spiritual light, but men in natural light, n. 818. That angels and spirits know nothing of man, with whom they do not speak; the reason is, because they are consociated by correspondences as to thoughts, but as to the affections it is different, n. 943. That angels are consociated with men, but the Lord only is conjoined with them, n. 818, 946. That angels are not to be invoked, much less worshiped, but only the Lord, n. 818. That he is an angel of heaven, who receives the Lord in love and faith, n. 344.

ANIMALS [*animalia*]. See BEASTS. Concerning the four animals, see CHERUBIMS.

ANOINTING, to ANOINT, [*unctio, ungere, vide oleum*]. See OIL.

ANTIPAS [*Antipas*] the martyr, that is, a confessor of the truth, n. 112.

APES [*simia*]. Concerning apes mounted on horses, and seated thereon with their bodies reversed; who they were, and of what nature and quality, *ill.* n. 839.

APOCALYPSE or REVELATION [*Apocalypsis*]. That the Apocalypse treats concerning the last state of the Christian church, afterwards

concerning the last judgment, and lastly concerning the New Church, which is the New Jerusalem, and not concerning the empires or kingdoms of the world, preface, and n. 2, 227, 387, 483, 543. That in series it treats of the falses in the church, inasmuch as the truths of the New Church cannot be received before those falses are discovered and removed, n. 700. That the Apocalypse was manifested to John by the Lord, and that it is now opened by the Lord, preface, and n. 953, 954, 957. That nothing shall be added or taken away from what is written in the Apocalypse, *sign.* that nothing shall be added or taken away from the truths of the New Church, which contain prophecies, and are now revealed, *ill.* n. 957, 958, 959. That the last words in the Apocalypse are the words of desponsation between the Lord and the church to marriage, n. 960.

APOSTLES [*apostoli*]. That by the disciples of the Lord are meant those who are taught and instructed in the goods and truths of the church, n. 79. That by apostles are meant those who teach the goods and truths of the church, and that the twelve apostles of the Lord consequently represented and thence in the Word signify the church as to all the goods and truths thereof, n. 5, [233, 790, 903, 915. What is signified by Peter, James, and John, n. 5. That the same is signified by the apostles sitting on twelve thrones, and judging the twelve tribes of Israel, n. 233, 798. That the apostles are called holy, because they represented holy things, n. 790.

ARK [*arca*]. See DECALOGUE.

ARMAGEDDON [*Armageddon*]. That Armageddon *sign.* the love of honour, dominion, and pre-eminence, *sho.* n. 707. That to gather together to war, in Armageddon, *sign.* a state of combat from falses against truths, and a desire of destroying the New Church, arising from a love of dominion or power and pre-eminence, n. 707, *ill.* n. 839. Concerning the combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, *ill.* n. 839. See PRAYER.

ARMS [*arma*]. That arms *sign.* such things as belong to spiritual war, *sho.* n. 436. See WAR. That breast-plates *sign.* argumentations, *sho.* n. 436, 450.

ARMY or HOST [*exercitus*]. That an army *sign.* those who are in divine goods and truths, and thence abstractedly goods and truths, and in the opposite sense, those who are in evils and falses, and thence abstractedly evils and falses, *ill.* and *sho.* n. 447, 833. That therefore the sun, moon, and stars, are called hosts or armies, *sho.* n. 447. That by sun, moon, and stars, are *sign.* the goods and truths of the church, also its evils and falses, n. 413. See SUN, MOON, and STARS.

ARTIFICER [*artifex*]. That an artificer *sign.* a man who is intelligent, and who from understanding thinks truths, and, in an opposite sense, who from self-derived intelligence thinks falses, *ill.* and *sho.* n. 793. That every kind of device in the world corresponds with such things as belong to angelic wisdom, *ill.* n. 793.

ASER [*ascher*]. That Aser, in a supreme sense, *sign.* eternity, in a spiritual sense, eternal beatitude, in a natural sense, the affection of good and truth, also the love of being useful, which is called mutual love, *sho.* n. 353.

ASIA [*Asia*]. That Asia *sign.* those who are in the light of truth from the Word, *ill.* n. 11. Concerning Great Tartary in Asia, n. 11. See TARTARY.

ASSYRIA or ASHUR [*Assyria*]. That it *sign.* the rational (faculty) of the church, *ill.* n. 444. See EUPHRATES.

AT-HAND, NEAR [*prope, propinquum*]. That at-hand and near

sign. nearness of state, also that it is absolutely necessary, *ill.* n. 947. See also *AFAR-OFF*, and *SHORTLY*.

ATMOSPHERES [*atmosphæra*]. That in the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and that those atmospheres are spiritual, n. 238, 878.

AXE [*securis*]. That an axe *sign.* the false from self-derived intelligence, *ill.* and *sho.* n. 847.

B

BABEL and **BABYLON** [*Babel et Babylon*, vide *Pontificii*]. See **PAPISTS**.

BALAAM [*Bileam*]. That Balaam was a hypocrite and a diviner or soothsayer, and that through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, *sho.* n. 114.

BALANCES or **SCALES** [*lances, statera, vide mensura*]. See **MEASURE**.

BALD [*calvus*]. That it *sign.* those who are without truths from the Word, *ill.* and *sho.* n. 47.

BAPTISM [*baptismus*]. What the Papists teach concerning baptism may be seen in what is set forth concerning their doctrine, n. I. That baptism is a sacrament of repentance and an introduction into the church, *ill.* n. 224, and at n. 531 towards the end, n. 776. What the Reformed teach concerning baptism, see what is set forth concerning their doctrines at n. VI. That baptism is for a sign before angels, and for a memorial before men, n. 776. The reason of John's baptism, n. 776. That baptism represents and thence signifies a cleansing and purification from evils and falses, and consequently reformation and regeneration; the like was formerly signified by washing, *sho.* n. 378.

BARLEY [*hordeum, vide triticum*]. See **WHEAT**.

BEAR [*ursus*]. That bears *sign.* those who read the Word and do not understand it, whereby they involve themselves in fallacies, *ill.* and *sho.* n. 573. That in the spiritual world there appear bears that are hurtful and bears that are harmless, n. 573.

BEAR WITNESS, to [*testari*]. See **TESTIMONY**.

BEAST [*bestia*]. That beast *sign.* various things with men and angels, which appertain to their will or affection and to their understanding and thought, *ill.* and *sho.* n. 290. That beasts *sign.* men as to their natural affections and concupiscences, *ill.* and *sho.* n. 567. That affections and concupiscences appear in the spiritual world as beasts, concerning which see n. 601. Beasts, birds, and fishes, in general termed creatures, *sign.* affections, perceptions, and thoughts among men, and consequently men as to such things, *ill.* and *sho.* n. 405. That man and beast *sign.* man as to spiritual affection and as to natural affection, *sho.* n. 567. What is *sign.* by the four beasts rising out of the sea in Daniel, chap. vii.; and that nearly the same is *sign.* by the beast from the sea in Apoc. xiii. *ill.* n. 574. That by the beast from the sea in Apoc. xiii. are *sign.* the men of the external church, who are called the laity, who are in faith separate from charity, n. 594. That by the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity, *sho.* n. 594. That by the throne of the beast is *sign.* where the false of faith reigns, n. 694. That by the beast, his image, his mark, and the number of his name, is *sign.* faith alone, its doctrine, its acknowledgment, and the falsification of the Word, n. 660, 679. That by the scarlet beast is *sign.* the Word, *ill.* and *sho.*

n. 723, 733, 734, 735, 739, 740, 741, 746, 749. What is *sign.* by the four animals, see CHERUBIMS.

BED [*lectus*]. That bed *sign.* doctrine, *ill.* from beds in the spiritual world, and *sho.* n. 137. That Jacob, inasmuch as in the Word he *sign.* the doctrine of the church, when any one thinks profoundly concerning him, there appears a man above towards the right, as it were, lying on a bed, n. 137 at the end.

BENJAMIN [*Benjamin*]. That Benjamin *sign.* a life of truth originating in good, *sho.* n. 361.

BIND, to [*vincire, videri vincitus*]. See BOUND.

BIRD [*avis*]. See FOWL.

BIRTH [*nativitas*]. By births and conceptions in the Word are meant spiritual births and conceptions, which relate to the good of love and the truth of faith; inasmuch as they are procreated from the marriage of good and truth, *ill.* n. 139, *n.* 543. That the members of generation in both sexes correspond with celestial love, n. 213. See TO BRING FORTH.

BISHOPS [*episcopi*]. Some particulars relative to certain English bishops in the spiritual world, contained in memorable relations at the end of some chapters, n. 341, 675, 716.

BITTER [*amarum*]. That it *sign.* falsified truth, *ill.* and *sho.* n. 411. See WORMWOOD.

BLACK, BLACKNESS [*nigrum, nigredo*]. That there are two kinds of blackness; one in opposition to white, and the other in opposition to red, concerning which see n. 231, *ill.* and *sho.* n. 312. That blackness also *sign.* ignorance, n. 915.

BLASPHEMY [*blasphemia*]. That it is a denial of the divinity of the Lord, and the sanctity of the Word, *ill.* and *sho.* n. 571. That it is also profanation, *ill.* n. 723.

BLESSED [*beatus*]. That the blessed *sign.* those who have the felicity of eternal life, n. 639, 816, 944, 951.

BLIND [*cæcus*]. That the blind *sign.* those who do not know truth, and those who do not understand truth, *sho.* n. 210.

BLOOD [*sanguis*]. That the blood of the Lamb *sign.* the divine truth of the Lord in him and from him, *ill.* and *sho.* n. 379, for this reason, because the Lord is the Word, and the divine truth therein is meant by his blood, and the divine good therein by his flesh, likewise by his body, *ill.* n. 555, 684. That blood, in the opposite sense, *sign.* violence offered to the Word, consequently to the Lord, *sho.* n. 825. That, in the opposite sense, it *sign.* divine truth falsified, adulterated, and profaned, *sho.* n. 379, 404, 687, 688. That blood as of one dead *sign.* the infernal false principle, *ill.* n. 681.

BOOK [*liber*]. That books *sign.* the interiors of the mind of man, because in them are written all things appertaining to his life, n. 867. That the book of life is the Lord considered as the Word, consequently the Word, n. 958. That to be written in the book of life, and to be judged therefrom *sign.* from the divine truth of the Word, and from the Lord thereby, *sho.* n. 256. That to open the book, and to loose the seals thereof, *sign.* to know the states of all, and to judge everyone according to his state, *ill.* n. 259, 295. That no one can look in the book, *sign.* that no one but the Lord alone is able to know it in the least, n. 262. See SEAL. That to be written in the book of life, *sign.* he who believes in the Lord, and lives according to his commandments, *sho.* n. 874. That not to be written in the book of life, *sign.* on the contrary, n. 874. That by the little book open in the hand of the angel, is meant, that essential of the New Church, that the Lord, even as to his Humanity, is the God of heaven

and earth, n. 469. What was written in that little book, may be seen n. 472. That to depart as a book or scroll rolled together, *sign.* that good and truth, which is in the Word, should recede and become hidden in the church, n. 335. It is said that the book was rolled together, because books were then made of skins, and were rolled up, n. 335.

BOTTLE [*uter*]. That a bottle or pitcher *sign.* the same as its contents, *sho.* n. 672.

BOTTOMLESS PIT [*abyssus*]. See **ABYSS**.

BOUND, to BIND [*vinctus, vincire*]. That to be bound in prison and in custody, *sign.* to be infested by evils and falses, *sho.* n. 99. See **CAPTIVE**.

BOW [*arcus*]. That a bow *sign.* doctrine combating from truths against falses, and from falses against truths, *ill.* and *sho.* n. 299. That therefore arrows and shafts *sign.* truths or falses, n. 299.

BRASS [*æs*]. That brass *sign.* natural good, *ill.* and *sho.* n. 775.

BREAD [*panis*]. That there are bread and wine in the holy supper, because bread there *sign.* the holy principle of love, and wine the holy principle of faith; and because the material bread and the heavenly bread mutually correspond therein, also the material wine and the heavenly wine, *ill.* n. 224. That bread from flour of wheat was offered up together with the sacrifices upon the altar, which was called a cake or meat-offering, *sho.* n. 778. That the bread of faces upon the table in the tabernacle was also made of fine flour of wheat, *sho.* n. 778; because wheat *sign.* the good of the church from the Word, and fine flour its truth thence derived, *ill.* and *sho.* n. 315.

BREADTH [*latitudo*]. That breadth *sign.* the truth of the church, and length the good of the church, *ill.* and *sho.* n. 906, 907.

BREAST [*mamma, mamilla*]. See **PAPS**.

BREAST-PLATE [*thorax, vide arma*]. See **ARMS**.

BRIDEGROOM, BRIDE [*sponsus, sponsa*]. That by virtue of the marriage of the Lord with the church, the Lord is called the bridegroom, and the church the bride, n. 797, 881. That the New Church, which is the New Jerusalem, is called the bride the Lamb's wife, *sho.* n. 813, 955. That the church is called the bride while it is establishing, and that it is called the wife when it is established, n. 895 towards the end. That at the end of the Apocalypse the bride and bridegroom speak, that is, the Lord and the church, as if it were during the desponsation, n. 960.

BRIDLE of a HORSE [*frænum equi*]. That the bridle of a horse *sign.* that by which the understanding is guided, *sho.* n. 653.

BRING FORTH, to, to TRAVAIL in BIRTH, BIRTH [*parere, parturire, partus*]. That to bring forth and to travail in birth, *sign.* to conceive and bring forth those things which appertain to spiritual life, *sho.* n. 535. See also **BIRTH**.

BROTHER [*frater*]. That a man-brother is spoken of charity, and a companion of faith, *sho.* n. 32. That the Lord calls those, who from him are in charity, brothers, *ill.* and *sho.* n. 32. But that it is not written, neither is it becoming that they, on the contrary, should call the Lord brother, n. 32.

BUILDING [*structura*]. That building or structure *sign.* every subject to which it relates, because the all of it is in the building, n. 911.

BURY, BURIAL, MONUMENT [*sepelire, sepultura, sepulchrum*]. That to be buried *sign.* to rise again, and to continue life, because all earthly and impure things are rejected, n. 506. That not to be buried *sign.* to continue in things earthly and unclean, and for that reason to be rejected as damned, *sho.* n. 506.

BUY, to [*emere*]. That by buying and selling is *sign.* to acquire knowledges of good and truth, or truths, and to teach them, *sho.* n. 606. See **TO TRADE**. That by the bought of the Lord are *sign.* the redeemed, that is, the regenerate, n. 619.

C

CALF [*vitulus*]. That a calf *sign.* the natural affection of knowing truths, and, in an opposite sense, the affection of knowing falses, *sho.* n. 242. That calves in sacrifices *sign.* the affection of knowing truths; and that the calves of Egypt, and the calves of Samaria, *sign.* the affection of knowing falses, n. 242. That the calf, which was one of the four animals which were cherubims, *sign.* the divine truth of the Word as to affection, *ill.* n. 242.

CALLED [*vocatus*]. That by the called, in a general sense, are meant all throughout the world, because all are called, n. 744. That by the called, in a particular sense, are meant they who are with the Lord, *ill.* n. 744. That the called to the marriage supper of the Lamb *sign.* those who receive the things which are of the New Church, n. 816. That the called, the chosen, and the faithful, *sign.* those who are in the externals, the internals, and inmost principles of the church, n. 744.

CAMP [*castra*]. That a camp *sign.* all the truths and goods of the church, *sho.* n. 862.

CANDLE [*lucerna, vide candelabrum*]. See **CANDLESTICK**.

CANDLESTICK [*candelabrum*]. That it *sign.* the church as to illumination from the Lord through the Word, *ill.* and *sho.* n. 43, 75. That in particular it *sign.* intelligence and faith, n. 493. That the seven candlesticks *sign.* the New Church in the heavens and on the earths, *ill.* n. 66. That the seven lamps *sign.* the same, n. 237. That lamps and candles *sign.* intelligence in both senses, n. 403.

CAPTIVE, CAPTIVITY [*captivus, captivitas*]. That captivity *sign.* spiritual captivity, which is a leading away from truths and goods, and a detention in falses and evils, *sho.* n. 591. That the bound and shut up in prison *sign.* the same as captives, n. 591, *sho.* n. 884 towards the end. See **BOUND**.

CHAIN [*catena*]. That to have a chain in the hand *sign.* the endeavour proceeding from the power of binding and loosing, n. 840.

CHALICE [*calix, vide poculum*]. See **CUP**.

CHARIOT [*currus*]. That a chariot *sign.* the doctrine of the church, *sho.* n. 437. That a coach *sign.* nearly the same, *sho.* n. 781.

CHARITY [*charitas*]. For the good of charity and of life, see **WORKS**. For the nature of mutual love, n. 353, see **LOVE**. That faith exists from charity, and that it is the form of charity, altogether like speech and sound, *ill.* n. 655, *ill.* n. 875. What is the quality of the man of the church, if he gives charity the precedence; and what is his quality, if he gives faith the precedence, *ill.* n. 655. That charity and faith are not any thing unless they are in works, and that in works they exist and subsist, *ill.* n. 875. That charity and faith also exist and subsist in works while they are inwardly in will or endeavour, *ill.* n. 875. A comparison made between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and the nature of faith separated from charity, *ill.* n. 875. That charity consists in performing the commandments of the decalogue, *sho.* from Paul, n. 356. A disputation among those who make faith the primitive, and consequently spiritual, and thence heavenly, *ill.* n. 386, 655. That our neighbour is not to be thought

of from his person, but from his quality or character, *ill.* n. 611. That a disputation concerning faith alone was heard at a distance like the gnashing of teeth, and a disputation concerning charity like a beating noise, *ill.* n. 386.

CHASTEN, *to*, and *to* REBUKE [*castigare et arguere*]. That they *sign.* *to* tempt, n. 215.

CHERUBIMS [*cherubi*]. That the four animals in the throne, and round about the throne, were cherubims; and that cherubims *sign.* the Word in its literal sense, and defences or guards, lest the interior senses, which are spiritual and celestial, should be hurt, *ill.* and *sho.* n. 239, 275, 296, 314. The 1st chapter of Ezekiel concerning the cherubims explained, n. 239 towards the end. That seraphims *sign.* doctrine from the Word, n. 245.

CHRIST [*Christus*]. That Christ is the Messiah, *sho.* n. 520. That Christ or the Messiah is the Son of God, *sho.* n. 520. That by Christ is meant the Divine Humanity of the Lord, n. 520; see LORD. That by Christ is meant divine truth, and that by false Christs are meant divine truths falsified, *sho.* n. 595.

CHURCH [*ecclesia*]. For the doctrine of the Reformed concerning the church, see the doctrines of the Reformed churches in what is premised, p. 8. That the church appears before the Lord as a man, beautiful or deformed according to its doctrine, and at the same time conformity of life to it, n. 601. That the church becomes more perfect, as the various things of which it consists are conveniently disposed in their order, n. 66, 73. That every church commences from the goods of life or charity, and terminates in faith alone, n. 82. That the church in process of time decreases, by receding from the good of love and truths of faith, even until evil is supposed to be good, and falsehood truth, n. 658. That the angels of heaven lament when the church on the earths is destroyed, and pray to the Lord that it may be brought to an end, which is effected by the last judgment, *ill.* n. 645. Because the church on the earths is the foundation of heaven, n. 645. That at the end of the present church there exists such an inversion and affliction, as can never be exceeded, *sho.* n. 711. That the church on the earths will be in all things, even as the church is in the heavens, because they are conjoined like the internal and the external with man, *ill.* n. 533. That the church on the earths, like heaven, is distinguished into three degrees; hence that those who are in the church, are in the externals, internals, and inmost principles thereof, n. 744. That they who are in the externals are said to be the called; they who are in the internals, the chosen; and they who are in the inmost principles, the faithful, n. 744. That the doctrine of truth constitutes the church, and a life conformable thereto constitutes religion, *ill.* n. 923. That where the life is not conformable to doctrine, there is neither religion nor church, n. 923. That at this day there is no church in the Christian world, neither among the Roman Catholics, nor among the Reformed, *ill.* n. 263, *ill.* n. 675. That there is no church among the Roman Catholics, but a religion*, because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That the church of the Lord as to doctrine is represented as a city, and sometimes as an espoused virgin, *ill.* n. 881. That by the seven churches are meant all who are of the church in the Christian world, and every one according to reception, n. 10, 41, 69.

That in the Word of both testaments it is predicted concerning a new church, which shall acknowledge the Lord only, and that this prediction has not been fulfilled until this day, n. 478. That this new church, inas-

* *Religiosum*, a religious persuasion.

much as it will acknowledge the Lord only, is called the bride and the wife of the Lord, *sho.* n. 533. That this New Church is meant and described in the Apocalypse by the New Jerusalem, *ill.* and *sho.* n. 880, 881. That all things appertaining to the New Church will originate in the good of love, n. 907, *ill.* n. 908, 912, 917. That all who are in truths originating in good are received into the New Church, because they love the light thereof; and that the rest cannot bear that light, *ill.* n. 922. That this New Church is successively formed and increases; the reason whereof is, that the fables of the former church are first to be rejected, also that a new heaven is first to be formed, which will act in unity with it, n. 547. That this New Church cannot be established before those things which are meant by the dragon, the beast, and the false prophet, are removed, *sho.* n. 473. That this New Church will consist of such as approach the Lord only, and perform the work of repentance from evil works, *ill.* and *sho.* n. 69 — 72. That the two essentials of the New Church are, an acknowledgment of the Lord, that he is the God of heaven and earth, and that his Humanity is divine: the other a life conformable to the precepts of the decalogue; and that these two are conjoined, like the two tables of the decalogue, and like love to God and love towards our neighbour, n. 490, *ill.* and *sho.* n. 903. That they who desire to destroy these two essentials of the New Church will perish, n. 494. That they cannot receive any truth from heaven, n. 496. That they falsify the Word, n. 497. That they plunge themselves into all kinds of evils and fables, n. 498. That those who acknowledge faith alone will reject these two essentials, n. 500, 501. That these two essentials of the New Church are in opposition to the two essentials of the old church, concerning which, *ill.* n. 509, *ill.* n. 537.

CITY [*urbs*]. That a city *sign.* the doctrine of the church, *ill.* and *sho.* n. 194, *ill.* n. 712, *ill.* n. 861, 881. Inasmuch as the church is described as a city, *sho.* n. 896. That Jerusalem as a city *sign.* the New Church of the Lord as to doctrine, n. 879, 912. That the cities of the nations *sign.* heretical doctrines, n. 712.

CLEFT [*fissura, vide petra*]. See ROCK.

CLOKE [*pallia, vide vestimentum*]. See GARMENT.

CLOUDS [*nubes*]. That clouds *sign.* divine truth in the ultimates, consequently the Word in its literal sense, *sho.* n. 24, 466, 642, 820. That white clouds *sign.* the Word in the literal sense translucent by virtue of its spiritual sense, n. 642. That by the Lord's saying he will come in the clouds of heaven with glory, is *sign.* his advent in the Word, and a revelation of its spiritual sense from him for the use of the New Church, which will then be established, *sho.* n. 24, *sho.* n. 642, *ill.* n. 820.

CLUSTER [*botrus, vide uva*]. See GRAPES.

COLOUR [*color*]. That white and red are fundamental colours in heaven, because white is derived from the light of the sun of heaven, and red is derived from the fire of the sun there, concerning which, *ill.* n. 231, 915; see WHITE and RED. That those two colours are changed into other colours by shade, which in heaven is ignorance, n. 915. That there exists a satanic black, which is opposite to white, and a diabolic black, which is opposite to red, n. 231, 232.

COMPANION [*socius*]. What is *sign.* by companion and brother, n. 32. See BROTHER.

COMPARISON [*comparatio*]. That comparisons in the Word are from correspondences, n. 334.

CONCEPTION [*generatio, vide nativitas*]. See BIRTH.

CONFESSION [*confessio*]. Of repentance and confession among the

Reformed, see the doctrines of the Reformed in what is premised at p. 3.

CONFIRMATION [*confirmatio*]. That there is a false light arising from confirmation, and that it appears to those who are in falses as light, but that it is the light of infatuation, which is of such a nature that it is converted into darkness on the flowing-in of light from heaven, and that the sight of their eyes is like that of owls and bats, *ill.* n. 566, 695. That those who have confirmed themselves in falses are not willing to understand truth, and that it appears as if they were not able, n. 765.

CONSUMMATION [*consummatio*]. That consummation and the consummation of the age *sign.* the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, *ill.* and *sho.* n. 658. That consummation in the Word is also called devastation and decision, *sho.* n. 658. That consummation or devastation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and the falses which he inwardly cherished, *sho.* n. 676. What is meant by the last words of the Lord to the disciples, in Matthew, that he would remain with them even until the consummation of the age, n. 750.

CONTAINING, CONTAINED [*continens, contentum*]. That the thing containing *sign.* the same with the thing contained, *ill.* n. 406, 672. See **VESSEL**.

CONVERSION [*conversio*]. That angels and good men as to their spirit continually turn themselves towards the Lord as a sun, and that thus they have the Lord continually before their face, and this which way soever they turn, which is wonderful; and that the devils continually turn themselves from the Lord, n. 380, 938.

COPPER [*cuprum, vide aes.*] See **BRASS**.

CORNER [*angulus*]. That the four corners *sign.* the four quarters of the spiritual world, *sho.* n. 342. That hence the four corners of the earth *sign.* the universal heaven, n. 342. That the corner stone *sign.* the foundation, n. 342.

CORRESPONDENCE [*correspondentia*]. That there is a correspondence between the natural and spiritual, concerning which, *ill.* n. 1.

COSTLINESS [*pretiosa*]. That costliness *sign.* the holy things of the church, *sho.* n. 789.

COVENANT [*fœdus*]. That covenant *sign.* conjunction, *ill.* and *sho.* n. 529, towards the end.

COURT [*atrium*]. That the court of the temple *sign.* the external heaven, and heaven in ultimates, also the church on earth, *ill.* and *sho.* n. 487. Concerning the two courts of the temple at Jerusalem, n. 487.

CREATE, to [*creare*]. That to create *sign.* to reform and regenerate, *sho.* n. 254, 475.

CREATURE [*creatura*]. That creatures *sign.* all who are to be created, that is, who are capable of being reformed, *sho.* n. 405. What is *sign.* by creatures of the earth, air, and sea, n. 405. See **BEASTS, FOWLS, and FISHES**.

CROSS [*crux*]. That the cross *sign.* temptations, *sho.* n. 639. That to crucify *sign.* many things, principally to deny the Lord being the Son of God, n. 504.

CROWN [*corona*]. That crown *sign.* wisdom, *ill.* and *sho.* n. 189, 252. That a crown *sign.* an ensign of warfare and victory, *sho.* n. 300. That hence a crown was an ensign of victory to martyrs, because they had conquered in temptations, n. 103.

CRUCIFY, to [*crucifigere, vide crux*]. See CROSS.

CRYING, or a CRY [*clamor*]. That crying or a cry is spoken of grief and fear of fables from hell, and thence of damnation, *sho.* n. 885. That it is spoken of every affection breaking out from the heart, n. 885.

CUNNING [*astus, vide dolus*]. See GUILE.

CUP [*poculum*]. That a cup, chalice, platter, vial, *sign.* the same as the things contained in them; if wine is in them, that they *sign.* truth or false, *ill.* and *sho.* n. 672. That a bottie or pitcher *sign.* the same, *sho.* n. 672 towards the end. That vials full of the wrath of God *sign.* the evils and fables in the church, n. 673. That to pour out the vials upon the earth, and upon the sea, *sign.* influx into the church, n. 676, 677, 680.

CURSED THING [*devotum*]. That a cursed thing *sign.* evil, which separates the Lord from man, n. 937.

CUSTODY [*custodia, vide vinculus et captivus*]. See BOUND and CAPTIVE.

D

DARKNESS [*tenebræ*]. That darkness and thick darkness *sign.* fables, n. 110, 695. That they also *sign.* ignorance, n. 110. That darkness *sign.* fables either arising from ignorance, or from fables of religion, or from evils of life, *sho.* n. 413.

DAVID [*David*]. That by David is meant the Lord as to divine truth, n. 174, 266.

DAUGHTER [*filia, vide filius*]. See SON.

DAY [*dies*]. That day and night *sign.* at all times and in every state, of course perpetually, n. 637. That day and night from light, *sign.* the spiritual truth and natural truth of the Word, *ill.* and *sho.* n. 414. That the great day of Jehovah *sign.* the coming of the Lord, and the then establishment of a new church, n. 704, 707. That that day *sign.* the end of the former church, *sho.* n. 707.

DEATH, DEAD [*mors, mortuus*]. That death *sign.* various things; that it *sign.* extinction of natural life, which is death; that it *sign.* extinction of spiritual life, which is damnation; that it *sign.* extinction of concupiscences, which is the crucifixion of the flesh, and thus a renewal of life; that it *sign.* resurrection; that it *sign.* a rejection by the world; that it *sign.* the devil and hell, and thence evil of the will, n. 866. That death *sign.* extinction of spiritual life, and hell, damnation, *sho.* n. 321. That the first death *sign.* departure out of the world, and the second death damnation, n. 106, *ill.* n. 853, 873, 894. That the first death is not mentioned in the Apocalypse, n. 853. That death also *sign.* the life of man's self-love, because this love extinguishes spiritual life, n. 323.

That the dead *sign.* the same things as death, n. 866. That the dead *sign.* dead out of the world, *sho.* n. 525, 868, 869. That the dead *sign.* those who are in natural life without spiritual life, n. 159. That dead *sign.* those who have not any spiritual life, *sho.* n. 525. That the dead *sign.* those who are interiorly devils, n. 870, 872. That the dead *sign.* those who have crucified the flesh, and have suffered temptations, *sho.* n. 639. That the dead *sign.* those who are rejected by the evil, n. 847, 850, 866. That dead, when spoken of the Lord, *sign.* to be neglected, and his Humanity not acknowledged as divine, n. 59, 93, 269. Concerning dead worship, see WORSHIP.

DECALOGUE [*decalogus*]. That the precepts of the decalogue were promulgated by Jehovah, and were not only precepts of society, but also

of religion, *ill.* n. 529. That the precepts of the decalogue are in every religion, and that man should live according to them from religion, n. 272. Wonderful things concerning the decalogue and concerning the ark from the Word, and that thence it may be seen that the decalogue is most holy, *ill.* and *sho.* n. 529. That the first step to reformation, is to live according to the commandments of the decalogue, n. 628. That through a life conformable to the precepts of the decalogue conjunction is effected with the Lord, *ill.* n. 490. That the second table of the decalogue is the universal doctrine of repentance, *ill.* n. 531 towards the end, n. 461. That the decalogue is called the testimony, *sho.* n. 490, *sho.* n. 669. That the second table of the decalogue is a blank table to those who are in faith alone, n. 461. An answer from heaven to those who believed and asserted, that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the law of the decalogue, n. 578. That the temple of the tabernacle of the testimony *sign.* where the Lord is in his holiness in the Word, and in the law, which is the decalogue, n. 669.

DEGREE [*gradus*]. That there are three degrees of love and wisdom or of goodness and truth in the Lord, who is infinite, which are called celestial, spiritual, and natural, and that hence there are three degrees in the heavens, and also in man from creation, n. 49, *ill.* n. 774. That the church of the Lord is distinguished into those three degrees, n. 774. See **CHURCH**.

DEMON, or DEVIL [*dæmon, dæmonium*]. That demons and devils *sign.* concupiscences originating in love of the world, and such as are in those concupiscences become demons after death, *ill.* and *sho.* n. 458. That they *sign.* cupidities of falsifying truths, n. 703, 756. That they become demons of the worst kind who were in the concupiscence of exercising dominion from the love of self over the holy things of the church, n. 756.

DEN [*spelunca*]. That they who had been in evil loves are in hell in dens, and that hence dens *sign.* evil loves, *ill.* and *sho.* n. 338.

DESERT [*solitudo, vide desertum*]. See **WILDERNESS**.

DESTROYER, PERDITION [*perditor, perditio*]. That Abaddon and Apollyon *sign.* a destroyer and perdition; and that destroyer and perdition *sign.* the destruction of the church, by a total falsification of the Word, *sho.* n. 440.

DEVASTATION [*devastatio, vide consummatio*.] See **CONSUMMATION**.

DEVIL [*diabolus*]. That the hell where they are who are in evils as to life, properly who are in self-love, is called in one expression the devil, because all who are there are called devils; and that the hell where they are who are in falses as to doctrine, properly who are in the pride of self-derived intelligence, is called in one expression Satan, because all who are there are called Satans, n. 97, 550, 841, 856, *ill.* n. 153. That the depths of Satan *sign.* the interiors of faith separated from charity, n. 143. That the throne of Satan *sign.* where there are falses, and thence spiritual darkness, n. 110. That in every religion it is known that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, n. 272, *ill.* n. 676.

DIADEM [*diadema*]. See **STONE**, and under the article **PRECIOUS STONE**.

DOCTRINE [*doctrina*]. That worship is according to doctrine, n. 777, 778.

DOG [*canis*]. That dogs *sign.* corporeal appetite, principally the pleasure of eating and drinking, *ill.* and *sho.* n. 952.

DOOR [*janua*]. That gates, *portas*, *sign.* knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths, *sho.* n. 889, 901, 916. That there are actually doors in the spiritual world, which are opened and shut to those who ascend to heaven, and that therefore they *sign.* entrance or admission, *sho.* n. 176, 177. That the Lord alone opens and shuts the doors there, n. 177. That doors *sign.* admission and introduction, n. 217. That the Lord is the door by which man is to enter that he may be saved, *sho.* n. 916.

DOUBLE, and *to DOUBLE* [*duplum, et duplicare*]. That they *sign.* to be done according to quantity and quality, *sho.* n. 762.

DRAGON [*draco*]. That the dragon *sign.* those who make God three, and the Lord two, and who separate charity and faith, and make the latter competent to salvation, and not the former, *ill.* n. 537. That dragon *sign.* the devastation of the church, *sho.* n. 537. That they who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce them, *ill.* and *sho.* n. 884. The reason why the dragon is called the old serpent, the devil, and satan, n. 841, 856. What is *sign.* by the dragon being bound one thousand years, n. 842. Concerning the sports of the dragon, and concerning the obsession of a city by them, *ill.* n. 655.

DRINK-OFFERING, or **LIBATION** [*libamen, vide vinum*]. See **WINE**.

DRUNKENNESS [*ebrietas*]. That to be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, *sign.* to be infatuated or insane with regard to spiritual things, *sho.* n. 721.

DUST [*pulvis*]. That dust *sign.* what is damned, *sho.* n. 778. That to cast dust on the head *sign.* interior grief and mourning on account of damnation, *sho.* n. 778.

DWELL, *to* [*habitare*]. That to dwell is spoken of good, n. 380. That to dwell and to cohabit *sign.* conjunction proceeding from love, *ill.* n. 883. That by the Lord's being said to dwell with them is *sign.* that he is in them, and they in him, consequently conjunction, n. 883.

E

EAGLE [*aquila*]. That flying eagles *sign.* knowledges and thence understanding, *sho.* n. 244; also understanding perverted, from knowledges of what is false, *sho.* n. 244.

EAR, [*auris, vide audire*]. See **To HEAR**.

EARTH [*terra*]. That the earth *sign.* the church, *sho.* n. 285, 902. That the earth *sign.* the church among those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, *sho.* n. 398, 402, 470, 567, 594, 677, 680; see the **SEA**. That the earth also *sign.* damnation, which takes place with them, among whom the church is perverted and destroyed, *sho.* n. 285. That in the spiritual world there are earths as well as in the natural world; but that the latter are from a natural origin, whereas the former are from a spiritual origin, n. 260, 331, 865. That the heavens are expanses, and in each expanse the earth is under the feet, n. 260. Who are meant by those who are under the earth, n. 260. Concerning the inferior earth, see **SPIRITUAL WORLD**.

That the earths in the spiritual world are changed according to the evils

and falses of those who dwell upon them, and that earthquakes happen, n. 331, 515. That hence earthquakes *sign.* changes of the state of the church, *sho.* n. 331, *ill.* n. 396. That a great earthquake, such as was not before, *sign.* overturnings of all things belonging to the church, *ill.* and *sho.* n. 711.

EARTHQUAKE [*terræ motus, vide terra*]. See EARTH.

EAT, to [*edere*]. That to eat *sign.* to appropriate to himself, n. 39. What is *sign.* by eating the flesh of another, n. 748. See FLESH.

EGYPT [*Ægyptus*]. That Egypt *sign.* the natural man in conjunction with the spiritual, and in such case the affection of truth, *sho.* n. 503. That Egypt, in the opposite sense, *sign.* the natural man separated from the spiritual, and in that case insanity in spiritual things, *sho.* n. 503. The reason whereof is, because the Egyptians cultivated the science of correspondences, whence came their hieroglyphics, which science they afterwards turned into magic, and made it idolatrous, n. 503, towards the end. The miracles in Egypt recounted, n. 503. That all those things signified the falses and evils of the church, n. 339.

ELDER [*senex, seniores*]. That the four-and-twenty elders *sign.* all the truths and goods of the church in heaven and in earth, *ill.* n. 233, 251. That they *sign.* the heavens, n. 521. In particular, the superior heavens, n. 275, 308.

ELECTION [*electio*]. That by the chosen or elect are meant they who are with the Lord, who are not elected by predestination, n. 744. Who are meant by the called, the chosen, and the faithful, n. 744. See CHURCH.

ELIJAH and ELISHA. That Elijah and Elisha represented the Lord as to the Word, *ill.* n. 298, 437.

EMPTY [*vacuum*]. That man is said to be empty when there are nothing but falses and evils in him, n. 160.

ENCHANTMENT [*incantatio*]. See INCANTATION.

ENDURANCE [*tolerantia*]. That endurance *sign.* study and labour, n. 129. That the word of endurance *sign.* spiritual combat, which is temptation, n. 185.

ENGLISH [*Angli*]. A conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, concerning God, the immortality of the soul, regeneration, baptism, and the holy supper, *ill.* n. 224. Concerning the English clergy ascending into a society of the superior heavens, and of their discourse there on a certain time with their king, about the Lord and about charity; and after their descent, of their discourse with others of the clergy about unanimity and concord, *ill.* n. 341. Concerning a paper sent down from heaven to a society of English, and sent back by two bishops there; and of a discourse afterwards with those bishops concerning the church and religion at this day, *ill.* n. 675. Of the tracts published in London concerning the New Jerusalem, reprobated by the English bishops; and concerning the dominion which they affect, *ill.* n. 716.

EPHESUS [*Ephesus*]. That by the church of Ephesus are meant those who primarily respect truths of doctrine, and not goods of life, n. 73.

EPHRAIM [*Ephraim, vide Manasche*]. See MANASSES.

EVENING [*vespera*]. That evening *sign.* the last time of the old church; and morning, the first time or commencement of the New Church, *sho.* n. 151. That the Lord instituted the holy supper, because the evening, in which the supper took place, *sign.* the last state and time of the church, n. 219, *ill.* n. 816.

EVIL [*malum*]. That evil is the devil, n. 890. That there is evil of false and false of evil, concerning which, n. 379, 382. That they who confirm evil in themselves perish, n. 872. That the evil which appears to man, contains innumerable concupiscences in simultaneous order, *ill.* n. 678. See **REPENTANCE**. That evil is attributed to Jehovah, that is, to the Lord, and that this is from appearance, n. 494, 498, 714. That after death, goods and truths are taken away from the evil, and evils and falses from the good, *ill.* n. 948.

EUPHRATES [*Euphrates*]. That Euphrates *sign.* rational things bordering upon or bounding the spiritual things of the church, *ill.* n. 444. That it *sign.* interior reasonings, n. 699. That it *sign.* reasonings full of falses, and thence insanities, *sho.* n. 444.

EXTERNAL [*externum*]. That the ultimate is the continent and complex of all things prior, n. 438 towards the end. That all spiritual power consists in truths in the ultimates, n. 148. What is in the inmost is in all things around, *ill.* n. 933. That the church in the heavens and the church on the earths make one, like the internal and external in man, n. 486.

EXTREME [*extremum*]. That in the ultimates or extremes is the simultaneous order of the successives, *ill.* n. 678. See **ORDER**.

EYE [*oculus*]. That eye *sign.* the understanding, n. 25, *sho.* n. 48. That eye, when spoken of the Lord, *sign.* divine wisdom, omniscience, and providence, *sho.* n. 48, 240, 271. What is *sign.* by the eyes of the cherubims, n. 240, 246.

EYE-SALVE [*collyrium*]. That it *sign.* a medicine whereby the understanding is healed, n. 214.

F

FACE [*facies*]. What is *sign.* by seeing the face of the Lord, *ill.* n. 938. That to see the face of Jehovah or the Lord *sign.* to know and acknowledge what he is, as to his divine attributes, besides other things, *sho.* n. 939. That no one can see the Lord, such as he is in himself, and live, *sho.* n. 939. That the face of Jehovah or the Lord, in an opposite sense, *sign.* anger and aversion, because a bad man is angry, and turneth himself away, *sho.* n. 939. That face, when spoken of the devil, *sign.* subtle artfulness, n. 562.

FAITH [*fides*]. That faith is truth, *ill.* n. 111, 129. Various things concerning the conjunction of faith and charity, *ill.* n. 417. That faith is from charity, and that it is the form of charity, altogether like speech and sound, *ill.* n. 655, *ill.* n. 875. A comparison of charity and faith with heat and light, from which may be seen, what faith is separated from charity, and what faith is conjoined with charity, *ill.* n. 875, towards the end. The quality of faith originating in charity described, n. 451. That charity and faith are not anything, unless they exist in works, and that in works they exist and subsist, *ill.* n. 875. That charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavour, *ill.* n. 875.

A general or universal idea of faith concerning the Lord, and concerning salvation from him, n. 67. That they who believe in the Lord have eternal life and are saved, *sho.* n. 60, *sho.* n. 553. That the acknowledgment of the Lord and faith occasion presence; but that affection and love occasion conjunction, *ill.* n. 937. That Paul and James agree in this, that the doers of the law are justified by God, *sho.* n. 828, *ill.* n. 417.

For the doctrine of the Reformed concerning justification by faith, and

concerning good works, see the doctrines of the Reformed in what is premised at n. II. That the Reformed establish their doctrine upon a single assertion of Paul, falsely understood, *ill.* n. 417, 750. That all who belong to the church in the christian world, agree in this point, that man is justified without the works of the law, n. 391. That faith alone at this day constitutes the universal theology, and charity in no respect, n. 133. In what manner they defend their doctrine, by various kinds of discourses and reasonings, *ill.* n. 338. That all throughout the christian world acknowledge faith alone as the only means of salvation, although in other things they disagree, *ill.* n. 484. That faith alone is confirmed various ways, principally the faith of the clergy, but not so that of the laity, *ill.* n. 426, 461, 677. That faith alone is easily received, the reason thereof, and that therefore it is received, n. 539. That there are three degrees of reception of the religious principle of faith alone, 1st, to acknowledge it; secondly, to confirm it in himself; 3dly, to live according to it; that there are some who are in the first and second degree and not in the third, and that they who are in the third are damned; the quality of these described, *ill.* n. 634. That faith alone is also faith separated from charity, n. 388. Concerning those who, in theological matters, know nothing, except that faith alone is all, and of their habitation and lot, from experience, n. 456. That the learned have attributed all of salvation to faith, and nothing to charity; the reason whereof is, that they have attributed every thing to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, n. 908. That faith proceeds from thought, and charity from affection, *ill.* n. 655. That that tenet ought to be shunned, that a man is justified, that is, saved, by faith alone without the works of the law, *ill.* n. 838.

Various reasonings, by which they establish, that faith alone is the only means of salvation, *ill.* n. 449. That in the southern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, concerning whom from experience, n. 442. Many of their visionary notions enumerated who confirm themselves in faith alone, n. 451. That the interiors of faith, separated from charity, are the depths of Satan, n. 143. That they are spectres, *ill.* n. 675. See ENGLISH. That they seduce, and consequently that they are dangerous, *ill.* n. 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and that thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to anything which relates to man; that these were seen as turtles with two heads, *ill.* n. 463. That the interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith appertaining to the New Church, which is the New Jerusalem, cannot be received; for which reason they are treated of in the Apocalypse, n. 483, 700. That they who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are the acknowledgment, that the Lord is the God of heaven and earth, and a life according to the precepts of the decalogue. That they reject them for three reasons, *ill.* n. 500. That they who have confirmed themselves in the falses of that faith, can with difficulty recede from them, for this reason, because they are kept shackled as it were by the dragonists in the world of spirits, with whom they are in society, n. 563. That they who are in faith alone, and pray from the form of their faith, cannot do otherwise than make God three and the Lord

two; because they pray to God the Father, that he would have mercy for the sake of the Son, and send the Holy Ghost, *ill. n. 537, ill. n. 611.*

That they who have confirmed in themselves faith alone, have so far shut up their understanding, as no longer to see any truth in the Word, *ill. n. 421.* That they who have confirmed in themselves faith alone, have no truth from the Word, but what is falsified, whence there is not any church among them, nor any religion, *ill. n. 541, ill. n. 675.* That the doctrine of faith at this day is contrary to the Word, and that it falsifies the whole Word, *n. 136, 404, 570.* That they who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but that they have falsified all, made evident by a paper, on which those truths were written, which was placed on a table illuminated by a direct influx of light from heaven, also by touching the Word which lay on another table, concerning which, *ill. n. 566.* Concerning a leader in the doctrine of faith alone, who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, *ill. n. 566.* That the adultery of the son with the mother corresponds with the falsification of the truths of the Word by faith alone, and that this is represented by the adultery of Reuben with Bilha, his father's concubine, *sko. n. 134.*

That they who, from confirmation, are in faith alone, are in the light of infatuation, which corresponds to the light which owls and bats see by, which light in itself is darkness, *ill. n. 566.* That evil of life follows from the falses of that faith, *n. 698.* That it is of the divine providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, *n. 686, 688.* Concerning three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses: because a living horse *sign.* the understanding of the Word, and a dead horse the understanding of the Word destroyed, *ill. n. 611.* In what manner the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless, does not accord with the Word, *n. 576, 577, 578.* Concerning those who asserted, that by the works of the law are meant the works of the law of the decalogue; what reply was made to them from heaven, *n. 578.* A pit of the abyss described, where they are who have confirmed faith alone, *n. 421, 442.*

Concerning this tenet of their faith, that God the Father withdrew his grace and favour from the human race, and that therefore reconciliation and satisfaction were necessary, but that this is contrary both to Scripture and reason, *ill. n. 484.* Concerning the act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, *ill. n. 484.* Concerning the state of justification by faith alone, and concerning the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows, that in such case there is no religion, *ill. n. 484.* Concerning those who make faith alone the only means of salvation, and concerning those who make charity the only means, also concerning a syncretist, *ill. n. 386.* A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and thence faith, *ill. n. 386.* A disquisition concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; that in this latter state, faith is spiritual from charity, whereas, in the former, faith is natural and charity also, compared with a mountebank

walking on the palms of his hands, *ill.* n. 655. That the great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation; various things there concerning the mockery of charity, and concerning a plenary justification of man from sins by faith alone, *ill.* n. 531. Concerning the pastimes of the dragon in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterwards, lions and tigers, which tore them to pieces, *ill.* n. 655. Concerning the dragon spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain, concerning which circumstance, *ill.* n. 655. That the dragons afterwards laid siege to that city, but that they were consumed by fire from heaven, *ill.* n. 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, *ill.* n. 417. That from this conclusion the conjunction of faith with charity has not been found, *ill.* n. 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterwards destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, *ill.* n. 926. Concerning the lot of those who have confirmed themselves in faith alone; that in the spiritual world they are led to build, but what they build by day falls down by night, and that afterwards they are let into hell, *ill.* n. 153. Also concerning their lot and destruction, *ill.* n. 531.

That they who have confirmed in themselves faith alone, believe themselves to be wise, when nevertheless they are the foolish virgins, n. 433. That they who, from confirmations, are in faith alone, believe that the doctrine thereof is so fortified, that it cannot be impugned, n. 581. That they who have confirmed themselves in faith alone, are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, *ill.* and *sho.* n. 603. That they who are in faith alone do not think about repentance, n. 450, *ill.* n. 531. That the decalogue to them is a blank table, n. 461. That they who think themselves free under faith, and not bondmen under the law, are bondmen, *ill.* n. 578. That they who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, *ill.* n. 531, 710. That the tenet concerning faith alone is damnable, *sho.* n. 838. That they are the goats, *ill.* n. 417, 838. That the church commences from charity, and terminates in faith alone, n. 82.

That they who are in faith alone, will and teach that the understanding is to be kept in subjection to all things of their faith; but that this tenet is hurtful, *ill.* n. 224, 564, 575. That the understanding is to be kept in subjection to faith, or that what the church teaches, is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, n. 914. That thereby the way of light from the Lord is obstructed, inasmuch that man can no longer be enlightened, *ill.* n. 914.

FAITHFUL [*fidelis*]. That faithful *sign.* those who are in faith in the Lord, and that if *sign.* those who are in the inmost principles of the church, n. 744, 821. See СВЯТЫЙ.

FALSE [*falsum*]. That falses are darkness and thick darkness, n. 110. That there is evil of the false principle, and the false of evil, n. 379, 382. That there is the false principle proceeding from evil, and the false princi-

ple not proceeding from evil, and that the false principle not proceeding from evil appears before the Lord as truth, but under different colours, *ill.* n. 625. Concerning the good and false principle together, n. 97. Concerning the light of the confirmation of what is false, together with its quality, *ill.* n. 566, 695. See CONFIRMATION.

FALSE-PROPHET [*pseudo propheta, vide propheta*]. See PROPHECY.

FAMINE [*fames*]. See HUNGER.

FAT, FATNESS [*pingue, pinguedo*]. That fat things *sign.* celestial goods and the affections thereof, and the delights of those affections, *sho.* n. 782.

FATHER [*pater*]. That father *sign.* good; and when spoken of the Lord, divine good in him, n. 170, *ill.* and *sho.* n. 613. That the Lord by Father meant the divinity in him, *ill.* n. 150, *ill.* n. 170. That God and the Father, also God and Jehovah, *sign.* the Lord with respect to divine truth, and with respect to divine good, n. 21. That the Lord, as to his all-creating divinity (*divinum a quo*), as well as to his divine human, is called the Father, *sho.* n. 21, *sho.* n. 613, *sho.* n. 839. That the kingdom of the Father comes, and that the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, *ill.* and *sho.* n. 839. See also the LORD.

FEAR, to FEAR [*timor, timere*]. That the fear of God and to fear God, *sign.* the love of God, and to love God, especially a fear and to fear to do anything against him, that is, against his precepts, inasmuch as this fear is in all love, *ill.* and *sho.* n. 527, *ill.* n. 628. What holy fear is, *ill.* and *sho.* n. 56. That what is introduced from fear does not remain, n. 164 towards the end. That the fearful and to fear *sign.* to be in no faith, *sho.* n. 891. That fear *sign.* a fear of hell and of torments there, which is with the wicked, n. 527.

FEED, to, and PASTOR [*pascere, et pastor*]. That to feed *sign.* to teach, and pastor or feeder, one that teaches, *ill.* and *sho.* n. 383.

FIG-TREE [*figus*]. That a fig-tree *sign.* natural good, *sho.* n. 334, *ill.* n. 875.

FILTHY [*immundus*]. See UNCLEAN.

FIRE [*ignis*]. That fire *sign.* divine love, *ill.* and *sho.* n. 468. That in the spiritual world love appears at a distance as fire, n. 422. That therefore fire upon the altar of burnt offering *sign.* divine celestial love, and that for that reason it was commanded that it should burn constantly thereon, and that fire should be taken therefrom in the censer, and they should make incense, *ill.* and *sho.* n. 395. That fire, in an opposite sense, *sign.* infernal love, n. 422, 494. That fire and sulphur *sign.* infernal love and concupiscences derived from that love, *sho.* n. 452, 453. That fire *sign.* hatred, *ill.* n. 655 towards the end, 766. What is *sign.* by hail mingled with fire, n. 399. See HAIL. That it is attributed to Jehovah, that he consumes with fire, *ill.* and *sho.* n. 494. That the truth is testified by fire from heaven, *sho.* n. 599. That a consuming fire from heaven was a testification that they were in evils and falses, *sho.* n. 599; and that they were in the concupiscence of infernal love, *ill.* n. 863. That to be burnt with fire *sign.* the punishment of the profanation of what is sacred or holy, *sho.* n. 748, 766.

FIRST-BEGOTTEN [*primogenitus*]. That the Lord is called the first-begotten from the dead, which *sign.* that in his humanity he is divine good united to divine truth, *ill.* and *sho.* n. 17. That first-begotten is spoken of the church, and that is the first-begotten, which, from love of the will, through faith of the understanding, first exists in act or operation, *ill.* n. 17. Forasmuch as the church then first exists with man when the

truth of doctrine conceived in the internal man is born in the external; *ill.* n. 17.

FIRST-FRUIT [*primitiæ*]. That first-fruits *sign.* that which first springs up, and afterwards grows; and because in the first is contained all which follows in power, that hence the first-fruits were holy, *ill.* and *sho.* n. 623. That first-fruits *sign.* such things as belong to the church, *ill.* and *sho.* n. 623.

FISH [*piscis*]. That fish *sign.* sensual affections, which are the ultimate affections of the natural man, *ill.* n. 290 towards the end. That fishes also *sign.* those who are in common truths, which are also ultimates of the natural man, *sho.* n. 405. That fishes also *sign.* those who are in external falses, *sho.* n. 405.

FIVE [*quinque*]. That five *sign.* something and little, *sho.* n. 427.

FLESH [*caro*]. That it *sign.* the good of the Word and of the church, *ill.* and *sho.* n. 832. That flesh *sign.* the proprium of man, *sho.* n. 748. That to eat the flesh of another *sign.* to destroy his selfhood, *sho.* n. 748.

FLOOD [*flumen, vide fluvium*]. See **RIVER**.

FLY, to [*volare*]. That to fly *sign.* to perceive and to instruct, and when spoken of the Lord *sign.* to foresee and to provide, *sho.* n. 244, also n. 245, 561, 831. See **WING**.

FOOD [*cibus*]. That they who are in the spiritual world are nourished by food; but that food there is of a spiritual origin, concerning which various things are related, n. 153.

FOOT [*pes*]. That feet *sign.* what is natural, and when spoken of the Lord, the divine natural, *ill.* and *sho.* n. 468. That to set the right foot on the sea, and the left on the earth, *sign.* that the Lord has the universal church under his intuition and dominion, as well those therein who are in its externals, as those who are in its internals, n. 470. That the footstool of the Lord *sign.* the church on the earths, *ill.* and *sho.* n. 49, likewise n. 470. That to stand upon the feet *sign.* to be reformed as to the external or natural man, *ill.* and *sho.* n. 510.

FOREHEAD [*frons*]. That forehead *sign.* love, both good and evil, *ill.* and *sho.* n. 347. That the Lord looks at angels in the forehead, and that the angels look at the Lord through the eyes, because they look from the understanding of truth, hence proceeds conjunction, *ill.* n. 380. That to set a seal upon the foreheads, *sign.* to separate and distinguish one from another, according to the love, n. 347. That written on the forehead *sign.* inherent in the love, n. 729. That name written on the forehead *sign.* acknowledgment from love and faith, n. 613.

FORTY-TWO [*quadraginta duo*]. That forty-two months *sign.* complete to the end, when the New Church begins, *ill.* and *sho.* n. 489, 583.

FOUNDATION, to LAY A FOUNDATION [*fundamentum, fundare*]. That the foundation of the world *sign.* the establishment of the church, *sho.* n. 589. That the foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, *sign.* doctrinals of the church, *ill.* and *sho.* n. 902, 903, 914. That the twelve foundations of the wall of the city, New Jerusalem, which were of twelve precious stones, *sign.* all of the doctrine of the New Church from the literal sense of the Word, *ill.* and *sho.* n. 915.

FOUNTAIN [*fons*]. That fountain and fountains *sign.* the Lord and the Word, *sho.* n. 384, 683.

FOUR [*quatuor*]. That four is spoken of goods, and three of truths; and that hence four *sign.* good and the conjunction of good and truth, *ill.* and *sho.* n. 322. That a fourth part *sign.* all good, n. 322. What is *sign.*

by the four angels, n. 342. See ANGEL. What is *sign.* by the four winds, n. 343. See WIND.

FOUR-SQUARE [*quadratum*]. That four-square and quadrangular *sign.* what is just, *ill.* and *sho.* n. 905.

FOWL or BIRD [*avis*]. That beasts, birds, and fishes, *sign.* affections, perceptions, and thoughts, both in the good and evil sense, *ill.* and *sho.* n. 405, 831. See BEAST and FISHES. That birds *sign.* such things as relate to the understanding and to the thought, and thence in both senses to counsels, *ill.* and *sho.* n. 757. That birds *sign.* falses from hell, also the infernal genii, who are in these falses, *ill.* n. 837.

FRANCE [*Gallia*]. Prophecies concerning the church in the kingdom of France, n. 740—744. That it dissents from the Roman Catholic religion, and that in many things it coheres with that religion in externals, but not so much in internals, *ill.* n. 740. That they do not acknowledge the pope as head of the church, like a head which governs a body, but as a supreme, n. 742. That they acknowledge the Word as holy, as it is lived according to; also, that divine power does not belong to any man, n. 741, 742. That it is owing to the Lord's divine providence, that they have not yet proceeded farther, lest truths and falses might be commixed, n. 741. That the Lord will convince them by the Word, that he is to be approached as to his humanity, because it is divine, *ill.* n. 743, 744.

FRANKINCENSE, CENSER [*thus, thuribulum, vide suffitus*]. See INCENSE.

FREE, FREE-WILL [*liberum, liberum arbitrium*]. For the doctrine of the Reformed concerning free-will, see their doctrines in what is premised at n. IX. That freemen and bondmen *sign.* those who know and understand from themselves, and those who know and understand from others, n. 337, 604, 832.

FROG [*rana*]. That frogs *sign.* ratiocinations proceeding from cupidities, because they croak, and are pruriencies, *sho.* n. 702.

FRUIT [*fructus*]. That fruits *sign.* the goods of love and charity, which are good works, *ill.* and *sho.* n. 934.

FULL [*plenum*]. That full is spoken of man, in whom are truths and goods, and empty in whom are falses and evils, n. 160.

FURLONG [*stadium*]. That furlongs *sign.* the same as ways, n. 654. That they also *sign.* the same as measures, n. 907.

FURNACE [*fornax, caminus*]. That a furnace is taken for its fire, n. 422. That the smoke of a furnace *sign.* falses of concupiscences proceeding from evil loves, *sho.* n. 422.

G

GABRIEL [*Gabriel*]. That the angel Gabriel *sign.* societies of heaven, where it is taught that Jehovah came into the world, and that his humanity is the Son of God, n. 548, 564, 707. See ANGEL.

GAD [*Gad*]. That the tribe of Gad *sign.* in the supreme sense omnipotence, in the spiritual sense, good of life and uses, and in the natural sense, works, *ill.* and *sho.* n. 352.

GALL [*fel, vide absinthium*]. See WORMWOOD.

GARDEN [*hortus*]. That a garden and paradise *sign.* the wisdom and intelligence of the man of the church, *sho.* n. 90. This illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, n. 90, *ill.* n. 875.

GARMENT or VESTURE [*vestimentum*]. That garments *sign.* truths, because truths invest good, *sho.* n. 45, *sho.* n. 166, 212. That garment, when spoken of the Lord, *sign.* the truths of the Word, *sho.* n. 166. And

that the Lord's vesture *sign.* the Word as to divine truth, n. 825, 830. That to be clothed and to be arrayed in garments, *sign.* to be in truths, and to be presented in truths, n. 671, 814; also to be conjoined with societies of heaven, which are in truths, n. 328, 367. That mantles, robes, and cloaks, *sign.* truths in common, *ill.* and *sho.* n. 328, 367, 378; also religious principles, n. 378, 379. What is *sign.* by a garment down to the foot, when spoken of the Lord, n. 45. That a vesture stained with blood, when spoken of the Lord, *sign.* violence offered to the Word, *ill.* and *sho.* n. 825.

GARMENT DOWN TO THE FOOT [*talaris*, vide *vestimentum*.] See **GARMENT**.

GATE [*porta*, vide *janua*]. See **DOOR**.

GATHER THE VINTAGE, to [*vindemiare*, vide *vinea*]. See **VINEYARD**.

GIFT [*donum*]. That to send gifts is to be associated through love and friendship, n. 508.

GIRDLE [*cingulum*]. That a girdle or zone *sign.* a band conjoining truths and goods of the church, *sho.* n. 46, 671.

GLADNESS [*laetitia*, vide *gaudium*]. See **JOY**.

GLOBE [*orbis*]. That by globe is *sign.* the church, the same as by earth, *sho.* n. 551.

GLORY [*gloria*]. That glory is spoken of divine truth, and honour of divine good, *sho.* n. 249, 921, 923. That glory is spoken of divine truth, and that it signifies divine truth, *ill.* and *sho.* n. 629. That it is also spoken of divine wisdom and divine majesty, n. 22. That in proportion as the angels are in divine truths, in the same proportion they are in the splendour of glory, n. 629. That the glory of the Lord *sign.* the Word in its divine light, *ill.* and *sho.* n. 897. That to give the Lord glory and honour *sign.* to ascribe to him all truth and all good, n. 249. That to give the Lord glory *sign.* to acknowledge and confess that all divine truth is from him, *ill.* and *sho.* n. 629. That glory originating in pride is in them who are in the love of self, and that glory not originating in pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from mere natural light, *ill.* and *sho.* n. 940.

GOATS [*hirci*]. That they who are in faith alone are meant by goats, *ill.* n. 838. Concerning a herd of goats and a flock of sheep, and concerning a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, *ill.* n. 417.

GOD [*Deus*, vide *Dominus*]. See the **LORD**.

GOG [*Gogus*]. That Gog and Magog *sign.* those who are in external natural worship, and not in internal spiritual worship, *ill.* and *sho.* n. 859, 860, 862 towards the end, 863 towards the end.

GOLD [*aurum*]. That gold *sign.* the good of love, *sho.* n. 913, *ill.* n. 211, 917.

GOOD [*bonum*]. See also **TRUTH**. Concerning the goods of life, which are also the goods of charity, see **CHARITY** and **WORKS**. Concerning the conjunction of good and truth, also concerning the conjunction of evil and false, see **MARRIAGE**. That the good of love is formed by the truths of wisdom, *ill.* n. 912. That good is formed by truths, and by a life conformable to them, n. 832. That spiritual good with man is according to truths, which become of the love of the will, *ill.* n. 935. That truth is the form of good, because it proceeds from good, n. 907, 908. That in thought good is not reflected upon, because it is not seen, but only felt; but that truth is reflected upon, because this is seen therein, *ill.* n. 908. That good is felt under a species of delight, and that therefore it may be evil, *ill.* n. 908. That man cannot do good from himself, which in itself is

good, but from the Lord, n. 178. That goods and truths from the Lord are not appropriated to man, but that they continually remain the Lord's with him, *ill.* n. 854. That after death goods and truths are taken away from the evil, and evils and falses from the good, *ill.* and *sho.* n. 948. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. See also LOVE and TRUTH.

GOSPEL [*evangelium*]. Concerning the law and the Gospel, see what is premised concerning the doctrine of the Reformed churches. That the Gospel *sign.* the coming of the Lord and of his kingdom, and that the New Church will be established by him, and that to declare or preach the Gospel *sign.* to announce those things, *sho.* n. 478, 553, 626.

GRACE [*gratia*]. That it is false, that God the Father withdrew his grace, and that therefore he was to be reconciled, *ill.* n. 484.

GRAPES [*uvæ*]. That grapes and clusters of grapes *sign.* the goods of charity, because they are the fruit of the vine, *sho.* n. 649.

GRASS [*gramen*]. That grass *sign.* that truth of the church which first springs up or is born with man, *ill.* and *sho.* n. 401. In like manner herbs of the field, n. 401. That green grass *sign.* that which is alive with man, and that grass burnt up *sign.* that which is dead with him, *ill.* n. 401.

GRAVEN IMAGE [*sculptile, vide idolum*]. See IDOL.

GREAT [*magnum*]. That great in the Word is spoken of good, and high of truth, n. 337, 582, 656, 663, 896, 898. That small and great *sign.* all in a lesser or greater degree, *ill.* n. 810, 827, 804, 832; also all of whatever condition and quality, n. 866.

GREAT MEN [*magnates*]. That great men *sign.* those who are in good, and, in the opposite sense, those who are in evil, *sho.* n. 337.

GREEN [*viride*]. That green grass *sign.* what is alive, n. 401. That the natural sphere round about the Lord appears green like the emerald, n. 232.

GUILE [*dolus*]. That a lie *sign.* the false principle and false-speaking, and that guile *sign.* both from design, because guile and cunning proposes something to itself, *ill.* and *sho.* n. 624.

H

HAIL [*grando*]. That hail *sign.* the infernal false principle destroying good and truth, *sho.* n. 399, *ill.* n. 714. That hail mingled with fire *sign.* the false principle originating in infernal love, *sho.* n. 399. Hail of a talent weight *sign.* direful and atrocious falses, *ill.* n. 714.

HAIR [*capillus*]. That hair *sign.* truth in the ultimates, consequently, the literal sense of the Word, *sho.* n. 47.

HAND [*manus*]. That the works of a man's hands *sign.* the things proper to man, which are evils and falses; and that the works of the hands of God *sign.* the things proper to him, which are goods and truths, *ill.* and *sho.* n. 457. That communication is produced by the touch of the hand, and that therefore the Lord touched many with his hand, whom he healed, *ill.* and *sho.* n. 55.

HARP [*cithara*]. That harps *sign.* confessions of the Lord from spiritual goods and truths, *ill.* and *sho.* n. 276, 616. That the sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, n. 792. See MUSIC. That the angels do not play upon harps, but that their speech and confessions are so heard, n. 276, 616, 661.

HARVEST [*messis*]. That harvest *sign.* the state of the church, and that to put forth the sickle to the harvest *sign.* to make an end of the per-

verted church, and to execute judgment, *ill.* n. 643, *ill.* and *sho.* n. 645. The Lord's parable of the reapers explained, n. 645 towards the end, n. 647 towards the end.

HEAD [*caput*]. That head *sign.* wisdom originating in love, n. 823; also intelligence, *sho.* n. 538. That head, when spoken of the Lord, *sign.* the divine love of the divine wisdom, n. 47. That head, in the opposite sense, *sign.* insanity and folly, *sho.* n. 538. That it *sign.* imaginary and visionary notions, n. 451. That the seven heads of the dragon *sign.* insanity arising from truths falsified and profaned, n. 538. In like manner, the seven heads of the beast, rising up out of the sea, n. 563, 576.

HEAR, to [*audire*]. That to hear *sign.* to perceive and to obey, *ill.* n. 87, 104, 118. That therefore the Lord said, he that hath an ear to hear, let him hear, *sho.* n. 87.

HEART [*cor*]. That soul *sign.* the life of the understanding and faith; and heart the life of the will and love, *ill.* and *sho.* n. 681. That heart *sign.* the good of love and charity, and that the reins *sign.* the truths of wisdom and faith, *ill.* and *sho.* n. 140.

HEAT [*calor*]. That it is spiritual heat which kindles the will, and produces love therein, n. 867. That that heat after death discovers the affections of every one, n. 867. That spiritual light, together with spiritual heat, then discovers the intentions and endeavours, n. 867. A comparison made of charity and faith, with heat and light, *ill.* n. 875 towards the end.

HEAT of the SUN [*æstus solis*]. That heat of the sun *sign.* concupiscences to evil, *ill.* and *sho.* n. 382, 691, 692.

HEAVEN [*cælum*]. That the new heaven was formed of such Christians as acknowledged the divinity of the Lord in his humanity, and his kingdom, and at the same time had repented of their evil works, **PREFACE**. That this heaven is formed of those who lived after the Lord's coming, n. 612, 876. That this heaven is also distinguished into three, n. 876. Concerning the superiors and inferiors in this heaven, n. 661, 878. That the 144,000 sealed from every tribe constitute therein as it were the head, and that a great multitude, which could not be numbered, constitute as it were the body, n. 363. That this heaven is meant by the new heaven in John, n. 876. That from this heaven will descend the New Church, which is the New Jerusalem, **PREFACE**. That this new heaven is distinct from the ancient heavens, and that it is under them, and that they communicate by influx, **PREFACE**, and n. 612, 617, 876. That the external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life, was dissolved, *ill.* and *sho.* n. 878. The first heaven, which passed away, of whom it was composed, n. 330. That it was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were heavens in great abundance, n. 865, 877. That these heavens are meant by the former heaven and the former earth, which passed away, n. 877. That these fictitious and imaginary heavens, before the last judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, n. 804. That therefore these heavens were dispersed, n. 761, 804, 865. That after the last judgment, it was not allowed to form to themselves such heavens, but that then every one was bound to the society to which he belonged, n. 791. That hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural world, but in the spiritual world, n. 876. That the universal heaven is as one man, whose soul and life is the Lord, and that hence the Lord is

heaven, n. 5, 363, 882, 943. That therefore when the Lord speaks through heaven, he speaks as the soul does through the body, n. 882, 943. That when the Lord speaks through heaven, the angels are ignorant thereof, comparatively as the viscera and muscles of the body are ignorant thereof when man speaks and acts, and that nevertheless they are in connexion after a wonderful manner, n. 943. That a voice out of heaven is from the Lord, n. 809. That the heavens are expanses one above another, and that everywhere there is earth under the feet, n. 260. That under the earth *sign.* those who are in the ultimate heaven, *ill.* and *sho.* n. 260. That the superior and inferior heavens act as one by influx, n. 286. That all the heavens acknowledge the Lord to be the God of heaven and earth, n. 811.

That all the heavens are distinguished into two kingdoms, the celestial kingdom and the spiritual kingdom, concerning which, n. 337, 647, 723, 920. That the celestial kingdom of the Lord is his priestly kingdom, and the spiritual kingdom is his royal kingdom, *ill.* n. 854. That the three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, n. 49. That all the heavens are distinguished into innumerable societies, and these societies are according to the varieties of affections, both in general and in particular, n. 364. That the supreme heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aerial atmosphere, and the ultimate heaven as it were in a watery atmosphere, n. 878 towards the end. That in the spiritual world there are also atmospheres, but spiritual, n. 233, 878. That the angels of the third heaven are in the good of love from the Lord in the Lord, and that they have the truths of wisdom written in their life, and not in their memory; and that they clearly see those truths inwardly in themselves, when they hear them: and that they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, *sho.* n. 120, 121, 123, 920. That the heavens exist from the divine love through the divine wisdom, *ill.* n. 875. See Love. That felicity in heaven is according to the quality of the affection of good and truth, n. 782. That heaven is not to be thought of from place, but from love and wisdom, *ill.* n. 611.

That the church is as well in the heavens as on the earth, n. 612. That the church on earth is the foundation of heaven, n. 645. That heaven is like the internal of man, and the church on earth like his external, wherefore heaven is first prepared and formed by the Lord, and from it afterwards the church, in like manner as the internal of man before his external, and the latter by the former, n. 486. That when the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the last judgment, and for a new church in the rooms of the former, n. 645, 761. That the angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the New Church approaches (*instet*), n. 790. That heaven and hell are quite distinct, and opposite, because all things in the heavens are goods and truths, and in the hells are evils and fakes, n. 761.

In what manner an angelic spirit, after he is prepared, ascends and enters heaven, *ill.* n. 611. In what manner, an evil spirit, if he ascends into heaven, is tormented, *ill.* n. 611. That a voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or like the sound of harps, *sho.* n. 661. That a voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder, n. 811. Concern-

ing the habitations of the angels according to quarters, towards the east, west, south, and north, n. 901. See **QUARTERS**.

HEIGHT [*altitudo*]. That height *sign.* the good and truth of the church in every degree, *ill.* n. 907.

HELL [*infernum*]. That the hells are distinguished into two kingdoms, the diabolical and the satanical, concerning which, n. 387. That these hells are called the devil and satan, for this reason, because all who are therein are devils and satans, n. 387. Concerning the hell where they are who are in the loves of the false principle and thence in the cupidities of evil, n. 835. That hell consists of perpetual workhouses or prisons, concerning which, *ill.* n. 153. That death and hell *sign.* those who in themselves are devils and satans, *ill.* and *sho.* n. 870, *ill.* n. 872. That death *sign.* extinction of spiritual life, and hell damnation thence, n. 321. That the Lord governs heaven and also hell, because he who governs the one must necessarily govern the other, *ill.* n. 62. Various things concerning the hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, n. 153. That the heavens and the hells are, with respect to situation, opposite, *ill.* n. 761. That the delights of the love of evil are turned into their opposite unelightfulness in hell, *ill.* n. 763. That every one in hell is tormented by his love and its concupiscences, n. 864. That the infernal genii greedily draw in concupiscences and inhale their sphere, n. 837. That before any one is let down into hell, goods and truths are taken away from him, which resided with him in the external man from the world, *ill.* and *sho.* n. 676. That from the evil in the world of spirits goods and truths are taken away, that they may be in evils and fakes, and that they are disposed into societies, at which period they sink down into hell, *ill.* and *sho.* n. 676. That the more an evil spirit confirms himself in fakes and evils, the more he guards himself from the influx of heaven, and thus from being tormented thence, *ill.* n. 339, 340.

HERB [*herba*, vide *gramen*]. See **GRASS**.

HEREDITARY, INHERITANCE [*hereditarium, hereditas*]. That no one has hereditary evil from Adam, but from his parents, n. 776. That they who are conjoined to the Lord are called heirs, n. 890.

HERESY [*heresis*]. Concerning various heresies, see the doctrines of the Reformed in what is premised at n. X.

HILL [*collis*, vide *mons*], n. 336. See **MOUNTAIN**.

HOLY [*sanctum*]. Concerning the Romish saints, see the Romish doctrines in what is premised, n. VIII. Concerning the Romish saints, that they become infatuated when they believe that they are saints and to be invoked, *ill.* n. 752. That the Lord only is holy, n. 173, 247, 796, 962. Because he is the Word, divine truth, and light, n. 173, 790. And that therefore he alone is to be worshiped, n. 247. That the Holy Spirit is divine truth, and thence the holy divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, *ill.* and *sho.* n. 173 towards the end; *ill.* and *sho.* n. 962. That holy is spoken of truths from the Lord, n. 173. That holy is spoken of truth, and just of good, *sho.* n. 173 towards the end. That they are called saints or holy, who are in divine truths from the Lord, and live according to them, *ill.* and *sho.* n. 536. That the prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, *ill.* n. 790.

HOLY SUPPER [*cæna*]. Concerning the holy supper or the eucharist amongst the Papists, may be seen in what is premised concerning their doctrines, n. II. Concerning the enormous falsity of the Papists, that they have divided the bread and wine in the eucharist, *ill.* n. 795. Concerning

the holy supper amongst the Reformed, see their doctrines in what is premised, n. VIII. That the Lord instituted the holy supper, because evening, in which suppers take place, *sign.* the last state and time of the church, n. 219, *ill.* n. 816. That by the holy supper conjunction is made with the Lord, if man does the work of repentance, and directly approaches the Lord, *ill.* n. 224 towards the end, n. 816. That therefore it is called the marriage-supper of the Lamb, n. 816. That the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 224, *ill.* n. 531 towards the end. That blood in the holy supper *sign.* the divine truth of the Word, consequently the Lord as to that truth, *ill.* and *sho.* n. 379. In like manner the wine, n. 316. See BLOOD and WINE.

HONOUR [*honor*]. That to give the Lord glory and honour *sign.* to ascribe to him all truth and all good; because glory is spoken of divine truth, and honour of divine good, *sho.* n. 249, 921, 923.

HORN [*cornu*]. That horn *sign.* power, and when spoken of the Lord, omnipotence, *sho.* n. 270. That ten horns *sign.* the power of the Word from divine truths, n. 740, 746.

HORSE [*equus*]. That horse *sign.* understanding of the Word, *ill.* and *sho.* n. 298. That meditation on the Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, *ill.* n. 611. That a white horse *sign.* understanding of the truth of the Word, and also the interior or spiritual sense of the Word, *ill.* n. 298, 820, 826. That horse also *sign.* understanding of the Word falsified by reasonings from self-derived intelligence, *sho.* n. 298. That a red horse *sign.* understanding of the Word destroyed as to good, *ill.* n. 305. That a black horse *sign.* understanding of the Word destroyed as to truth, *ill.* n. 312. That a pale horse *sign.* understanding of the Word destroyed both as to good and as to truth, n. 320, and in what follows. That horsemen *sign.* reasonings, n. 447. That the bridle of a horse *sign.* that whereby the understanding is guided or led, *sho.* n. 653.

HOST [*exercitus*]. See ARMY.

HOURL [*hora*]. That an hour is a full state, and that half an hour is greatly, n. 389. See TIME.

HUNGER, or FAMINE [*fames*]. That hunger or famine *sign.* a deprivation and rejection of knowledges of truth and good, proceeding from evils of life, *sho.* n. 323. That it *sign.* ignorance of the knowledges of truth and good, proceeding from a want or scarcity thereof in the church, *sho.* n. 323. That it *sign.* a desire to know and understand truths and goods, *sho.* n. 323. That to hunger *sign.* a want of good, and to thirst *sign.* a want of truth, n. 381.

HUNGER, to [*esurire*]. See HUNGER.

HYPOCRITE [*hypocrita*]. Concerning the lot of hypocrites after death, *ill.* n. 294.

I

IDOL [*idolum*]. That idols, graven and molten images, *sign.* falses of worship and religion, *ill.* and *sho.* n. 459. What in particular is *sign.* by idols of gold, silver, brass, stone, and wood, *ill.* n. 459. That the idols of the ancients represented falses and evils of the doctrine of the church, n. 601. That idols neither see nor walk *sign.* that in falses of worship there is nothing of life, *ill.* and *sho.* n. 460.

IDOLS, things sacrificed unto [*idolothytu, vide sacrificium*]. See SACRIFICE.

IMAGE [*imago*]. That image *sign.* the doctrine of the church, concern-

ing which it is treated, and that the image of the beast *sign.* the doctrine of the church perverted, *ill.* and *sho.* n. 601.

IMMORTALITY [*immortalitas*]. That man lives immortal after death from the power of being conjoined to the Lord by love and faith, *ill.* n. 224.

INCANTATION [*incantatio*]. That to enchant is to persuade what is false and to destroy truth, n. 462, 655, 892. That incantation is not only a persuasion of what is false, and consequently a destruction of the truth, but it is also a persuasion of what is true, and consequently a destruction of what is false, *ill.* and *sho.* n. 462. That incantations were in use formerly, and were performed three ways, concerning which, n. 462.

INCENSE [*suffitus*]. That incense *sign.* worship and confession of the Lord from spiritual goods and truths, *ill.* and *sho.* n. 277, 777. See **ALTAR**. That the smoke of the incense *sign.* what is grateful and accepted, n. 394. The reason that incense and the smoke thereof signified such things, was from fragrant odour and its correspondence, *sho.* n. 278, 394. Concerning the fragrant spices from which the incense was prepared, and concerning their correspondence with spiritual goods and truths, n. 777. That propitiations and expiations were made by incense, *ill.* and *sho.* n. 393. That frankincense *sign.* the same as incense, in like manner vials, pan, or censer, *ill.* and *sho.* n. 277. That to cast the censer into the earth *sign.* influx into the parts beneath, n. 395.

INFANT [*infans*]. That all infants are in heaven, n. 876 towards the end.

INFLUX [*influxus*]. That the Lord flows-in and operates from first principles through or by ultimates, *ill.* n. 31, 798. That there is an immediate influx into the superior and inferior heavens, and that there is a mediate influx of the superior heavens into the inferior, n. 286. That the Lord by various degrees of influx disposes, moderates, and tempers all things in the heavens and in the hells, n. 346. That all things which a man wills and thinks, enter by influx, or flow-in, as all things which a man sees, hears, smells, tastes, and feels; but that the former are not perceived by the senses, because they are spiritual, *ill.* n. 875. The reason whereof is, because man is a recipient of life, and not life, and consequently life flows-in, *ill.* n. 875. That evil spirits cannot sustain the Lord's influx from heaven, neither his sphere, n. 339, 340. Concerning the influx of spiritual light and heat, see **LIGHT** and **HEAT**.

INHERITANCE [*hæreditas, vide hæreditarium*]. See **HEREDITARY**.
INTERNAL and **INMOST** [*internum et intimum, vide externum*]. See **EXTERNAL**.

IRON [*ferrum*]. That iron *sign.* truth in the ultimates, and consequently truth of faith, n. 913. That iron and an axe *sign.* the false principle from self-derived intelligence, *ill.* and *sho.* n. 847. What is meant in Daniel by iron mixed with miry clay, and mingled with the seed of man, n. 913 towards the end.

ISLE or ISLAND [*insula*]. That isles or islands *sign.* the nations more remote from the worship of God, but yet which will accede, *sho.* n. 34, 336.

ISSACHAR [*Issachar*]. That Issachar and his tribe represented, and thence in the Word signifies, in a supreme sense, the divine good of truth, and the divine truth of good, in an internal or spiritual sense, celestial conjugal love of good and truth, and in an external or natural sense, remuneration and good of life, but in an opposite sense, meritorious good, *ill.* and *sho.* n. 358.

IVORY [*ebur*]. That ivory *sign.* natural truth, *sho.* n. 774.

J

JACOB [*Jacob*]. That Jacob *sign.* doctrine of the church, *sho.* n. 137. That in his stead in the spiritual world there appears a man lying in a bed, the reason thereof, *sho.* n. 137.

JACYNTH [*hyacinthum*]. That jacynth *sign.* intelligence from spiritual love, and, in the opposite sense, science from infernal love, *ill.* and *sho.* n. 450.

JASPER [*jaspis*]. That jasper *sign.* the divine truth of the Word translucent by virtue of its spiritual sense in the complex, consequently the same as precious stones in general, *sho.* n. 897, 911. That jasper *sign.* truths of the Word in ultimates, n. 231.

JERUSALEM [*Hierosolyma*]. That Jerusalem *sign.* the church, *ill.* and *sho.* n. 880, 881. That Jerusalem of the Jews *sign.* the church destroyed, which is therefore called Sodom, *sho.* n. 880. That Jerusalem, which is treated of in the Apocalypse, *sign.* the New Church of the Lord; the reason why it is called new, and holy, and coming down out of heaven, *ill.* n. 879. That Jerusalem as a city *sign.* the church as to doctrine, n. 879. That all things relating to Jerusalem as a city *sign.* such things as relate to the church and its doctrine, n. 904.

JEW [*Judæus*, vide *Jehudah*]. See **JUDAH**.

JOHN [*Johannes*]. That by John the apostle are meant they who are in the good of life from charity and its faith, *ill.* n. 5, 6, 790, *ill.* n. 879.

JOSEPH [*Josephus*]. That Joseph and his tribe represented, and thence in the Word *sign.*, in a supreme sense, the divine spiritual principle, in an internal sense, the spiritual kingdom, and in an external or natural sense, fructification and multiplication of truth and good; and also doctrine of truth and good of the spiritual church, *ill.* and *sho.* n. 360.

JOY [*gaudium*]. That joy is spoken of the delight of the love of good, of the heart, and of the will; and that gladness is spoken of the delight of the love of truth, of the soul, and of the understanding, *ill.* and *sho.* n. 507.

JUDAH, JEW [*Jehudah, Judæus*]. That Judah and his tribe represented, and thence in the Word signifies, in a supreme sense, the Lord as to celestial love, in a spiritual sense, the celestial kingdom of the Lord and the Word, and in a natural sense, doctrine of the celestial church from the Word, *ill.* and *sho.* n. 350. That Judah and the tribe of Judah *sign.* the church, n. 182. That Judah *sign.* the celestial church, consequently those who are in the good of love from the Lord, and that Israel *sign.* the spiritual church, consequently those who are in the truths of doctrine from the Lord, n. 96, 266. That Judah, in the opposite sense, *sign.* diabolical love, which is the love of self, *sho.* n. 350. That the twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and that the latter represented the spiritual church, and the former the celestial church, n. 350.

JUDGMENT [*judicium*]. That the Lord in his humanity will execute judgment, *sho.* n. 273. That nevertheless the Lord will judge no one to hell, but that the Word judges every one, n. 821. That the last judgment was executed on those who were in the world of spirits, and not upon those who are in hell, n. 342, 866. That immediately after death, consequently before the last judgment, they were judged to hell, who denied God and the Word, consequently who had rejected all things appertaining to religion, n. 869. That they are condemned who have not lived according

to the precepts of the Word, and thence could not receive faith in the Lord, *sho.* n. 874. That the last judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, n. 343, 865. That when the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to make an end thereof, which is effected by the last judgment, *ill.* n. 645, 761. That unless the last judgment had been accomplished, the heavens would have suffered, and the church perished, n. 263. That by the last judgment all things are reduced to order in the spiritual world, and thence in the natural world or in the earths, n. 274. That before the judgment over all took place, goods and truths were taken away from the evil, and evils and falses from the good, *ill.* and *sho.* n. 948. Concerning the destruction of Babylon in the spiritual world by the last judgment, n. 772.

That the universal judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, n. 330, 365, 870, 877. That it was permitted them by arts to form to themselves imaginary heavens in the world of spirits, *ill.* n. 865. That those imaginary heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; that therefore these heavens were dissipated; the reason whereof is, that the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, *ill.* n. 804. That these heavens are meant by the former heaven which passed away, Apoc. xx. 1; n. 330, 877. That the Lord, when he came to execute the judgment, caused the angelic heavens to approach over them, whence changes among them were effected, n. 342, 343. And the interiors of their minds were laid open, which were infernal, n. 865. That then the more the spirits had confirmed themselves in falses and evils, the deeper they cast themselves into hell, and by reason of the influx from heaven, which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of him that sitteth on the throne, *ill.* n. 339, 340. That judgment is spoken of divine truth, and justice of divine good, and that therefore both are frequently mentioned in the Word, principally respecting the Lord, *sho.* n. 668.

JUST, JUSTICE [*justus, justitia*]. That he is said to be just, in a natural sense, who lives according to civil and moral laws, and in a spiritual sense, who lives according to divine laws, n. 815. That by just is meant he who is in good of life, and by unjust he who is in evil of life, *ill.* n. 815, 948. That just is spoken of good, and holy of truth, *sho.* n. 173 towards the end. That justice is spoken of good, and judgment of truth, *sho.* n. 668. In like manner justice and truth, *sho.* n. 668.

JUSTIFICATION [*justificatio*]. The tenets of the Papists concerning justification, see the doctrine of the Papists in what is premised, n. V. The tenets of the Reformed concerning justification and concerning good works, see the doctrine of the Reformed in what is premised, n. III.

K

KEY [*clavis*]. That key *sign.* the power of opening and shutting, *sho.* n. 62, *sho.* n. 174, 840. That to have the keys of hell and death *sign.* to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, n. 62, 174. Concerning the keys of Peter see **PETER**.

KILL, to [*occidere*]. That to kill or slay *sign.* to destroy as to souls, *sho.* n. 325. That to kill *sign.* to bear intestine hatred, and other significa-

tions, n. 307. That to kill also *sign.* to declare for a heretic and to damn, n. 603. That slain is spoken of those who perish by falses, *sho.* n. 801. That slain is also spoken of those who are rejected by the wicked, and held in hatred, *sho.* n. 325. That slain, when spoken of the Lord, *sign.* that he is not acknowledged, n. 269, *sho.* n. 589. That to pierce the Lord *sign.* to destroy the Word by falses, n. 26. That to kill sons *sign.* to turn truths into falses, n. 139.

KING [*rex*]. That the Lord as king *sign.* divine truth, and that from divine truth in the Word he is called king, *sho.* n. 664. That the Lord with respect to his humanity is called King of kings and Lord of lords, and that he is called King from divine truth, and Lord from divine good, and that this also is meant by kingdom and dominion, where it treats concerning him, n. 743. That the spiritual kingdom of the Lord where they are who are in truths of wisdom, is his royal kingdom, and the celestial kingdom of the Lord, where they are who are in good of love, and is called dominion, is his priestly kingdom, *ill.* n. 854. That the Lord with respect to his divine humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, n. 664. That kings *sign.* those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, *ill.* and *sho.* n. 20, 854, 921. That kings *sign.* those who are in truths originating in good, and abstractedly truths originating in good, and in the opposite sense, those who are in falses originating in evil, and abstractedly falses originating in evil, n. 20, 664, 704, 730, 830, 921. That kings *sign.* those who are in truths originating in good from the Lord, for this reason, because the Lord as king *sign.* divine truth, and they are called sons and heirs, *sho.* n. 730.

KINGDOM, to REIGN [*regnum, regnare*]. That kingdom *sign.* the church, n. 740, *ill.* and *sho.* n. 749. That to reign, when spoken of the Lord, *sign.* to be in his kingdom, he in them, and they in him, *ill.* and *sho.* n. 284. That there are also in heaven they who reign, but that nevertheless the Lord reigns in them, and thus by them, because they primarily regard uses, n. 849. That the kingdom of the Father then comes, when the Lord with respect to his divine humanity is immediately approached, *ill.* and *sho.* n. 839.

L

LABOUR [*labor*]. That labour *sign.* affliction of soul, and crucifixion of the flesh, for the sake of the Lord and of eternal life, *sho.* n. 640. That labour also *sign.* temptations, n. 884.

LAKE [*stagnum*]. That a lake *sign.* where there is truth in abundance, also where the false principle abounds, *sho.* n. 835. That a lake of fire and sulphur *sign.* hell, where the love of what is false and the cupidity or the lust of evil reign, *ill.* n. 835, 864.

LAMB [*agnus*]. That lamb *sign.* the Lord as to the divine humanity, n. 263, 291, and also as to the Word, n. 273, and as to both, n. 595. That by God and the Lamb is meant the Lord as to his divinity from whom are all things, and as to his divine humanity, n. 932, 808, 918.

LAMP [*lampas, vide candelabrum*]. See CANDLESTICE.

LANE [*vicus, vide platea*]. See STREET.

LAODICEA [*Laodicea*]. That by the Laodicean church are meant those in the church who alternately believe, and do not believe, and thus profane holy things, *ill.* n. 198, and in the following.

LAW [*lex*]. Concerning the law and the gospel, see the doctrines of the Reformed, premised at n. IV. That by the works of the law mentioned

by Paul in Rom. iii. 28, are meant the works of the Mosaic law, proper to the Jews, *ill.* and *sho.* n. 417. What is meant by the law of Moses, *sho.* n. 662. See **MOSES**.

LAWN [*xylinum*, vide *byssus*]. See **LINEN**.

LEAF [*folium*]. That leaves *sign.* rational, natural, and sensual truths, *ill.* and *sho.* n. 936. That leaves of different trees *sign.* various truths, concerning which, n. 936. Concerning terror excited by the agitation of leaves in the spiritual world, n. 936.

LEFT-HAND [*sinistrum*, vide *dextrum*]. See **RIGHT-HAND**.

LENGTH [*longitudo*, vide *latitudo*]. See **BREADTH**.

LEOPARD [*pardus*]. That leopard *sign.* the lust of falsifying the truths of the Word, and thence heresies destructive of the church, *ill.* and *sho.* n. 572.

LEPROSY [*lepra*]. That leprosy *sign.* profanation of the Word, and that the Jews who profaned the Word, were infected with leprosies, n. 678 at the end.

LEVI [*Levi*]. That Levi and his tribe represented and thence *sign.* in a supreme sense love and mercy, in a spiritual sense charity in act, which is good of life, in a natural sense consociation and conjunction, n. 357. That Levi *sign.* the affection of truth originating in good, and consequent intelligence, *ill.* and *sho.* n. 357.

LIE, LIAR [*mendacium*, *mendax*]. That a lie *sign.* the false of doctrine, and also false speaking, and that guile *sign.* both as grounded in design, *ill.* and *sho.* n. 624, *sho.* n. 924. That a liar *sign.* the same as a lie, n. 79 towards the end.

LIFE, and to LIVE [*vita*, *vivere*]. That Jehovah is alone life, and that therefore he calls himself alive and living, *sho.* n. 58. That the Lord as to his divine humanity is also life in himself, *sho.* n. 58, *ill.* n. 961. That the Lord is life eternal, because life eternal is in him and thence from him, *sho.* n. 60. That man is not life in himself, but a recipient of life, *ill.* n. 875, *ill.* n. 961. That man lives immortal after death, from the power of being conjoined to the Lord through love and faith, *ill.* n. 224.

LIGHT [*lux*]. That the Lord is the light, which illuminates the understanding of angels and men, and that that light proceeds from the sun of the spiritual world, in which he dwells, *ill.* and *sho.* n. 796. That the light of heaven is divine truth, and that by that light falses are discovered, also the thoughts of every one, and that this light is a spiritual light, n. 754, 867, 922. That the light of the sun, or the light of the day, *sign.* the spiritual truth of the Word, and that the light of the moon or the light of the night *sign.* the natural truth of the Word, *sho.* n. 414. A comparison made between charity and faith, and heat and light, *ill.* n. 875 towards the end. Concerning glory arising from spiritual light, and concerning glory arising from natural light, *ill.* n. 940. That the light of infatuation is the light of the confirmation of the false, which light is similar to that in which owls and bats see, *ill.* n. 566, 695.

LIGHT, or LAMP [*lucerna*, vide *candelabrum*]. See **CANDLESTICK**.

LIGHTNING [*fulgur*]. That lightnings, thunderings, and voices, *sign.* illumination, perception, and instruction, *ill.* and *sho.* n. 236. That they also *sign.* confirmations, reasonings, and argumentations in favour of falses, n. 396.

LINEN [*linum*]. That linen *sign.* truth, and in an eminent sense divine truth, *sho.* n. 671.

LINEN [*byssus*,] **FINE LINEN** [*byssinum*]. That linen and fine linen *sign.* genuine truth, *sho.* n. 814, 826. That cotton [*xylinum*] *sign.* the same, *sho.* n. 814, 815.

LION [*leo*]. That lion *sign.* the power of truth, *ill.* and *sho.* n. 241. That a lion, when spoken of the Lord, *sign.* the divine truth of the Word as to power, *sho.* n. 241. In like manner one of the cherubims, who appeared like a lion, n. 241. That the lion has prevailed *sign.* that the Lord has conquered the hells, n. 265. That to roar like a lion, when spoken of the Lord, *sign.* grievous lamentation that the church is taken from him by the hells, *ill.* and *sho.* n. 471.

LIVE, *to* [*vivere, vide vita*]. See **LIFE**.

LOCUST [*locusta*]. That locusts *sign.* falses in extremes, of a quality appertaining to them who are called sensual men, *ill.* and *sho.* n. 424, 430. That locusts also *sign.* pigmies, *sho.* n. 424.

LOINS [*lumbi*]. That loins and thighs *sign.* conjugal love, and in general, love; and when spoken of the Lord, divine love, *sho.* n. 830. That this is from correspondence, n. 830.

THE LORD and GOD [*Dominus et Deus*]. The doctrine concerning God and Christ the Lord, among the Reformed, see their doctrinals in what is premised, n. I. II. That upon a just idea of God is founded the whole heaven, and the whole church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Pref. and n. 469. That the Divine Esse is a Divine Esse in itself, and that it is one, the same, itself, and indivisible, and that the Divine Esse is God, *ill.* n. 961. That an invisible God cannot be approached, neither God as a spirit, if by a spirit is understood air, but that God is visible, in order that there may be conjunction, *ill.* n. 224. That there is not any church, except one God be acknowledged, in whom is a trinity, n. 476. That one God does not exist, except in one person, *ill.* n. 490. That the angels cannot utter the word gods, and that if they were willing, the expression of itself would terminate in one, yea into the only God, *ill.* n. 961. That God is to be thought of from essence to person, and not from person to essence, and that they who think concerning God from person, make God three, but they who think from essence, make God one, *ill.* n. 611. That they also make God one, who think concerning God from the attributes of the divine essence, also from the proceeding attributes, which are creation, preservation, salvation, and redemption, illumination and instruction, *ill.* n. 611, *ill.* n. 961. That they who are in faith alone, make God three, principally in the customary prayer of their faith, that they pray to God the Father, that he would have mercy for the sake of the Son, and send the Holy Spirit, *ill.* n. 611, 618, 537. That by God and the Father is meant the Lord as to divine truth and as to divine good, or as to divine wisdom and as to divine love, n. 21, 193. That the Lord from eternity is Jehovah the Father, *sho.* n. 291. That the Lord is the Father, *sho.* n. 21. That the Lord and God the Father are one, *ill.* n. 693. That the divine which is called the Father, and the divine which is called the Son, are one, like soul and body, and that therefore together they are the Father, *ill.* and *sho.* n. 613, 743, *ill.* and *sho.* n. 839, *ill.* n. 962. That therefore the Lord is often called Jehovah the Redeemer, and Jehovah our justice, *sho.* n. 613, *ill.* and *sho.* n. 962. That the Lord from the essential divinity, (*ex divino a quo*;) through the divine humanity, is the Saviour, n. 368, *ill.* and *sho.* n. 961. That Jehovah came into the world, and took upon him humanity, in order to redeem and save mankind, wherefore also Jehovah is called the Redeemer, *sho.* n. 281, *ill.* and *sho.* n. 962. That the Lord united the humanity to the divinity which was in himself, and is called the Father, in order that angels and men might be united to God the Father in him and through him, *sho.* n. 222. That the Lord came into the world, to unite mankind to God the Father in him and through him, *sho.* n. 618,

sho. n. 883. That God the Father cannot be approached, except by Christ and through him, *ill.* n. 484. That men at this day approach God the Father, from an idea of the humanity of Christ, as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, n. 504. That the alpha and the omega, the beginning and the end, *sign.* the Lord, *sho.* n. 29, that they *sign.* that he is the self-subsisting and only-subsisting from principles to ultimates, from whom all things proceed, therefore who is the self-subsisting and only-subsisting love, the self-subsisting and only-subsisting wisdom, and the self-subsisting and only-subsisting life in himself, and consequently the self-subsisting and only-subsisting Creator, Saviour, and Illuminator from himself, and consequently the all in all of heaven and the church, n. 29, 38, 92, *ill.* n. 962. That they *sign.* all things are made, governed, and done by him, n. 888. Who is, who was, and who is to come, *sign.* that the Lord is eternal, infinite, and Jehovah, *sho.* n. 13, 57, 522. Who is, who was, and holy, *sign.* that the Lord is and was the Word, n. 686. That he is the first and the last, *sign.* that the Lord is the only God, n. 92. That Jehovah in the New Testament is called the Lord, n. 193. That the Lord is the Ancient of Days mentioned in Daniel, *sho.* n. 291. That the Messiah is Christ, and that he is the Son of God, *sho.* n. 520.

That the Lord alone is the God of heaven and earth, *sho.* n. 42, *sho.* n. 888. That all the heavens acknowledge that the Lord is the God of heaven and earth, *ill.* n. 811. A conversation of the English clergy with their former king concerning the Lord, that he is the God of heaven and earth, *ill.* n. 341, *ill.* n. 716. Because all things of the Father are his, and that no one can come to the Father but by him, and that therefore he is the God of heaven and earth, *sho.* n. 618. That to the Lord belongs all power in heaven and earth, *sho.* n. 613, *sho.* n. 743, 752. That the Lord governs all things from himself from their principles by ultimates, *ill.* n. 31. That the Lord came into the world, and took upon him a humanity, that he might be at the same time in ultimates and in first principles, and thus might save men, because the influx and the operation of the Lord is from first principles through or by ultimates, n. 798. That the Lord from himself knows all things, *ill.* n. 262. That the Lord is omnipotent, *sho.* n. 811. That all things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to his commandments, n. 903, 957. That the kingdom of the Father comes, when the Lord is immediately approached, *sho.* n. 839. That the Lord governs heaven and hell, forasmuch as he who governs the one must govern the other, *ill.* n. 62. That they who have confirmed in themselves a trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, which is *sho.* n. 618. That the mystic union, which is also called the hypostatic union, is a figment respecting the influx of the divinity of the Lord upon his humanity, *ill.* n. 565. The universal of faith concerning the Lord, and concerning salvation by him, n. 67. That they are saved who believe in the Lord, *sho.* n. 553. That they are condemned, who do not believe in him, nor live according to his commandments, n. 874. That the Lord is in man according to man's reception, from faith and from a life according to his commandments, *ill.* n. 949. That acknowledgment of the Lord causes his presence, and that affection which is of love causes conjunction with him, *ill.* n. 937. That the Lord with respect to his divine humanity is to be approached, because in this he is visible, and because the Father and he are one, like soul and body; that hence it may appear, that when he is approached as to his divine humanity, which is the body,

he is approached as to the all-begetting divinity (*divinum a quo*), which is the soul, consequently the Father, *ill.* n. 341, 743, *ill.* n. 962. That no one can be conjoined to the Lord, except he immediately approaches him, because the aspect, which is of the understanding derived from the affection which is of the will, conjoins, n. 933. That the humanity of the Lord is divine, and that it ought to be approached, *ill.* and *sho.* n. 962. That the marriage of the church with the Lord is with his divine humanity, and that then the marriage is full, *ill.* and *sho.* n. 812. That therefore the New Church is called the bride, and the Lamb's wife, *sho.* n. 813. That the will of the Father is done as in heaven so in earth, when the Lord is approached as to his divine humanity, *sho.* n. 839. That the New Church is formed of those who approach the Lord only, and perform the work of repentance from evil works, *ill.* and *sho.* n. 69—72. That conjunction is with the divine humanity of the Lord, and that such is the nature of the conjunction, that they are in the Lord and the Lord in them, *sho.* n. 883. That conjunction is effected by truths of the Word, and by a life conformable to them, n. 883. That the Lord cannot be conjoined to any one who is in evil, wherefore man must first do the work of repentance, *ill.* n. 937. That the Lord only can teach and lead all; because he is God, and because heaven and the church are as one man, whose soul and life is the Lord, n. 383. That the Lord only is to be invoked and worshiped, and not any angel, *ill.* n. 818, 946. That the Lord only is justice, and that he only is merit, n. 86. That the Lord is called salvation, *sho.* n. 368. That in the Lord is the divine celestial, the divine spiritual, and the divine natural principles; that therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, *ill.* n. 49. That the Lord is in the divine celestial principle with the angels of the third heaven, in the divine spiritual with the angels of the second heaven, and in the divine natural with the angels of the lowest heaven, and with men on earth; and that nevertheless he is not divided, because he is present with every one according to his quality, n. 466.

That they who do not approach the Lord, cannot understand the Word, *ill.* n. 42, *ill.* n. 566, 958. That the Lord is the book of life, which is the Word, n. 958. That the Lord is called the Son of God as to his divine humanity, and the Son of Man as to the Word, n. 44. That the Lord is called the Lamb as to the divine humanity, and also as to the Word, more-over Christ, n. 6, 15, 269, 273, 291, 595. That the Lord is the Word, and all things thereof, *ill.* n. 819, 820. That in the Word of both Testaments the Lord alone is treated of, and that hence it may appear, that the Lord is the Word, *ill.* and *sho.* n. 478, 820. That the Lord fulfilled all things of the Word in the natural, spiritual, and celestial sense, *ill.* n. 820. That because they do not immediately approach the Lord, they cannot be in spiritual light, and that in spiritual things they think sensually, *ill.* n. 841. That the knowledge and acknowledgment of the Lord conjoins all the knowledges of good and truth, or spiritual truths, in one, *ill.* n. 916. That the coming of the Lord is his coming in the Word, and that this is signified by his coming in the clouds of heaven, *ill.* n. 820, 944; see CLOUDS. That by lights from the heavens were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, *ill.* n. 926.

That to the Son of Man belongs the kingdom, *sho.* n. 291. That he is called king, whence, *sho.* n. 664; see KING. That the Lord in his divine humanity reigns over all, *sho.* n. 520. That the celestial kingdom is the priestly kingdom of the Lord, and the spiritual kingdom his royal kingdom, *ill.* n. 854. What is meant by reigning with the Lord, n. 284; see KING-

DOM. That the Lord is heaven, n. 943; see HEAVEN. That they who are in the Lord, and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sho.* n. 951. That the Lord appears above the heavens in a sun, because no one can sustain his presence, such as it is in itself, and that he is present with every one by veilings and coverings, *sho.* n. 54, 465. That because the Lord is love itself and wisdom itself, and these are not in place, he is omnipresent, *ill.* n. 961. That man cannot see the Lord such as he is in himself, and live; that therefore he presents himself to be seen in the heavens by angels, whom he fills with his majesty, *ill.* n. 933. That the truths of the Word are mirrors, or glasses, by which also he makes himself to be seen, *ill.* n. 933. That the Lord from the sun looks at the angels in the forehead, and so turns them to himself, and in like manner men as to their spirit; and that angels and men look at the Lord through the eyes, *ill.* n. 933, 280. That the angels continually behold the Lord as a sun, and continually have him before their eyes, and this in every turn of their face and body, which is wonderful, n. 938. That the Lord in the Word is meant by angel, n. 465; see ANGEL. That whatever flows-in, or enters by influx, from the Lord with man, remains of the Lord with him, and never becomes of man, n. 753. That the Lord does not enter by influx into the proprium of man, but that he exquisitely separates what appertains to him from their selfhood, n. 753. Concerning the Lord's speaking through heaven with man, n. 943. That the Lord speaks out of divine love through divine wisdom, because out of the third heaven through the second, n. 615. What is meant by the name of the Lord, *sho.* n. 618; see NAMES. That the Lord from his divine humanity will execute judgment, *sho.* n. 273. That by the birth of the Lord from eternity, is meant his birth foreseen from eternity, and provided for in time, *ill.* n. 961. That the Lord glorified his humanity, that is, made it divine, as the Lord regenerates man, and makes him spiritual, *ill.* n. 193. That the Lord alone bore the evils and falses of the church, and all the violence offered to the Word, *sho.* n. 829; and that this was effected by combats against the hells, and that thus he became the Saviour and Redeemer, n. 829. That the Lord permitted the Jews to treat him as they treated the Word, n. 410. That they who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, *ill.* n. 537, *ill.* n. 611. That they who deny the divinity of the Lord in his humanity, act almost in unity with the Socinians and Arians, n. 571. That the New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they, who are meant by the dragon, the beast, and the false prophet, are removed, *sho.* n. 473. That scarce any one in the spiritual world, from acknowledgment in thought, could pronounce or utter one God, nor Jesus, neither Divine Humanity with respect to the Lord, although it was confirmed to many by the Word, *ill.* n. 294.

LOVE [*amor*]. That there is celestial love, in which are the angels who are in the Lord's celestial kingdom, and that there is spiritual love, in which are the angels who are in the Lord's spiritual kingdom; concerning which two kingdoms, and concerning the loves there, n. 120, 121, 123, 387, 647, 725, 854, 920. That love in the celestial kingdom is love to the Lord, and a love of doing uses from the Lord, which love is there called mutual love, n. 353. That spiritual love is love towards our neighbour, which is called charity, n. 128. That spiritual love derives its essence from celestial love, n. 395. That it is love from which wisdom is derived, *ill.* n. 875. That the heavens exist from divine love through divine wisdom, *ill.* n. 875. That love and wisdom are not anything unless they are

in use, *ill.* n. 875. That love and wisdom, when they are in the endeavour of the will to use, are notwithstanding in act and exist, *ill.* n. 875. That all after death become affections of their ruling love, n. 756. That they come to heaven who are affections of celestial love and of spiritual love, consequently, who are affections of the love of good and truth, n. 756. That felicity in heaven is according to the quality of the affection of good and truth, n. 782. That heaven is regulated, and also the church before the Lord, according to affections which are of love, n. 903 at the end. That all things of the New Church will be from the good of love, *ill.* n. 907, 908, 912, 917. That knowledge which is of thought in the spiritual world occasions presence, and that affection which is of love occasions conjunction there, *ill.* n. 937. That according to the conjunction, love will be reciprocal, *ill.* n. 937. That divine love and divine wisdom are not in place, but with man according to reception, *ill.* n. 796. That hence charity and faith are not in place, but with those who are in place, according to reception, *ill.* n. 949, 961. That the good of love is formed by truths of wisdom, *ill.* n. 912. That there does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, *ill.* n. 908. That in the world they do not attend to the affections, but to the thoughts, the reason thereof, n. 756. That self-love, especially the love of exercising dominion grounded in self-love, is infernal, n. 691, 729. That the love of exercising dominion, originating in self-love, is the devil, and that hence the pride of self-derived intelligence is Satan, n. 453. That the love of dominion, originating in self-love, and hence the pride of self-derived intelligence, are the heads of all infernal loves, and that this is unknown in the world, the reason thereof, n. 502. But the love of dominion from the love of uses is celestial, and that they are in this love who reign in heaven, n. 502, 849. That when the love of dominion originating in self-love, and the pride of self-derived intelligence, constitute the head, then the love of uses, which is celestial love, constitutes the feet, and the soles of the feet; and on the contrary, n. 502. That celestial and spiritual love torment and excruciate those who are in self-love, and in the pride of self-derived intelligence, when they flow-in, n. 691. Self-love described as to its delight, and that this love immerses the mind of man in his proprium, which is mere evil, and that consequently it draws it away from God, whence man becomes a worshiper of nature, n. 692; and he becomes sensual corporeal, n. 692. That the delights of the love of self and of the world, which in the world are felt as delightful in the highest degree, are changed into opposite infelicities in hell, *ill.* n. 763. That after death they come to hell who are in the affections of the love of evil, which affections are concupiscences, n. 756. That every love is felt under some species of delight, and that therefore unless man knew what evil was, he might feel evil as good, and thence by falses confirm it, from which man perishes, *ill.* n. 531, 908.

LOWER EARTH [*terra inferior*]. See SPIRITUAL WORLD.

LUKEWARM [*tepidus*]. Concerning the lukewarm, n. 202, 204. See PROFANATION.

M

MAGOG [*Magogus*, vide *Gogus*]. See GOG.

MAN [*homo*]. That man *sign.* intelligence and wisdom, *ill.* and *sho.* n. 243. That man in the complex *sign.* the church, *ill.* n. 910. That son of man *sign.* the doctrine of truth belonging to the church, and when spoken of the Lord *sign.* the Word, n. 910. That man is a man after death, and

that then he is the affection which is of his love, n. 558. Concerning the consociation of man with spirits and angels, *ill.* n. 943. That man communicates immediately with those who are in the world of spirits, but mediately with those who are in heaven or hell, n. 552 at the end, 553. That man does not know any thing of the spirits with whom he is, nor spirits of man, the reason thereof, *ill.* n. 943.

MANASSES [*Manasche*]. That Manasses *sign.* the voluntary principle of the church, and Ephraim its intellectual principle; that Manasses *sign.* the voluntary principle, *ill.* and *sho.* n. 355.

MANNA [*man*]. That manna *sign.* the good of celestial love conjoined to wisdom, and, in a supreme sense, the Lord, *sho.* n. 120.

MANTLES [*toga*]. See GARMENTS.

MARK [*character*]. That it is an acknowledgment and a confession, n. 605. That to receive a mark on the right hand and on the forehead *sign.* to acknowledge from faith and love, n. 605.

MARK, *to* [*signare, vide signum*]. See SIGN.

MARRIAGE [*conjugium*]. That the conjunction of the Lord and the church in the Word is called a marriage, n. 359, 380. That for this reason the Lord is called the bridegroom and husband, and the church the bride and the wife, *ill.* and *sho.* n. 797, *sho.* n. 813. That therefore in the Word it is called a marriage, or nuptials, *sho.* n. 812. That the marriage of the church is with the divine humanity of the Lord, *ill.* and *sho.* n. 812. That then there is a full marriage when the Lord is approached as to his divine humanity, *sho.* n. 812. That the Word is the medium of conjunction, or of the marriage of the church with the Lord, n. 881. That the marriage of the Lord and the church is also the marriage of good and truth, n. 359, 380. That the Lord flows-in, or enters by influx, from the good of love into truths with angels and men, and thus conjoins them to himself, n. 359, 380. That good conjoins truth to itself, especially celestial good, concerning which n. 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, n. 122, 130. That the marriage of good and truth is the marriage of love and wisdom, also of charity and faith, n. 97, *ill.* n. 875. That good is the esse of a thing, and that truth is the existere of a thing thence, n. 97. That good is according to the quality of the truths by which it exists, and that these truths are conjoined to good, n. 97. See GOOD and TRUTH. Good without truths described, n. 122, 130. That where there are falses there is no good, except spurious, or meritorious, or pharisaical good, by examples, *ill.* n. 97. That in all the particulars of the Word there is a marriage of good and truth, and that there are words therein which have relation to good, and words which have relation to truth, *ill.* n. 373, 483, 689. See the WORD.

MARTYR [*martyr*]. That martyr *sign.* confession of the truth, in like manner witness, n. 112. That to martyrs in heaven are given crowns, *ill.* n. 103. See CROWNS.

MASSSES [*missæ*]. The tenets of the Papists concerning masses, see their doctrines in what is premised at n. III.

MEASURE, *to* MEASURE [*mensura, metiri*]. That to measure *sign.* to know and scrutinize the quality or state of a thing, *ill.* and *sho.* n. 486; in like manner at n. 904. That measure *sign.* the quality or state of a thing, *ill.* and *sho.* n. 486, 910. That measures, balances, and scales, *sign.* estimation of a thing as to its quality, *sho.* n. 313, 315.

MERCHANDISE, *to* [*mercari, vide negotiari*]. See TO TRADE.

MERIT [*meritum*]. That the Lord only is justice, and that he only is merit, n. 86. That they who give faith the preference place merit in works, but not they who give charity the preference, *ill.* n. 86. That good and

truth from the Lord are not appropriated to man, but that they are continually of the Lord; wherefore no one can say that he merits, *ill.* n. 854. That the divine principle of the Lord is not conjoined with the self-hood of man, but that it is exquisitely separated by the Lord, and that the divine principle continually remains of the Lord, and never becomes of man, n. 753. That the Babylonians have transcribed the merit and righteousness of the Lord unto themselves, n. 758.

METALS [*metallum*]. That all metals are correspondences, and that therefore they are in the spiritual world, n. 775. That they correspond to good and truth, *ill.* n. 913. That therefore metals in the Word, as gold, silver, brass, iron, *sign.* such things as are of the church, with respect to good and truth, *ill.* n. 211, 775.

METAPHYSICS [*metaphysica*]. Concerning a metaphysician among the dragonists, who was desirous to cast out the inhabitants of a certain city, because he knew how to conceal things under forms, *ill.* n. 655.

MICHAEL [*Michael*]. What is *sign.* by Michael the angel, n. 548. See **ANGEL**.

MIDST [*medium*]. That in the midst *sign.* in the inmost, and thence in all things around, *ill.* and *sho.* n. 44, 933.

MIGHTY [*fortis*]. That the mighty or powerful *sign.* those who are in erudition, n. 337, 832.

MILITARY SERVICE [*militia, vide bellum*]. See **WAR**.

MILL [*mola*]. That a mill *sign.* inquiry, search into, and confirmation of truth out of the Word, n. 791, *ill.* and *sho.* n. 794. What is *sign.* by being cast as a millstone into the sea, n. 791.

MINISTER [*minister*]. That he is called a servant who is in truths, consequently he who serves, and that he is called a minister who is in goods, consequently he who ministers, *sho.* n. 128, 937. That hence ministry is operation, n. 128.

MIRACLE [*miraculum*]. That signs, by which are meant miracles, *sign.* testifications that truth is false, and, in the opposite sense, that false is truth, *ill.* and *sho.* n. 598, 704, 834. That the sign of fire coming down from heaven *sign.* attestation that it is truth although it is false, *sho.* n. 599, 600. What is further signified by sign, see **SIGN**.

MISERABLE [*miser*]. What is *sign.* by miserable and poor, see **POOR**.

MIX, to [*miscere*]. That wine mixed *sign.* truth falsified, *sho.* n. 635.

MONTH [*mensis*]. That a month *sign.* a full or plenary state, *sho.* n. 489 at the end. That it *sign.* man's state of life as to truth, *ill.* and *sho.* n. 935.

MONUMENT [*sepulchrum, vide sepelire*]. See **To Bury**.

MOON [*luna*]. That moon *sign.* the truth of faith grounded in the good of charity, n. 53, 332. That it *sign.* intelligence and faith, and is spoken of the church, n. 413, 533. That moon, in an opposite sense, *sign.* self-derived intelligence, and faith grounded in man's self, *sho.* n. 919. That the sun, moon, and stars being darkened, *sign.* that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known; passages adduced from the Word, where it is so expressed, n. 413.

MORAL [*moralis*]. Concerning moral spiritual life and concerning moral life merely natural, *ill.* n. 386, 450.

MORNING [*mane*]. That morning *sign.* the coming of the Lord, and then the New Church, *sho.* n. 151. That thence the Lord is called the morning-star, n. 151, 954. See **STAR**. That morning *sign.* the com-

menacement of a new church, and evening the end of the former church, *sho.* n. 151.

MOSES [*Moses*]. That by the law of Moses are meant all things which are written in his five books, *ill.* n. 417, *sho.* n. 662. That the like things are meant by Moses himself, *sho.* n. 662, 417.

MOUNTAIN [*mons*]. That a mountain *sign.* celestial love, which is love to the Lord, and that hill *sign.* spiritual love, which is love towards our neighbour; the reason is, because they who are in celestial love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, *ill.* and *sho.* n. 336. That a great and high mountain *sign.* the third heaven, *ill.* n. 896. That the mount of olives, near Jerusalem, *sign.* the divine love of the Lord, and that the Lord often abode there, *sho.* n. 336, *ill.* and *sho.* n. 493. That mountains and hills, in an opposite sense, *sign.* the love of self and the world, *sho.* n. 336. That mountain *sign.* love of evil, and rock faith of false, n. 339. That seven mountains *sign.* the divine goods of the Word and of the church profaned, and that by the seven mountains may also be understood Rome, n. 737.

MOUTH, FROM THE MOUTH [*os, oris*]. That mouth *sign.* doctrine, preaching, and discourse, n. 574; and also reasoning, n. 574. That out of the mouth *sign.* out of the thought and discourse, n. 452.

MULTITUDE [*turba*]. That a great or crowded multitude *sign.* those who are in the inferior heavens, also those who are in the externals of the church, n. 363, 803.

MUSIC [*musica*]. That the sound of musical instruments corresponds to affections, the sound of string-instruments to affections of spiritual love, consequently which are of truth; but the sound of wind-instruments, which are continuous, to affections of celestial love, consequently which are of good, *ill.* n. 792. That confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of music, according to the correspondence of the sound to the affections, n. 276.

MYRIAD [*myrias*]. See TEN THOUSAND.

N

NAKED, NAKEDNESS [*nudus, nuditas*]. That nakedness *sign.* innocence, also ignorance of good and truth, *sho.* n. 213 at the end. That to walk naked *sign.* to live without truths, n. 706. That nakedness and the shame of nakedness *sign.* the evil, filthy, and profane love in which man is born, *ill.* and *sho.* n. 213, 706. What is *sign.* by to make desolate and naked, n. 747.

NAME [*nomen*]. That by all names of places and persons in the Word are meant things. That name *sign.* the quality of any one, *ill.* n. 165, 824. That by the name of God is *sign.* all by which God is worshiped, the all of doctrine, and universally the all of religion, *ill.* and *sho.* n. 81, 180. That to write in or upon any one the name of God, *sign.* to inscribe divine truth so that it may be in him, n. 194. That the name of God *sign.* the quality of worship, n. 81, 111. That the name of Jehovah and the Father *sign.* the divine humanity of the Lord, and the Word, also all by which he is worshiped, *sho.* n. 81, *sho.* n. 584, *ill.* and *sho.* n. 839. That the name of the Lord *sign.* the Lord as to his divine humanity, *ill.* and *sho.* n. 839. What is further *sign.* by the name of the Lord, *sho.* n. 618. That to ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask him for the sake of the Son, but to approach the Lord, which is thereby to approach the Father in him, and through him,

ill. n. 341, *sho.* n. 618, *ill.* and *sho.* n. 962. That the name of the Father is the Divine Humanity of the Lord, *ill.* and *sho.* n. 839.

NAPHTHALI [*Naphthali*]. That Naphtali and his tribe represented, and thence in the Word signifies, in a supreme sense, the proper power of the divine human of the Lord; in a spiritual sense, temptation and victory; and in a natural sense, reluctance or struggle on the part of the natural man, *ill.* n. 354. That it also *sign.* a perception of use, and what use is after temptation, *sho.* n. 354.

NATION [*gens*]. That by nations in the Word are meant they who are in goods or in evils of life, and by people, they who are in truths or in falses of doctrine, *ill.* and *sho.* n. 483. That nations, in an abstract sense, *sign.* goods or evils of life, n. 147. That nations *sign.* those who are in the good of love and charity from the Lord, n. 667, 920, 923. That by nations and kings the same is meant as by nations and people, *sho.* n. 921.

NEAR [*propinquum, vide prope*]. See AT HAND.

NEIGHBOUR [*proximus, vide charitas*]. See CHARITY.

NICOLAITAN [*Nicolaita*]. That the works of the Nicolaitans *sign.* meritorious works, n. 86, 115.

NIGHT [*nox*]. That night *sign.* the false principle of faith, *sho.* n. 922, 940. What is *sign.* by day and night, or in the day and in the night, n. 414, 637. See DAY and SUN.

NUMBER, to NUMBER [*numerus, numerare*]. That all numbers in the Word have a signification, *ill.* n. 348. That numbers in the Word *sign.* things, and that they are, as it were, a sort of adjectives conjoined to substantives, adding or determining some quality to the things concerning which the Word treats, n. 10, 287, 348, 738, 842. That number *sign.* the quality of a thing as to truth, n. 608, 609, 610. That to number *sign.* to know the quality, consequently, what the qualities are, *ill.* and *sho.* n. 364.

O

OATH [*juramentum, jurare*]. See To SWEAR.

ODOUR [*odor*]. That fragrant odours which exist in heaven, correspond to affections which are of charity, and thence to perceptions which are of faith, n. 278, 394.

OFFERING [*minchah, vide panis*]. See BREAD.

OIL [*oleum*]. That oil *sign.* the good of love, n. 316, *sho.* n. 493, *ill.* n. 779. That anointings were made by oil, because anointing represented the Lord as to his divine humanity, who, as to his divine humanity, was the only anointed of Jehovah, not with oil, but with the good of love, *ill.* n. 779. That they anointed kings, priests, prophets, the altar, the tabernacle, the garments of Aaron, in a word, all the holy things of the church; and that in ancient times they anointed statutes, and also warlike arms, *sho.* n. 779. That they anointed these things with the oil of holiness; and that they anointed themselves and others with common oil, to testify their gladness and benevolence of mind, *sho.* n. 779. That oil was offered, together with sacrifices upon the altar, *sho.* n. 778.

OLIVE-TREE, OLIVE [*olea, oliva*]. That olive *sign.* love and charity, *ill.* and *sho.* n. 493. That the mount of olives *sign.* the same, *sho.* n. 493. See MOUNTAIN.

OMNIPOTENCE [*omnipotentia*]. That the Almighty *sign.* he who is, lives, and has power from himself, and governs all things from first principles by ultimates, *ill.* n. 31, 522. That the Lord is called the Omnipotent, *sho.* n. 811.

G

OMNIPRESENCE [*omnipresentia*]. That the Lord is omnipresent, because he is love and wisdom, or good and truth, which are himself, and which are not in place, but with those who are in place, according to reception, *ill.* n. 961.

OMNISCIENCE [*omniscientia*]. That the Lord from himself knows all things, and that hence omniscience belongs to him, *ill.* n. 262.

ONE HUNDRED AND FORTY-FOUR [*centum, quadraginta quatuor, vide duodecim*]. See **TWELVE**.

ORDER [*ordo*]. Concerning successive and simultaneous order, that in ultimates or extremes is the simultaneous order of the successives, *ill.* n. 678. That supreme in successive order becomes inmost in simultaneous order, and consequently in series, n. 900.

OVER or UPON [*supra*]. That over or upon *sign.* within, because those things which are superior and supreme in successive order, are interior and inmost in simultaneous order, n. 900. See **ORDER**.

OVERCOME, to [*vincere, vide victoria*]. See **VICTORY**.

OWL [*noctua*]. That light arising from the confirmation of what is false corresponds to the light which owls and bats see by, *ill.* n. 566, 696. That they who have confirmed falses in themselves, are such with respect to their spiritual sight, and that they are called owls and bats, *ill.* n. 566.

P

PALE [*pallidum*]. That pale *sign.* no life, and that which is without goods and truths, n. 320. That a pale horse *sign.* the understanding of the Word, destroyed both as to good and truth, n. 320.

PALM [*palma*]. That palms *sign.* divine truth, and that to hold palms in the hands *sign.* confession from divine truths, *ill.* and *sho.* n. 367.

PAPISTS [*pontificii*]. The doctrines of the Papists concerning baptism, the eucharist, masses, repentance, justification, purgatory, the seven sacraments, holy things, and power, see what is premised concerning their doctrines. Concerning Babel, collected from Isaiah, Jeremiah, and Daniel, n. 717. That the city Babylon *sign.* the Roman Catholic religion, n. 631. That there is no church among them, but a religion; because they do not approach the Lord, nor read the Word, and because they invoke the dead, n. 718. That this religion is holy and splendid in externals, and yet profane and abominable in internals, *ill.* n. 731. That through externals they are held in the faith, that this religion is even super-eminent, inasmuch so that the common people cannot believe otherwise, when nevertheless it has for its end dominion, and the possession of all things in the world, n. 787. That they who are of that religion are in external affections without internal affections, and that thence they are in the worship of men living and dead, n. 792. That the love of exercising dominion over the divine things of the Lord, and thence over the holy things of the church, is the devil, and that therefore they have profaned all the truths and goods of the Word, by various ways, *ill.* n. 802. That Babel *sign.* the profanation of what is holy, and the adulteration and falsification of the whole Word, and thence of the church, n. 717, 729, *ill.* n. 802. That they profane, n. 723, 728, 781, *ill.* n. 802. That Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falses there, *sho.* n. 757. Certain tenets of theirs enumerated, which are detestable, namely, concerning the eucharist, concerning the invocation of the dead, concerning masses, concerning the divine power transferred to themselves, and concerning the prohibition of reading the Word, *ill.* n. 753, 795. That by abominable arts and schemes they have diverted men from the worship of

the Lord, consequently from divine worship, *ill.* and *sho.* n. 800. Some things relating to their worship, n. 777, 778, 780. That they have extended their dominion over things of a secular nature, and over supreme judges, and that they continually aspire to their former despotic power, n. 799 at the end. That the vicarship is an invention and a fiction, *ill.* n. 752; also n. 802.

That by dominion over the souls of men as a means they amass together riches without end; and that in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, *ill.* n. 752, 759. That the like dominion still possesses their minds, but that at this day it is restrained, *ill.* n. 759. That they are enriched by the holy things of the Word adulterated, n. 772. Various things relating to their acquisition of riches enumerated, *ill.* n. 784. That the heads or chiefs in their ecclesiastical hierarchy make unlawful gain, concerning which, n. 799. That the laity bring them precious things, and buy of them such things as they say belong to eternal life, n. 786, 789. That they who bring and buy, are meant by the ship-pilots, and by those employed upon ships, and by mariners, n. 786.

That they acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but that this holy acknowledgment they possess from without, and not from within, n. 725, *ill.* n. 733, 739. That they have not denied this divine truth, that to the Lord belongs all power in heaven and earth; but that they have profaned it, by having transferred his power to themselves, *ill.* n. 738. That they have seen, but as it were with their eyes shut, that the humanity of the Lord is divine; but that they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, *ill.* n. 738. That at first they held the Word sacred; but that they successively adulterated it, and at length profaned it, *ill.* n. 737. That they have adulterated the truths of the Word by applying them to dominion; and that they have profaned the Word by applying and attributing to themselves divine power, n. 719, *sho.* n. 781. That they have often deliberated respecting the reading of the Word by the laity, but rejected it, n. 733, 734. That the Word in various ways, and by various pretences, is prohibited to be read, n. 733, 734. That the Word is taken out of the hands of the laity and common people, lest their adulterations and profanations should become apparent, n. 739. That in heart they defame the Word, and hate it, *ill.* n. 733, 735. That they have not any truth, and consequently, neither any good, *ill.* n. 765, 766, 780. That they have not any perception of truth, because they do not approach the Lord, nor read the Word, *ill.* n. 796. That they have not any spiritual affection of truth and good, n. 792. That there does not remain with them any inquiry after spiritual truth, n. 794. That they have not any understanding of spiritual truth, n. 793. That they have not any conjunction of spiritual good and truth, because they have no conjunction with the Lord, but with men living and dead, *ill.* n. 797, 798. That the power of binding and loosing, or of opening and shutting heaven, is a divine power, and not given to man, n. 798. That what the Lord said in the Word to Peter, and concerning the keys, is not to be understood of Peter, but of that divine truth which Peter then confessed, and that that truth is meant by the rock on which the Lord would build his church, n. 768, 798. That otherwise they might claim to themselves a power, that all of them should sit upon thrones, and judge the twelve tribes of Israel, according to the Lord's words to the disciples, n. 798 at the end. That they have fortified themselves by

various things, as by the tribunal of the inquisition, by terrors in regard to purgatory, by a plurality of monasteries, by possessions and riches, and moreover by a prohibition from reading the Word, by external holiness, consequently by masses, and by the worship of the dead among the common people, and by various splendid exhibitions and delights, n. 770; but that nevertheless they shall be destroyed, n. 770.

That they who are in the kingdom of France are not united with the Roman Catholic religion, *ill.* n. 740—744. That that religion in the various kingdoms is not equally cultivated, n. 740, 745. That there are chiefly two sorts of men who cultivate that religion, the one who acknowledge it, because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred; the other, who love and kiss that religion, n. 786. That they who acknowledge it because they are born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and that many societies are formed of them in the spiritual world, n. 786, *ill.* n. 531. That from that religion have emanated the falses of the Reformed churches, concerning which, n. 751, 801 at the end.

That the doctrinals of the Roman Catholic religion by the last judgment and after it were dispersed, n. 631. That their evils and falses infested the heavens, and that the heavens are rejoiced that they are removed, n. 790. Concerning the last judgment upon the Babylonians, and concerning their treasures which they had also amassed there, and that their treasures there were dissipated and reduced to dust, n. 772. That after that they did not possess any precious things, but instead thereof vile things, which corresponded with their falses, n. 772—776. That they who exercised dominion from the love of self and from the love of the world, after death will to be in the same loves, but that they are deprived of them, and reduced to miserable states, n. 782. That the delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, *ill.* n. 763. That after death they are deprived of all these things, n. 764, 770. Concerning the punishments of those after death who had exercised dominion from the instigation of the love of self and the world, *ill.* n. 765. That after death they entertain hatred against the Lord, because they then see, that the Lord alone reigns over heaven and the church, and not in the least any man from himself, n. 766. That at the day of the last judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord, and shunned evils as sins, n. 755. Concerning their elatedness of heart from dominion, and concerning the confidence of their mind from wealth, n. 764. That every one ought to beware of having any connexion with that religion by acknowledgment and affection, lest he should perish, *ill.* and *sho.* n. 760.

PAPS [*mamma, mammilla*]. That paps and breasts *sign.* love, and in an eminent sense divine love, n. 46 at the end.

PARADISE [*paradisus, vide hortus*]. See GARDEN.

PASTOR [*pastor, vide pascere*]. See To FEED.

PATMOS [*Patmos*]. That the island of Parmos *sign.* a place and state in which John could be illuminated, *ill.* n. 34.

PATIENCE [*patientia*]. That patience is spoken of temptation, n. 593, 638.

PAUL [*Paulus*]. That the passage in Paul to the Romans, iii. 28, That man is justified by faith without the works of the law, is falsely understood, *ill.* and *sho.* n. 417, 750.

PEACE [*pax*]. That peace is the divine salutation, *sho.* n. 12. That peace *sign.* all things which come from the Lord, in particular charity, spiritual security, and internal tranquillity, *ill.* and *sho.* n. 306. That peace *sign.* tranquillity of soul from not being infested by evils and falses, consequently not by hell, and that this peace is from the Lord, *sho.* n. 640.

PEARL [*margarita*]. That pearls *sign.* knowledges of things good and true, *sho.* n. 727, 916. That the one pearl of great price, mentioned in Matthew, *sign.* the knowledge and acknowledgment of the Lord, n. 916.

PEOPLES [*populi*]. That peoples *sign.* those who are in truths or in falses of doctrine, and abstractedly truths or falses; and that nations *sign.* those who are in goods or evils of life, and abstractedly goods or evils, *ill.* and *sho.* n. 483.

PERDITION [*perditio*]. See DESTROYER.

PERGAMOS [*Pergamus*]. That the church in Pergamos *sign.* those who place the all of the church in good works, and not any thing in truths of doctrine, n. 107 and in what follows.

PERSON [*persona*]. That the spiritual sense is abstracted from persons: wherefore where a person is named in the Word, he signifies somewhat in the church, n. 73, 79, 96.

PERSUASION [*persuasio*]. That in the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, n. 428.

PETER [*Petrus*]. That Peter among the apostles represented truth and faith, n. 790. That where it is spoken concerning Peter and the keys given to him, Peter is not meant, but that divine truth which Peter then confessed, and that that truth is signified by the rock on which the Lord would build his church, *ill.* n. 768, 798. That in the Word, which is in heaven, instead of Peter is read truth originating in good which is from the Lord, *ill.* n. 768.

PHILADELPHIA [*Philadelphia*]. That the church in Philadelphia *sign.* those in the church, who are in divine truths from the Lord, n. 172, and in what follows.

PLACE [*locus, vide spatium*]. See SPACE.

PLAGUE [*plaga, quæ vulnus*]. That plagues *sign.* evils of love and falses of faith, consequently spiritual plagues, whereby a man as to his soul perishes, *ill.* n. 456, 498, *ill.* and *sho.* n. 657, 957. The plagues of Egypt enumerated; that they signified the falsities and cupidities whereby the church there perished, n. 503, 657. That it is attributed to Jehovah, that he smiteth with plagues, *sho.* n. 498.

PLATTER [*paropsis, vide poculum*]. See CUP.

POOR [*pauper*]. That the poor *sign.* those who are not in truths, and the needy or indigent those who are not in goods, n. 95. That the miserable and the poor *sign.* those who are without the knowledges of things true and good, *sho.* n. 209.

POPE [*papa, vide pontificii*]. See PAPISTS.

POPE SEXTUS THE FIFTH [*Sextus Quintus papa*]. A discourse with him concerning the Lord, concerning the Word, concerning the vicarship, concerning the Romish saints, concerning the treasures in monasteries, *ill.* n. 752.

PRAISE, to PRAISE [*laus, laudare*]. That to praise God *sign.* to worship him, *sho.* n. 809. See also ALLELUIAH.

PRAYER, PRAYERS [*oratio, preces*]. That the prayers of the saints are those things which are of faith and charity, n. 278. That the Lord willeth that man should first ask and will, and the Lord afterwards answers

and gives, for this reason, that it may be appropriated to man, *ill.* and *sho.* n. 376. That they who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, *ill.* and *sho.* n. 951. Concerning the meaning of these words in the Lord's prayer, "Our Father, who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth," *ill.* and *sho.* n. 839. That all things contained in the Lord's prayer are fulfilled, when the Lord is immediately approached, *ill.* and *sho.* n. 839.

PREDESTINATION [*predestinatio*, vide *electio*]. See ELECTION.

PRESENT [*munus*, vide *donum*]. See GIFT.

PRESS [*torcular*]. That by an oil-press is signified the good of love, and by a wine-press is *sign.* the truth of faith, n. 651; see OIL, and WINE. That thence a press *sign.* exploration of good and truth, and, in an opposite sense, exploration of evil and false; and that this is meant by the great wine-press of the wrath of God, *sho.* n. 651. That to tread the wine-press of the wrath of God, when spoken of the Lord, *sign.* to bear the evils and fables of the church, and the violence offered to the Word, *sho.* n. 829. What is further *sign.* by to tread the press, n. 652.

PRIEST [*sacerdos*]. That priests *sign.* those who are in the good of love from the Lord, and abstractedly goods of love, and kings *sign.* those who are in truths of wisdom from the Lord, and abstractedly truths of wisdom, n. 20, *ill.* and *sho.* n. 854. See KING. That the celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, and the spiritual kingdom, in which they are who are in the truths of wisdom, is the Lord's royal kingdom, *ill.* n. 854.

PRINCE [*princeps*]. That the prince of the kings of the earth *sign.* the Lord with respect to divine truth, n. 18.

PRISON [*carcer, custodia*, vide *captivus et victus*]. See CAPTIVE, and BOUND.

PROFANATION [*profanatio*]. That there are many kinds of the profanation of what is holy: concerning the profanation of what is holy by the papists, n. 717, 723, 728. See PAPISTS. That it is provided by the Lord, that it should not be known what spiritual truth and spiritual good are, lest the holy Word of the church should be profaned, because what is known may be profaned, but not that which is not known, n. 314, 316, 686, 688. That it is a most grievous kind of profanation, at one time to believe, and at another time not to believe, n. 198. Forasmuch as these with respect to thought are sometimes in heaven, and at other times in hell, and because they cannot be in one or the other, they extirpate their interiors, and become mere phantasies, n. 202, 204. That with them evils and goods, also truths and fables, are mixed, n. 202, 204; and that the things of the church among them in no respect cohere, *ill.* n. 208. That they are meant by the lukewarm, n. 202, 204.

PROPHET [*propheta*]. That prophet in like manner as prophecy *sign.* doctrine from the Word, and that to prophesy *sign.* to teach it; and that prophet, when spoken of the Lord, *sign.* the Word, *ill.* and *sho.* n. 8, 943. Concerning the two states of the prophets, the one when they wrote the Word, the other when they saw those things which are in heaven, *ill.* and *sho.* n. 945. That by the false prophet is meant the beast from the earth, and that that beast *sign.* the clergy who are in faith alone, *ill.* and *sho.* n. 594, 701, and *sho.* n. 834.

PROVIDENCE [*providentia*]. That it is of the Lord's providence, that they who are in evils of life, and thence in fables of doctrine, know nothing of holy truths, lest, if they knew them, they should profane them, n. 314, 316, 686, 688.

PURGATORY [*purgatorium*]. The tenet of the Papists concerning

purgatory, see the doctrines of the Papists in what is premised, at n. VI. That purgatory is a mere Babylonian fiction invented for the sake of gain, *ill.* n. 784.

PURPLE [*purpura*]. That purple *sign.* celestial good, and scarlet celestial truth, *sho.* n. 725.

Q

QUARTERS OF THE WORLD [*plagæ mundi*]. That the angels dwell according to the quarters; in the east they who are more in love to the Lord; in the west they who are less in that love; in the south they who are more in wisdom from the Lord; and in the north they who are less in that wisdom, *ill.* n. 901, 906. The reason whereof is, because the Lord is the sun of heaven, from whose face is the east and west, and on the sides are the south and north, n. 901. That the men of the church, with respect to their spirit, are, in like manner as the angels, either in the east, or in the west, or in the south, or in the north of the spiritual world, *ill.* n. 906. Concerning the turning of the angels to the Lord as a sun, and then towards the quarters, n. 380, 938.

QUICKLY [*cito*]. See SHORTLY.

R

RAIN [*pluvia*]. That rain *sign.* divine truth from heaven, *sho.* n. 496. That an inundating rain *sign.* devastation of truth, and also temptations, *sho.* n. 496.

RAINBOW [*iris*]. That many kinds of rainbows appear in the spiritual world, *ill.* n. 232, 566. That a rainbow *sign.* regeneration, which is when man from natural becomes spiritual, *sho.* n. 466, *ill.* n. 566.

RATIONALITY [*rationalitas, vide intellectus*]. See UNDERSTANDING.

REAP, to [*metere, vide messis*]. See HARVEST.

REASON [*ratio, vide intellectus*]. See UNDERSTANDING.

REBUKE, *to*, and *to* CHASTEN [*arguere et castigare*]. That they *sign.* to tempt, n. 215.

RED [*rubrum*]. That red is spoken of the good of love, because it proceeds from the fire of the sun, n. 167, *ill.* n. 231, *sho.* n. 305. That infernal redness *sign.* the love of evil, n. 305.

REDEMPTION, REDEEMER [*redemptio, redemptor*]. That Jehovah is called the Redeemer, *sho.* n. 281; also n. 613. That Jehovah is called the Redeemer, because he assumed the human nature, *ill.* and *sho.* n. 962. That redemption *sign.* deliverance from hell of the Lord, and salvation by conjunction with him, n. 619. That the redeemed are meant by the bought from the earth, n. 619.

REED [*calamus*]. That it signifies feeble power, *sho.* n. 485. That a golden reed, by which they were measured, *sign.* a power or faculty of knowing and understanding the quality of a thing, *sho.* n. 904. See MEASURE.

REFORMATION, the REFORMED [*reformatio, reformati*]. The doctrines of the Reformed concerning God, concerning Christ the Lord, concerning justification by faith, and concerning good works; concerning the law and the gospel, concerning repentance and confession, concerning original sin, concerning baptism, concerning the holy supper, concerning the church; see their doctrines in what is premised. That the Apocalypse treats concerning the Reformed from chap. vii. to xvi. inclusive, and concerning the Papists, chap. xvii. and xviii. n. 387, 388. Prophecies con-

cerning the Reformed, that they would secede from the Roman Catholic religion, and that they would acknowledge the Word, from which and according to which would be their church, n. 746—750. That the Reformed retained some things from the Roman Catholic religion, *ill.* n. 751, 801 at the end. Many things concerning the Reformed Church at this day, see FAITH. That the Reformed constitute the centre or middle part in the spiritual world, *ill.* n. 631.

That to reform and to regenerate men is of the Lord alone; forasmuch as it is a divine work, and forasmuch as omnipresence, omniscience, and omnipotence must appertain thereto, *ill.* n. 798. That a man is capable of reforming and regenerating himself as if from himself, and nevertheless from the Lord, *ill.* n. 224. That the interior operations of the Lord in regenerating man are myriads of myriads, which nevertheless are for the sake of the extremes, in which man shall be jointly with the Lord, *ill.* n. 463. That man is regenerated, first as to his internal man, and afterwards as to his external; and that the internal man cannot be regenerated by merely knowing and understanding, but by willing and loving, and thence by understanding and knowing, *ill.* n. 510. That man is reformed by truths and by a life conformable to them, n. 815, *ill.* n. 832. That truths of doctrine, among those who do not live conformably to them, successively perish, *ill.* n. 85. That man, who is reformed, first respects truths of doctrine, and afterwards goods of life; and that when he respects truths of doctrine, he is like unripe fruit, and that afterwards, as he respects goods of life, he becomes like ripe fruit, and that his first state is called reformation, but the latter regeneration, *ill.* n. 84. That the state of man is thereby inverted, n. 84.

REFORMED [*Reformati*, vide *reformatio*]. See REFORMATION.

REGENERATION [*regeneratio*, vide *reformatio*]. See REFORMATION.

REIGN, *to* [*regnare*, vide *regnum*]. See KINGDOM.

REINS [*renes*]. That the reins *sign.* truths of intelligence and faith, and that the heart *sign.* goods of love and charity, *ill.* and *sho.* n. 140.

RELIGION [*religio*]. That the doctrine of truth constitutes the church, and that a life conformable to doctrine constitutes religion; but where there is not life, there is neither religion nor church, *ill.* n. 923. That it is in the principle of every religion, that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil; and that therefore good ought to be done, because it is of God and from God, and that evil ought to be shunned, because it is of the devil and from the devil, n. 272. That in every religion there are precepts, like those in the decalogue, n. 272. That among the mysteries of the faith of the present church there is also that religious good, which contributes to salvation, is not allowed to be done by man, *ill.* n. 484, *ill.* n. 675. That in the Christian world at this day there is neither church nor religion, *ill.* n. 675.

REPENTANCE [*penitentia*]. The tenets of the Papists concerning repentance, see their doctrines premised at n. IV. The tenets of the Reformed concerning repentance, see their doctrines premised at n. V. Actual repentance described, *ill.* n. 531 at the end. That baptism and the holy supper are sacraments of repentance, and that the decalogue is the universal doctrine of repentance, *ill.* n. 531 at the end. That man without repentance is in the evils in which he is born; hence that unless evils are removed by actual repentance, they remain, *ill.* n. 531, *ill.* n. 836. That the Lord loves all, but that he cannot be conjoined with them so long as they are in evils, wherefore men must first perform repentance, *ill.* n.

937. That evil contains in itself innumerable concupiscences in simultaneous order, and that these concupiscences cannot be removed by man, but by the Lord only; and that they are removed by the Lord when he is approached, because the Lord enters by the way of the soul in man, *ill.* n. 678. That repentance was represented by various things among the children of Israel, concerning which, n. 492. That the New Church is formed of those who approach the Lord only, and perform repentance from evil works, *ill.* and *sho.* n. 69, 72; see the CHURCH. Concerning the successive state of man's thought, before he is willing to reflect upon evils of life, and to do repentance, *ill.* n. 710. That they who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, n. 450, 457, 710. That the Reformed, who are in faith alone, can with difficulty perform actual repentance; the reason thereof, n. 531. That they who perform repentance perceive what good is, and come into good, and are saved, n. 379.

RESPIRATION [*respiratio*, vide *ventus*]. See WIND.

RESURRECTION [*resurrectio*]. That the first resurrection *sign.* salvation and life eternal, n. 851, 852. That in the Apocalypse the second resurrection is not mentioned, n. 851, 853. Concerning their resurrection after the last judgment, who were guarded by the Lord in the inferior earth, n. 325, 326, 329, 843, 845, 846, 850, 884, 885. See SPIRITUAL WORLD. Concerning the lot of every one after death, that they are instructed, and afterwards sent to various societies, and that at length they remain where their love and faith is, n. 549. Various particulars relative to the state of men after death, as that they are in a body like as in the world, but in a spiritual body, and that they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, besides many other things, *ill.* n. 153.

RETALIATION [*talio*]. That the law of retaliation *sign.* that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, *ill.* n. 762. That this law derives its origin from the following: "All things whatsoever ye would that men should do to you, do ye even so to them," *ill.* n. 762. That from this law punishment is as it were inherent in its own evil, *ill.* n. 762. That the delights of the love of self and the world are converted into their opposite infelicities in hell, n. 763.

REVELATION [*Apocalypsis*]. See APOCALYPSE.

REVENGE [*vindicta*]. See VENGEANCE.

REUBEN [*Ruben*]. That Reuben and his tribe represented, and thence in the Word *sign.*, in a supreme sense, omniscience; in a spiritual sense, wisdom, intelligence, and science, also faith; and in a natural sense sight, *ill.* and *sho.* n. 351. That Reuben, in an opposite sense, *sign.* wisdom separated from love, also faith separated from charity, n. 134, *ill.* and *sho.* n. 351. That this is represented and signified by the adultery of Reuben with Bilhah, his father's woman, n. 134.

REWARD [*merces*]. That reward *sign.* internal beatitude, and thence external, which are only from the Lord, n. 949. That hence reward *sign.* the felicity of life eternal, arising from the delight and pleasantness of love, and of the affection of good and truth, *ill.* and *sho.* n. 526.

RICHES [*divitiæ*]. That riches *sign.* spiritual riches, which are knowledges of good and truth, *sho.* n. 206.

RIGHT [*dextrum*]. That in the spiritual world the south is on the right hand, and the north on the left, n. 933.

RIVER and FLOOD [*fluvius et flumen*]. That a river *sign.* truths in abundance, and also falses in abundance, *sho.* n. 409, 553, 683. What is

sign. by the great river Euphrates, see EUPHRATES. That the river of the water of life *sign.* divine truth from the Lord, *ill.* and *sho.* n. 932.

ROAR, *to* [*rugire*, vide *leo*]. See LION.

ROBE [*stola*, vide *vestimentum*]. See GARMENT.

ROCK [*petra*]. That a rock when spoken of the Lord *sign.* divine truth, n. 768, *sho.* n. 915; in like manner a stone, n. 915. That a rock, in the opposite sense, *sign.* the faith of false, and mountain the love of evil, n. 339. That they who are in fables of faith, enter by holes and clefts into rocks, *ill.* and *sho.* n. 338. What is *sign.* by hiding themselves in mountains and rocks, n. 339.

ROD or STAFF [*baculus*]. That a rod or staff *sign.* power, in like manner as a sceptre, *ill.* and *sho.* n. 485. That a rod of iron *sign.* the power of truth in ultimates, n. 148. That to rule with a rod of iron *sign.* to convince by the literal sense of Word, and, at the same time, by rational arguments grounded in natural light, *sho.* n. 148, 544, 828.

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SACKCLOTH [*saccus*]. That to clothe in sackcloth represented lamentation over devastated truth in the church, *ill.* and *sho.* n. 492.

SACRAMENTS [*sacramenta*]. The tenets of the Papists concerning the seven sacraments, see the doctrines of the Papists premised, n. VII. That baptism is a sacrament of repentance, and an introduction into the church; and that the holy supper is a sacrament of repentance, and an introduction into heaven, *ill.* n. 531.

SACRED SCRIPTURE [*Scriptura Sacra*, vide *Verbum*]. See THE WORD.

SACRIFICE [*sacrificium*]. That to eat, when spoken of sacrifices, *sign.* to appropriate to himself what is holy; and that to eat things sacrificed unto idols, which belonged to the sacrifices of the Gentiles, *sign.* to defile and profane what is holy, n. 114, 135.

SALVATION [*salus*]. By the Lord's being called salvation is *sign.* that the Lord is the Saviour, also that salvation is in him and from him, *sho.* n. 368, 804.

SAND [*arena*]. Why the multitude is described by the sand of the sea, n. 860.

SARDIS [*Sardes*]. That the church in Sardis *sign.* those who are in dead worship, n. 154 and following. Concerning dead worship, n. 154, 157, 161.

SARDINE [*sardius*]. That the sardine stone *sign.* the goods of the Word in ultimates, n. 231.

SATAN [*satanas*, vide *diabolus*]. See THE DEVIL.

SCALES or BALANCES [*lances*]. See MEASURE.

SCARLET [*coccinum*]. That purple *sign.* celestial good, and scarlet celestial truth, *sho.* n. 725.

SCEPTRE [*sceptrum*]. That sceptre *sign.* power, in like manner as staff, *ill.* n. 485.

SCIENCE [*scientia*]. That there are with man scientifics in great variety, *ill.* n. 775. See INTELLIGENCE.

SCORPION [*scorpius*]. That scorpion *sign.* deadly persuasion, *sho.* n. 425.

SEA [*mare*]. That the sea *sign.* heaven in its extreme, *ill.* and *sho.* n. 878; for this reason, because in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which they live, who are in the most common truths grounded in the literal sense, wherefore the seas there are appearances, n. 238, 404, 878. See ATMOSPHERE.

That the sea *sign.* the church among those who are in truths of a general kind, also among those who are in external natural worship, and but little in spiritual, *ill.* and *sho.* n. 238, 869. That the sea *sign.* the external of the church, consequently the church as consisting of those who are in its externals; and that the earth *sign.* the internal of the church, consequently the church as consisting of those who are in its internals; wherefore the sea *sign.* the church among the laity, because the laity are in its externals, and the earth the church among the clergy, because the clergy are in its internals, *sho.* n. 398, 402, 470, 567, 594, 677, 680. That the sea as of glass mingled with fire *sign.* a collection of those who are in external worship and not at the same time in internal, *ill.* n. 659, 661. That the sea which shall be no more, Apoc. xxi. 1, *sign.* a collection consisting of various Christians before the last judgment, from which time of the judgment they were taken away and saved, who were written in the book of life, *sho.* n. 873. That the sea also *sign.* hell, *ill.* and *sho.* n. 791.

SEAL [*sigillum*]. That sealed with seven seals *sign.* entirely or totally hidden, n. 257. That to open the seals *sign.* to explore and know the states of all, and to judge every one according to his state, n. 259, 295, 388. See BOOK.

SEAL, *to* [*obsignare*]. To seal with seals, what, n. 257. See SEAL. That not to seal the words of this prophecy *sign.* that the Apocalypse must not be shut, but is to be opened, preface towards the end, and n. 947.

SEE, *to*, VISION [*videre, visio*]. That to see *sign.* to understand, *ill.* n. 7. What is *sign.* by being in vision, *sho.* n. 36. Concerning the state of the prophets when they were in vision, *ill.* and *sho.* n. 945. See SPIRIT.

SEED [*semen*]. That seed *sign.* those in the church who are in truths of doctrine, and abstractedly truths of doctrine, *sho.* n. 565. That seed, in the opposite sense, *sign.* falses of doctrine, n. 565 at the end. What is *sign.* in Daniel by iron and clay, which shall mingle with the seed of man, n. 913 at the end.

SELL, *to* [*vendere, vide emere*]. See TO BUY.

SENSUAL MEN [*sensuales*]. What is the nature and quality of those men who are called sensual, also the nature and quality of sensual things, which are the ultimates of the mind of man, *ill.* from the Arcana Cœlestia, n. 424. Sensual men and sensual things further described, n. 455. That locusts *sign.* them, n. 424, 430.

SEPULCHRE [*sepulchrum, vide sepelire*]. See TO BURY.

SERAPHIMS [*seraphim, vide cherubi*]. See CHERUBIMS.

SERPENT [*serpens*]. That serpent *sign.* sensual things, which are the ultimates of man's life, hence also craftiness and various evils, *ill.* and *sho.* n. 455, 841. That a serpent *sign.* a seducer, *sho.* n. 562.

SERVANT [*servus*]. That servants *sign.* those who are in truths, and by truths serve others; that therefore the prophets were called the servants of Jehovah; and that even the Lord is so called with respect to his divine humanity, *sho.* n. 3. That servants *sign.* those who are principled in truths, and ministers those who are principled in goods, because the latter minister and the former serve, n. 128. What is *sign.* by bond-men and free-men, n. 337, 604, 832. See FREE.

SEVEN [*septem*]. That seven *sign.* all things and all, and thence what is full and perfect, and that it is predicated of any thing holy, and of any thing profane, *ill.* and *sho.* n. 10, 737. That the number seven adds what is holy and also what is profane, *sho.* n. 737.

SHAME [*pudor*]. What is *sign.* by the shame of nakedness, see NAKEDNESS.

SHEEP [*ovis*]. Concerning two flocks, one of sheep, and the other of goats, *ill.* n. 417.

SHIP [*navis*]. That ships *sign.* knowledges of good and truth, *ill.* and *sho.* n. 406.

SHORTLY or **QUICKLY** [*cito*]. That shortly or quickly *sign.* certainly, *ill.* n. 4, 943, 947, 949. That near or at-hand *sign.* nearness or propinquity of state, not nearness or propinquity of time, n. 9, *ill.* n. 947. See **APAR-OFF**.

SICKLE [*falsx*]. That a sickle *sign.* the divine truth of the church, because harvest *sign.* the state of the church; and to put forth the sickle to the harvest *sign.* to make an end of the church destroyed by fables, and to execute judgment, *ill.* n. 643, *ill.* and *sho.* n. 645. See **HARVEST**.

SIGN, to **SEAL** or **MARK** [*signum, signare*]. That a sign *sign.* a revelation of things to come, *sho.* n. 532, 536. That a sign is spoken of truth, and that in such case it is testification, and that a sign is also spoken of quality, and that in such case it is manifestation, *sho.* n. 532. Sign instead of miracle, see **MIRACLE**. That to mark or seal on the foreheads *sign.* to distinguish and separate one from another according to love, n. 347.

SILK [*sericum*]. That silk *sign.* mediate celestial good and truth, n. 773 at the end.

SILVER [*argentum*]. That gold *sign.* the good of love, and silver the truth of wisdom, *ill.* and *sho.* n. 913.

SIMEON [*Simeon*]. That Simeon and his tribe represented, and thence in the Word signifies, in a supreme sense, providence; in a spiritual sense, spiritual love, which is love towards our neighbour, and is called charity; and, in a natural sense, obedience and hearing, *ill.* n. 356.

SIN [*peccatum*]. Concerning original sin, see the doctrines of the Reformed premised at n. VI.

SINGING, A **SONG** [*cantus, canticum*]. That a song *sign.* acknowledgment and confession from joy of heart, because singing exalts, *sho.* n. 279. That a new song *sign.* an acknowledgment, confession, and glorification of the Lord, that he is the God of heaven and earth, n. 279, 617. That the song of Moses *sign.* confession grounded in a life conformable to the precepts of the Decalogue, and that the song of the Lamb *sign.* confession grounded in faith respecting the divinity of the Lord's humanity, *ill.* n. 662.

SIX [*sex*]. That six *sign.* what is complete, n. 489; in like manner to sextate, *sho.* n. 610 at the end. That six *sign.* all truth of good, *ill.* and *sho.* n. 610. That 666 *sign.* all the truth of the Word falsified, *ill.* n. 610.

SIXTEEN [*sexdecim*]. That the number 16 and 1600 *sign.* the marriage of good and truth, or of evil and false; in like manner the numbers 4 and 2, n. 654.

SLEEP [*somnus*]. That natural life without spiritual life is called sleep, and that it is like sleep, *ill.* and *sho.* n. 158. See also **WATCHFUL**.

SLEEP, to [*dormire, vide somnus*]. See **SLEEP**.

SMALL [*parvus*]. What is meant by small and great, see **GREAT**.

SMOKE [*furnus*]. That the smoke of incense *sign.* what is grateful and accepted, *ill.* n. 394. That smoke *sign.* divine truth in the u nates, *ill.* and *sho.* n. 674. That it sometimes *sign.* the same as clouds, n. 674 at the end. That smoke, in the opposite sense, *sign.* profane false, n. 807. That it *sign.* the pride of self-ascribed intelligence, *sho.* n. 452, 453. That the smoke of a furnace *sign.* fables of concupiscences proceeding from evil loves, *sho.* n. 422.

SMYRNA [*Smyrna*]. That the church in Smyrna *sign.* those who are in goods as to life, but in fables as to doctrine, n. 91 and in what follows.

SODOM [*Sodom*]. That *Sodom sign.* the love of dominion originating in self-love, *ill.* and *sho.* n. 502.

SON, DAUGHTER [*filius, filia*]. That son *sign.* truth, *ill.* n. 139. That son *sign.* truth of doctrine and understanding, and consequent perception and thought of what is true and good, *ill.* and *sho.* n. 543. That a male son *sign.* truth conceived in the spiritual man and born in the natural, n. 543. That the male son, whom the dragon persecuted, *sign.* the doctrine of the New Jerusalem, *ill.* n. 543. That daughter and virgin *sign.* the affection of what is true and good, and that they *sign.* the church as to that affection, n. 543 at the end. That the daughter and the virgin of Zion, of Jerusalem, of Israel, of Judah, in the Word *sign.* the church in regard to the affection of goodness and truth, *sho.* n. 612 at the end, n. 620. That where virgins and young men are mentioned together, there virgins *sign.* the affection of truth, and young men the understanding of truth, *sho.* n. 620. That they who are conjoined to the Lord by love and faith, are called his sons and heirs, because they are born again from him, *sho.* n. 890. That the Lord is called the Son of God as to his Divine Humanity, and the Son of Man as to the Word, n. 44.

SONG [*canticum, vide cantus*]. See **SINGING**.

SORE [*ulcus, vide vulnus*]. See **WOUND**.

SOUL [*anima*]. That soul *sign.* the life of the understanding and of faith, and heart the life of the will and of the love, *ill.* and *sho.* n. 681, 781, 812. That to love their soul *sign.* to love self and the world, consequently the things proper to man; whence it is known what is *sign.* by loving their soul more than the Lord, *ill.* and *sho.* n. 556. Concerning the immortality of the soul, n. 224. See **IMMORTALITY**.

SOUND [*sonus*]. That sounds correspond to affections, and that thence the sound of instruments *sign.* affections of two kinds, n. 792; see **MUSIC**. That thought exists from affection, and that thought is the form of affection, just as speech is of sound; in like manner faith and charity, *ill.* n. 655, *ill.* n. 875.

SOUND, to [*clangere, vide tuba*]. See **TRUMPET**.

SPEECH [*loquela*]. Concerning the speech of spirits and angels, see **TONGUE**. Concerning the speech of angels with man, see **ANGEL**, and **HEAVEN**.

SPEWED. See **VOMIT**.

SPIRIT [*spiritus*]. That the Holy Ghost or Spirit is not a person by himself, because the Lord is omnipresent, n. 666, *ill.* n. 962. A deliberation in a grand council concerning the Holy Ghost, that it is not a God by itself, but that it is the divine proceeding from the divinity in the Lord through his Divine Humanity glorified, *ill.* n. 962. That spirit, when spoken of God, *sign.* the divine truth of the Word, n. 87. That the spirit and the life of doctrine is from the Word, because from the Lord, *sho.* n. 602. That the seven spirits *sign.* all who are in divine truths, consequently abstractedly from persons they *sign.* divine truth, n. 14, 237. That the divine proceeding in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, n. 343; see **WIND**. That to be in the spirit *sign.* to be in a spiritual state, in which the things which are in the spiritual world clearly appear; and that to be in vision *sign.* the same, *sho.* n. 36, 226, 722. Concerning the two states of the prophets, the one, when they wrote the Word, in which they heard the Lord speaking, the other, when they saw those things which are in heaven, in which state they are said to have been in the spirit, also in vision, *sho.* n. 945. That spirits who are in the world of spirits, are together with men, and men with spirits; and yet spirits know nothing

concerning man, nor man concerning spirits, for this reason, because man is in a natural state, and spirits in a spiritual state, n. 943.

SPIRITUAL WORLD, and the WORLD OF SPIRITS [*mundus spiritualis, et mundus spirituum*]. By the spiritual world is meant both heaven and hell. That the world of spirits is in the midst between heaven and hell, n. 552. That all after death come first into the world of spirits, and that this world is like a forum or public place of resort, and as a stomach which first receives the food, n. 791. That in the world of spirits there are societies, and that spirits are there prepared either for heaven or for hell, n. 784, 806, 834. That the wicked there at first have intercourse with the good, that they may be explored and proved, n. 843, 850, 886. That they who are in the world of spirits, are associated with men on earth, n. 552, 734. How long they who were formerly in the world of spirits, remained there, and how long they remain there at this day, before they are elevated into heaven or cast into hell, n. 866. That the dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconical faith, n. 552, 558. That they who had worshiped the Lord, and lived according to his commandments, were guarded by the Lord in the inferior earth, lest they should be seduced by the dragonists; and that after the last judgment, when the dragonists were removed, they were taken up by the Lord into heaven, n. 325, 326, 329, 843, 845, 846, 850, 884, 886. That in the spiritual world there are all the objects that exist in the natural world, but that all things, which appear in that world, are correspondences, n. 772.

SPOT [*macula*]. That a spot *sign.* a false, and that hence the unspotted *sign.* him who is in truths, and without falses, *ill.* and *sho.* n. 625.

STAFF [*baculus*]. See **ROD**.

STAND, to [*stare*]. That to stand before God *sign.* to hear and to do what is perceived, *sho.* n. 366, 369. That to stand upon one's feet *sign.* to be reformed as to the external or natural man, *ill.* and *sho.* n. 510.

STAR [*stella*]. That stars *sign.* the knowledges of good and truth, *ill.* and *sho.* n. 51, 74, 333. That stars *sign.* divine spiritual truth, which is the truth of faith originating in the good of charity, n. 420. That stars *sign.* intelligence, n. 408. That the seven stars *sign.* the church in heaven, n. 65. That the Lord is called a star from the light of his divine wisdom, *sho.* n. 954. That the Lord is called the morning star from the light which will rise for the New Church, which is the New Jerusalem, *ill.* n. 151, 954. That stars falling from heaven *sign.* that the knowledges of good and truth from the Word are dissipated, *ill.* n. 333. What is *sign.* by the sun, moon, and stars being darkened, *sho.* n. 413; see **SUN**.

STING [*aculeus*]. That stings *sign.* falses of a hurtful nature originating in evils, *sho.* n. 439.

STONE [*lapis*]. That stone *sign.* truth in ultimates, n. 231. That precious stones and diadems *sign.* divine truths of the literal sense of the Word, also the truths of doctrine derived from the Word translucent by virtue of its spiritual sense, n. 231, *ill.* and *sho.* n. 540, also n. 823, 915. That precious stones correspond to the truths and goods of the Word, and that in heaven they are from that origin, n. 231. That precious stones and diadems also *sign.* the truths of the Word falsified and profaned, *ill.* and *sho.* n. 540. That the Lord in regard to divine truth is called the corner stone, the stone of Israel, and the rock, *ill.* and *sho.* n. 915.

STREETS [*plateæ*]. That streets *sign.* the truths and falses of doctrine, *sho.* n. 501.

SULPHUR [*sulphur*]. That sulphur *sign.* concupiscences flowing from infernal love, *sho.* n. 452, 453.

SUN [*sol*]. That the Lord as to divine love and divine wisdom shines as a sun before the angels of heaven; and that thence the proceeding as heat is his divine love, and that thence the proceeding as light is his divine wisdom, whereby he is omnipresent, n. 796, *ill.* n. 961. That the Lord appears as a sun high above the heavens, because the angels cannot sustain his presence, such as he is in himself, *sho.* n. 54, *ill.* n. 961. That the sun, when spoken of the Lord, *sign.* divine love and divine wisdom, *ill.* and *sho.* n. 53, 831. That the sun *sign.* the good of love, and, in an opposite sense, that love adulterated, n. 332. That the sun, in an opposite sense, *sign.* self-love, *sho.* n. 53, 690, 919; also natural love, *sho.* n. 919. That the sun, moon, and stars being darkened, *sign.* that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils grounded in falses and falses grounded in evils in the church, *sho.* n. 413. What is *sign.* in Joshua by that the sun stood still in Gibeon, n. 53.

SWEAR, *to*, **OATH** [*jurare, juramentum*]. That to swear is to attest that it is truth, *sho.* n. 474. That oaths were representative of a covenant, the conditions of which were sworn to; but that they were abolished with the rest of the representatives, *sho.* n. 474. That the children of Israel, because they were in representative rites, were permitted to swear by Jehovah, *sho.* n. 474. That Jehovah or the Lord swore by himself, because by divine truth which is himself, *sho.* n. 474.

SWORD [*gladius*]. That a sword *sign.* truth fighting against the false, and the false fighting against truth, *ill.* and *sho.* n. 52. In like manner a sword [*machæra*], and a sword [*romphæa*], n. 52, 108, 308, 836. That a sword [*gladius*], because upon the thigh, *sign.* combat from love; that a sword [*machæra*], because in the hand, *sign.* combat from power; and that a sword [*romphæa*], because from the mouth, *sign.* combat from doctrine; and that a sword [*romphæa*] proceeding out of the mouth of the Lord *sign.* combat from the Word, n. 836.

SWORD PROCEEDING OUT OF THE MOUTH [*romphæa*]. See **SWORD**.

SWORD IN THE HAND [*machæra*]. See **SWORD**.

SWORD ON THE THIGH [*gladius*]. See **SWORD**.

SYNAGOGUE [*synagoga*]. That the synagogue of Satan *sign.* the doctrine of false, n. 97.

SYNCRETIST [*syncretista*]. Concerning the conjunction of faith and charity by a syncretist, *ill.* n. 336.

T

TABERNACLE [*tabernaculum*]. That the tabernacle *sign.* the Lord's Divine Humanity, and in a representative sense heaven and the church, *ill.* and *sho.* n. 585, *sho.* n. 882. That the tabernacle *sign.* the celestial church, which is among those who are in love and thence in wisdom from the Lord; and that the temple *sign.* the spiritual church, which is among those who are in charity and thence in faith from the Lord, n. 585, 882. That the temple of the tabernacle of the testimony *sign.* the inmost of heaven, where the Lord is in his holiness in the Word and in the law, which is the decalogue, n. 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, *ill.* n. 926. Concerning the tabernacle in the wilderness, and concerning the feast of tabernacles, n. 585.

TAIL [*cauda*]. That the tail is the ultimate of the head, because the

head is continued to the tail, n. 438. That it *sign.* the sum of all things relating to doctrine, when the head *sign.* the primary thereof, *sho.* n. 438. That tail also *sign.* all the truths of the Word falsified, n. 438, 541.

TARTARY [*Tartaria*]. Great Tartary in Asia described, from a conversation with spirits and angels, who were from thence; and that among them is the old Word, n. 11.

TEETH [*dentes*]. That teeth *sign.* sensuals, which are the ultimates of the natural mind, *sho.* n. 435. That gnashing of teeth is disputation from falses of faith, *ill.* n. 386, *sho.* n. 435.

TEMPLE [*templum*]. That the temple *sign.* the Lord's Divine Humanity, also the church in heaven and the church in the world; and that it *sign.* those three conjointly, because they cannot be separated, *sho.* n. 191, 529. That the tabernacle *sign.* the Lord's Divine Humanity and the church celestial, in which the Lord is in divine good; and that the temple *sign.* the Lord's Divine Humanity and the church spiritual, in which the Lord is in divine truth, n. 585, 882. See TABERNACLE. That the temple *sign.* the spiritual heaven, and worship from spiritual love, n. 649. That in the New Church there will be temples, but that nevertheless the Lord will be the temple, *ill.* n. 926. Concerning a place of worship which was seen, wherein was an image of faith separated from charity, and concerning its destruction through light from heaven, and that in the room of that place of worship there then appeared the tabernacle, the temple, and lastly the Lord only, *ill.* n. 926.

TEMPTATION [*tentatio*]. That they in the world who conquer in temptations, conquer to eternity, n. 301. Something concerning temptations, n. 215, 639.

TEN [*decem*]. That ten *sign.* full, much, and many, also every thing, and all, *sho.* n. 101; in like manner a tenth part, n. 515.

TEN THOUSAND [*myrias*]. That myriads or tens of thousands are spoken of truths, and thousands of goods, *ill.* and *sho.* n. 287. That myriads of myriads *sign.* a great abundance, n. 447.

TENT [*tentorium*, vide *tabernaculum*]. See TABERNACLE.

TESTIMONY, WITNESS, *so* TESTIFY [*testimonium, testis, testari*]. That to testify or bear witness is spoken of truth, and that truth testifies of itself, consequently the Lord, because he is truth itself, n. 6, 199, 953. That the Lord testifies from himself, and that he is his own witness, *sho.* n. 669, *sho.* n. 6, 199, *sho.* n. 490, 953. That the testimony of Jesus *sign.* that the Lord is the God of heaven and earth, and also a life conformable to his commandments, in particular according to the precepts of the decalogue, *sho.* n. 490, 555, *ill.* n. 819. That testimony *sign.* the acknowledgment of the Divine Humanity of the Lord, *sho.* n. 490, 846. That the testimony *sign.* the decalogue, *ill.* and *sho.* n. 669. That the two witnesses in like manner *sign.* the acknowledgment of the Lord and a life conformable to his precepts, n. 490. That the two witnesses are the two doctrines, one concerning the Lord, and the other concerning a life conformable to the commandments of the decalogue, n. 498, 515. Concerning the two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, *ill.* n. 531.

THICK DARKNESS [*caligo*, vide *tenebræ*]. See DARKNESS.

THIEF, THEFT [*fur, furtum*]. That the Lord will come as a thief, *sign.* that the truths and goods of worship shall be taken from the wicked, and that they shall not know when and how this is done, *sho.* n. 164. That this is attributed to the Lord, although it is hell which takes away and steals them, n. 164.

THIGH [*femur*, vide *tumbi*]. See LOINS.

THIRST, to THIRST [*situs, sitire*]. That to thirst is spoken of a lack of truth, and to be hungry of a lack of good, n. 381. That to thirst *sign.* to desire truths, also to be in want of truth, and from the want of truth to perish, *sho.* n. 956. See also **HUNGER**.

THOUGHT [*cogitatio, vide intellectus*]. See **UNDERSTANDING**.

THOUSAND [*mille*]. That the thousand years which are spoken concerning the kingdom of the faithful, and concerning the binding and loosing of the dragon, *sign.* a little while, or a short time, *ill.* n. 842, 844, 849, 855, *ill.* n. 856. That the millenniums thence impress their minds with vain ideas concerning the last state of the church, n. 842. That a thousand two hundred and sixty days *sign.* until the end and beginning, *ill.* n. 491, 547.

THOUSANDS [*chiliades*], what, n. 287. See **TEN THOUSAND**.

THREE [*tres, tria*]. That three in the Word is spoken of truths, n. 322. That thence three in the Word *sign.* all with respect to truth, in like manner a third part, n. 400; also complete and entire, because in all and every thing there must be a trine, in order that it may be something, *sho.* n. 505, *ill.* n. 875. That the Lord spake three times, *sign.* that it is divine truth, and that it ought to be believed, *sho.* n. 505 at the end, 887. That seven is said of holy things, and three of things not holy, and that otherwise they *sign.* the same things, n. 505 at the end. See **SEVEN**. That three and a half *sign.* until the end and beginning, *ill.* n. 505, *sho.* n. 562. That to be divided into three parts *sign.* to be totally destroyed, n. 712.

THRONE [*thronus*]. That he who sat on the throne is the Lord, *sho.* n. 808 at the end. That throne *sign.* heaven, *sho.* n. 14, 221, 932. That throne *sign.* judgment in a representative form, *sho.* n. 229, 865, 932. That it also *sign.* government, n. 932. That the thrones on which the apostles should sit, *sign.* judgment from the divine truths of the Word and of the church from the Lord, *sho.* n. 233. That throne is also spoken of the kingdom of evil and falsehood, *sho.* n. 694. What is *sign.* by the throne of Satan, n. 110: What is *sign.* by the throne of the beast, n. 694.

THUNDER [*tonitru*]. That a voice out of heaven, when from the Lord, is heard as thunder, *ill.* and *sho.* n. 472, 615. That lightnings, thunderings, and voices, *sign.* illustration, perception, and instruction, *sho.* n. 236. That they also *sign.* reasonings, argumentations, and confirmations in favour of falses, n. 396, 710.

THYATIRA [*Thyatiræ*]. That the church in Thyatira *sign.* those who are in faith originating in charity and thence in good works, also those who are in faith separate from charity and thence in evil works, n. 124, and in the following.

TIME [*tempus*]. That there is no time in the divine idea, *sho.* n. 4. That times and spaces in the spiritual world are appearances according to states of life, *ill.* n. 947. That thence time, and such things as appertain to time, *sign.* states of life, n. 427, *ill.* n. 476, 785, 935, 947. That no time *sign.* that there is no state of the church, consequently no church, *ill.* and *sho.* n. 476. That time, times, and half a time, *sign.* to the end until a beginning, *sho.* n. 562.

TONGUE [*lingua*]. That tongue *sign.* the doctrine of a church, and as to speech religion, *sho.* n. 282. That to gnaw the tongue *sign.* to detain the thought from hearing truths, consequently not to endure to hear truths, *ill.* n. 696. That the spiritual language, which is common to spirits and angels, has nothing in common with the language of men in the world; and that every letter in the alphabet, *sign.* a thing, hence letters

conjoined, a certain sense of the thing; and that vowels, because they are sounds, *sign.* the affections of a thing and its sense; and that thence it appears why the Lord is called Alpha and Omega, n. 29, 38.

TRADE, to [*negotium*]. That to trade and to merchandize *sign.* to acquire knowledge of good and truth from the Word, n. 606, *sho.* n. 759. See also *To Buy*. That, in the opposite sense, it *sign.* to procure knowledge of things evil and false, and by them to gain, *ill.* n. 759, 771. That the merchandize of Babylon are the holy things of the Word adulterated and profaned, n. 772. That by those things they have traded and acquired lucre, n. 772, 783, 784. That even the heads in their ecclesiastic hierarchy are such, *ill.* n. 799.

TRAVAIL IN BIRTH, to [*parturire, videri parere*]. See *To BRING FORTH*.

TREE, [*arbor*]. That the tree of life *sign.* the Lord as to divine love, n. 89, 933, 951. That tree *sign.* men as to affections and consequent perceptions, *ill.* and *sho.* n. 400. That all things appertaining to a tree correspond to such things as are in man; what by the tree itself, what by the branches, by the leaves, by the flowers, by the fruit, and by the seed, *ill.* from such things seen in the spiritual world, n. 936.

TRIBE [*tribus*]. That the twelve tribes of the children of Israel *sign.* the church as to all its goods and truths, and that they *sign.* those in the church who are in goods and truths from the Lord through the Word, n. 348, 349. That they *sign.* those things according to the series in which they are named; *sho.* n. 349. That every tribe *sign.* something of the church, n. 349. That the tribe, which is first named, is as the head and the all in the rest, n. 350. Why the twelve tribes are divided into four classes, and thence in each class there are three, n. 360. That 12,000 of each tribe, and thence 144,000, together *sign.* the superior heavens, and the church among them, which church is the internal; and that they form as it were the head and face of the rest, *ill.* n. 348, 349, 350, 363. That 144,000 sealed out of the tribes *sign.* those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, n. 612. That by the tribes of the earth wailing, is *sign.* that there are no longer any goods and truths of the church, n. 27.

TRUMPET [*buccina, tuba*]. That trumpets from heaven *sign.* various things, *ill.* and *sho.* n. 226. That to sound trumpets *sign.* to call together upon solemn occasions, also to explore and to discover of what quality they are, n. 391, *sho.* n. 397.

TRUTH [*veritas, verum*]. Concerning the marriage of good and truth, see *MARRIAGE*. That truth is the form of good, and good is the essence of truth, and that thus they make one, n. 906 at the end. That good without truth is not good in spirit, and that truth without good is not truth in spirit, *ill.* n. 386. That good is formed by truths, not by truths in the understanding only, but by a life conformable to them, *ill.* n. 832. That to live conformable to truths is good, and that thus truth becomes good through life, n. 923. That the good of doctrine also is truth, because it only teaches what good is, n. 923. That good in the thought is not reflected upon, because it is only felt; but that truth is reflected upon, because it is seen therein, n. 908. Concerning celestial good and truth, and concerning spiritual good and truth, n. 726. That good with man is according to truths, which become of the will or the love, *ill.* n. 935. That truth does not operate any thing from itself but from good, neither does good operate any thing from itself but through truth, n. 649. That the good of love is formed by truths of wisdom, in like manner the good of charity by truths of faith, *ill.* n. 912.

That no one can see any doctrinal truth in the Word, except from the Lord, *ill.* n. 566. That the divine truths of the Word are like mirrors, whereby the Lord is seen, *ill.* n. 938. That the acknowledgment of the Lord keeps in connexion all knowledges of good and truth, or truths, *ill.* n. 916. That there is a connexion of all spiritual truths, which is like the connexion of the viscera, organs, and members in man's body, *ill.* n. 916. That the rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, n. 911. That the angels, who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, *ill.* and *sho.* n. 920. That by means of truths all things appertaining to the church and religion become spiritual; many of these truths enumerated from the *Arcana Coelestia*, n. 161. That man cannot be reformed but by means of truths, n. 815. That man cannot be reformed by means of truths only, but at the same time by a life conformable to them, *ill.* n. 832. That without truths evils cannot be removed, n. 706. That evils and falses are discovered by means of goods and truths from the Word, n. 673. Concerning those who are in good with respect to life, and not in truths with respect to doctrine, n. 107, 110.

TURTLE [*testudo*]. Concerning turtles which were seen, who and of what nature and quality they were, *ill.* n. 463.

TWELVE [*duodecim*]. That the number twelve *sign.* all things of the church in regard to the truths and goods thereof, *ill.* and *sho.* n. 348, 907. That numbers arising from twelve by multiplication signify the same as twelve, as 144, 12,000, 144,000, n. 348, 909. That the 144,000 sealed out of every tribe of Israel, *sign.* those in heaven and the church, who approach the Lord alone, and live according to his precepts, n. 348, and in the following, n. 612.

V

VASTATION [*vastatio, vide consummatio*]. See CONSUMMATION.

VENGEANCE or REVENGE [*vindicta*]. That vengeance is attributed to the Lord, when nevertheless the wicked breathes revenge against the Lord when he perishes, *ill.* and *sho.* n. 806. See WRATH.

VESSEL [*vas*]. That vessel *sign.* scientifics, because they are contents, *ill.* n. 775. What is signified by vessels of brass, of wood, and iron, and of marble, n. 775.

VESTURE [*vestimentum*]. See GARMENT.

VIAL [*phiala, vide poculum*]. See CUP.

VICTORY, to OVERCOME [*victoria, vincere*]. That to overcome *sign.* to fight against evils and falses, and to be reformed, *sho.* n. 88, 105, 890.

VINEYARD [*vinea*]. That a vineyard *sign.* the church, where the Word is, and the Lord known, in particular the spiritual church, *ill.* and *sho.* n. 650. That to gather the vintage, or to collect grapes, *sign.* to bring forth the fruit, and to make an end, the same as to reap, *ill.* and *sho.* n. 649.

VIRGIN [*virgo, vide filia*]. See DAUGHTER.

VIRTUE or POWER [*virtus*] is spoken of celestial good, *sho.* n. 373, 674.

VISION [*visio, vide videre*]. See To SEE.

VOICE [*vox*]. That a great voice, when from heaven, *sign.* divine truth, *sho.* n. 37, 50, 226. That voice, when spoken of instruments, *sign.* sound, n. 792.

VOMIT [*vomitus, vomere*], n. 205.

U

ULCER [*ulcus*]. See WOUND.

ULTIMATE [*ultimum*, vide *extremum*]. See EXTREME, and EXTERNAL.

UNCLEAN [*immundus*]. That clean is spoken of goods, and shining of truths, n. 814. That unclean is spoken of the adulteration and falsification of the Word, n. 924. That unclean or filthy is spoken of those who are in fakes from evil, n. 702, 924, 948.

UNCTION or ANOINTING, to ANOINT [*unctio*, *ungere*, vide *oleum*]. See OIL.

UNDERSTANDING, INTELLIGENCE [*intellectus*, *intelligentia*]. That genuine wisdom and intelligence is procured by means of knowledges of truth and good from the Word, consequently by means of spiritual truths from the Lord, n. 189. That wisdom consists in knowing that there is a God, what God is, and what is of God, *ill.* n. 243. That all wisdom is derived from love, *ill.* n. 875. See LOVE. That they who are of the celestial kingdom of the Lord, see divine truths in themselves, as the eyes see objects, *ill.* and *sho.* n. 920. The temple of wisdom described, *ill.* n. 875. That no one can see the temple of wisdom, still less enter therein, unless he perceives that the things which he knows and understands are so little comparatively that they are like a drop of water to the ocean, *ill.* n. 875. That love and wisdom neither exist nor subsist, but in use, *ill.* n. 875. That every man has the faculty of willing good and understanding truth, consequently liberty and rationality, and that this faculty is never taken away from any one, n. 427, 429. That the understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them; and that this is done according to the affection of knowing and understanding them, n. 914. That even devils can understand the arcana of wisdom, *ill.* n. 940. That they who have confirmed themselves in fakes, are not willing to understand truths, and that it appears as if they were not able, n. 765. That many may be in the understanding of the knowledges of good and truth, but that they in fact are not in them, unless they are in a life conformable to knowledges, n. 337. That whatever is in the understanding, and not, at the same time, in the life, is not in man, but still, as it were, in an outer court, n. 337. That the understanding can be elevated into the light of heaven, but if the will is not at the same time elevated into the heat of heaven, that the things of the understanding perish and fall into the love of the will, n. 335. That the light of heaven with the wicked may be received in the understanding removed from the love of the will, but if the light of heaven falls into the evil of the will, there arises darkness, *ill.* n. 336. That man has an understanding in spiritual things equally as in things of a civil nature, *ill.* n. 224.

That there is an interior thought, which is called perception, and that there is an exterior thought, which properly is called thought, and that the latter is in natural light, whereas the former is in spiritual light, n. 914, *ill.* n. 947. Concerning the material thought and concerning the spiritual thought relative to God, heaven, and our neighbour, *ill.* n. 611. That the rational faculty is the first receptacle of spiritual truths, n. 936.

That it is hurtful to close the understanding in spiritual things, n. 224. What evils exist, when the understanding is shut in things of faith from religion, *ill.* n. 564, 575. That a thousand visionary things may be obtained by removing understanding from faith, n. 451, 575. That the

tenet with respect to the understanding being held a prisoner in subjection to faith, is derived from the Roman Catholic religion, and that it obstructs the passage of the light out of heaven from the Lord, insomuch so that a man cannot afterwards be illustrated, *ill.* n. 914. That the reason why the learned have attributed every thing to thought and thence to faith, is, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, *ill.* n. 908.

UPON [*supra*]. See OVER.

USE [*usus, vide opus*]. See WORK.

W

WALK, *to* [*ambulare*]. That to walk *sign.* to live, and when spoken concerning the Lord, that it is to live from him, *sho.* n. 167.

WALL [*murus*]. That a wall *sign.* what defends, and that when it is spoken of the church, it *sign.* the Word in its literal sense, *sho.* n. 898. That the wall of the city Jerusalem *sign.* the Word in its literal sense, n. 898, 902. That the foundations of its wall *sign.* doctrinals from the Word, *sho.* n. 902.

WAR [*bellum*]. That wars *sign.* spiritual wars, which are impugnations of truth, and are conducted by reasonings from false principles, *sho.* n. 500, 548, *sho.* n. 586. That the ministry of the Levites was called military service, *sho.* n. 500 at the end. That the various kinds of arms *sign.* such things as belong to spiritual war, *sho.* n. 436. See ARMS.

WASH, *to* [*lavare*]. That to wash *sign.* to cleanse and purify from evils and falses, and so to reform and regenerate, *ill.* and *sho.* n. 378. That washings formerly represented and signified such things; in like manner baptism, n. 378.

WATCHFUL, WATCHFULNESS, WATCHING [*vigilia*]. That spiritual life, which exists from the affection and perception of truth, is signified by watchfulness and watching, *sho.* n. 158, 705. That natural life without spiritual life is called sleep, and that it resembles sleep, *ill.* and *sho.* n. 158.

WATER [*aqua*]. That water *sign.* truths, *sho.* n. 50. That living water or the water of life *sign.* divine truth from the Lord, *sho.* n. 932. That the voice of waters *sign.* divine truth out of heaven, and from the Lord through heaven, n. 50, 614, 615. That the angel of the waters *sign.* the divine truth of the Word, n. 685. That water also *sign.* the divine truths of the Word adulterated and profaned, n. 719, 745.

WAY [*via*]. That in the spiritual world there are actually ways which lead to heaven, and that thence ways *sign.* leading truths, n. 176.

WEALTH [*opes, vide divitiæ*]. See RICHES.

WEDDING [*nuptiæ, vide conjugium*]. See MARRIAGE.

WEEK [*septimana*]. That a week *sign.* state, and the seventh week a holy state, n. 489.

WHEAT [*triticum*]. That wheat and barley *sign.* good and truth of the church from the Word, *ill.* and *sho.* n. 315.

WHITE [*albus*]. That white is predicated of truth, because it proceeds from the light of heaven, by which is *sign.* truth, *ill.* n. 167, 231, 305; see COLOUR. That to make white *sign.* to purify truths from falses, n. 379.

WHITE STONE [*calculus albus*]. That a white stone *sign.* truths suffragant and united to good, n. 121.

WHOREDOM [*meretricatio, scortatio, vide adulterium*]. See **ADULTERY**.

WIDOW [*vidua*]. That widows *sign.* those who are without protection, because without truths, which nevertheless they desire, *ill.* and *sho.* n. 764.

WILDERNESS [*desertum*]. That wilderness *sign.* the church in which all the truths of the Word are falsified, *sho.* n. 546. That it *sign.* the church in which there are not any truths, because they have not the Word, *sho.* n. 546. That it *sign.* a state of temptation, in which man is as it were without truths, *sho.* n. 546.

WILL [*voluntas*]. That to will *sign.* inwardly to love; because what a man inwardly wills, that he loves, and what he inwardly loves, that he wills, n. 956. That the will is an internal act, because it is an endeavour to act, *ill.* n. 875.

WIND [*ventus*]. That wind *sign.* influx from heaven, and, in the opposite sense, influx from hell, *ill.* and *sho.* n. 343. That this influx from heaven is called the blast of God, breath, and breathing, n. 343. That respiration, which is of the air, corresponds to the understanding and to faith, n. 708. That wind, especially an east wind, *sign.* the dispersion of falses by influx, *sho.* n. 343.

WINE [*vinum*]. That wine *sign.* divine truth, and, in an opposite sense, divine truth both falsified and profaned, *ill.* and *sho.* n. 316. That the wine of Babylon *sign.* the abominable tenets of the Roman Catholic religion, grounded in the truths of the Word adulterated and profaned, *ill.* n. 758. See **PAPISTS**. That bread and wine were offered upon the altar together with sacrifices: bread was the meat-offering, and wine was the drink-offering, n. 778. See **BREAD**.

WING [*ala*]. That wings *sign.* defences and powers, *ill.* and *sho.* n. 245, 561; see **TO FLY**. That the voice of wings *sign.* reasonings, n. 437.

WISDOM [*sapientia, vide intellectus*]. See **UNDERSTANDING**.

WITNESS [*testis, vide testimonium*]. See **TESTIMONY**.

WO, or ALAS [*væ*]. That wo or alas *sign.* lamentation over calamity, unhappiness, and damnation, *sho.* n. 416, 518, 769, 785, 788.

WOMAN [*muller*]. That woman *sign.* the church, *sho.* n. 434.

WOOD [*ignum*]. That wood *sign.* good, in particular natural good, *sho.* n. 774. What is *sign.* by thyme wood, n. 774. That wood *sign.* good according to the species of tree, *ill.* n. 775. That wood, in an opposite sense, *sign.* evil and what is accursed, *sho.* n. 774.

WORD, the, or SACRED SCRIPTURE [*verbum seu scriptura sacra*]. That the Lord is the Word, and the all of the Word, *ill.* n. 200; *ill.* and *sho.* n. 819. That the Word is holy and divine, *ill.* n. 752. That no one can see any doctrinal truth in the Word, but from the Lord, because the Lord is the Word, n. 42, *ill.* n. 566, 958. That the Word is hidden to all to whom the Lord does not open it, n. 257. That the Word is the medium of conjunction with the Lord, *ill.* n. 881. That the Word is in heaven among the angels, concerning which, n. 669.

That the Word is the beginning of the work of God, *ill.* and *sho.* n. 200. That the Word vivifies and enlightens, *ill.* n. 200. That the spiritual life of man is from the Word, n. 411. That the spirit and the life of the doctrine of the church is from the Word, n. 602. That the Word is not understood without doctrine, and that doctrine is not understood without a life according to doctrine, n. 320. That the Word by means of the literal sense, communicates with the universal heaven, *ill.* n. 200. That the Word in its origia is purely divine, and that when it passed the third heaven it was made divine celestial, when

it passed the second heaven it was made divine spiritual, and that when it came into the world it was made divine natural, whence it is, that there are three senses in the Word, the celestial, the spiritual, and the natural, n. 959. That the spiritual truth of the Word is like light from the sun, and that the natural truth of the Word is like light from the moon and stars, *ill.* n. 414. That they who read the Word from the love of self and the world, consequently from a use merely natural, see no truth therein; but it is different with those, who, from the affection of truth, are in spiritual use, *ill.* n. 255, 889. That it is of the divine providence of the Lord, that they who are in evils of life and in falses of doctrine, do not see either truth or good in the Word; because if they saw and knew them, they would profane them, n. 314, 316, 686, 688.

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WORLD [*mundus*]. That the world *sign.* all who are in the world, the good as well as the wicked; that it also *sign.* the church, *sho.* n. 589. That the foundation of the world *sign.* the establishment of the church, *sho.* n. 589.

WORLD, QUARTERS OF THE [*plagæ mundi*]. See QUARTERS OF THE WORLD.

WORLD OF SPIRITS [*mundus spirituum*]. See SPIRITUAL WORLD.

WORMWOOD [*absinthium*]. That wormwood *sign.* the infernal false principle; in like manner gall, *ill.* and *sho.* n. 410. See BITTER.

WORSHIP [*cultus*]. That worship is according to doctrine, n. 777, 778. That worship with man is perfected according to life, and that therefore it is at first natural, afterwards moral, and lastly spiritual, n. 161. Concerning external worship separated from internal, *ill.* n. 859. That worship without truths of faith and goods of charity is dead worship, n. 154, 161, *ill.* n. 157.

WORSHIP, to [*adorare*]. That to worship *sign.* to acknowledge as holy or sacred, n. 579, 580, 588, 630. That when spoken with respect to the Lord, it *sign.* to acknowledge him as the God of heaven and earth, and to adore him, n. 630.

WOUND [*vulnus*]. That sores, or ulcers, and wounds *sign.* evils in the extremes, originating in internal malignity, which are concupiscences, *sho.* n. 678.

WRATH [*ira*]. That wrath and revenge are attributed to the Lord, when nevertheless the evil are wrathful, and breathe revenge, *ill.* n. 525, 635, 638, *sho.* n. 806. That the wrath of God *sign.* evils and falses in the

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WRITE, *to [scribere]*. That to write *sign.* to commit to posterity for remembrance, n. 36, 63, 639, 816.

Y

YOUNG MAN [*juvenis*]. That where virgins and young men are mentioned together, virgins *sign.* the affections of truth, and young men truths, *sho.* n. 620.

Z

ZEAL [*zelus*]. That zeal is the consequence of love, and when spoken of the Lord, that it is the consequence of divine love, n. 831. That exteriorly zeal appears like anger, but that interiorly it is affection, which is the consequence of love, because it is from spiritual heat, *sho.* n. 216.

ZEBULON [*Sebulon*]. That Zebulon and his tribe represented, and thence in the Word signifies, in a supreme sense, the union of the Divinity and the Divine Humanity in the Lord; in a spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, conjugal love, *ill.* n. 359.

ZION [*Sion*]. That mount Zion *sign.* heaven and the church, where the Lord alone is worshiped, and where there is a life according to his commandments, *ill.* and *sho.* n. 612. That the virgin and the daughter of Zion *sign.* the church in regard to the affection of good and truth, *sho.* n. 612.

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TO THE

MEMORABLE RELATIONS

CONTAINED IN THE

APOCALYPSE REVEALED.

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III. A company of spirits were seen praying to God, that he would send his angels to instruct them on various subjects relative to faith, because on most points they were in doubt, forasmuch as the churches differ so among themselves, and yet all of their ministers exclaim, *Believe us; we are God's ministers, and know*: and angels appeared, whom they questioned concerning charity and faith, on repentance, on regeneration, concerning God, on the immortality of the soul, also on baptism and the holy supper; to which particulars the angels made such replies, that they might fall within their understanding; observing, moreover, that whatever does not fall within the understanding, is like seed sown in sand which however watered with rain, yet withers away; and that the understanding, closed by religion, no longer sees any thing in the Word from light, which is from the Lord therein; nay, that, if it reads, it becomes more and more blind in things relating to faith and salvation, n. 224.

IV. That there were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an

apartment adjoining, modest virgins, with a chaste wife; and also near that apartment stood two little children; and lastly was seen a harlot and a dead horse: and afterwards I was instructed what these things particularly signified, and that by them the Word was represented and described, such as it is in itself, and such as it is at this day. Also, concerning those who thought they should shine like stars in heaven, who, when examined, were found to have studied the Word from self-love, that they might appear great in the world, and be worshiped. When they were admitted into heaven, they were found to be without truths, and were stripped of their garments, and expelled; but still their pride remained, and a belief in their own merit. But the case is different with those who study the Word from the affection of knowing truth, because it is truth; these are taken up into heaven, and saved, n. 255.

V. In the spiritual world it is not allowed any one to speak but as he thinks, otherwise he is openly heard as an hypocrite; and that therefore in hell no one can name *JESUS*, because *JESUS* signifies salvation. By this means experiment was there made, how many in the Christian world at this day believed, that Christ, even as to his Humanity, is God; wherefore in a place where many of the clergy and laity were assembled, it was proposed to them to utter the words *DIVINE HUMAN*; nevertheless scarce any one could disengage these two words from his thought, and thus pronounce them. That the Lord, with respect to his Humanity, was even God, was confirmed to them by many passages from the Word, as by the following, in Matt. xxviii. 18; John i. 2, 24; xvii. 2; Coloss. ii. 9; 1 Epist. John v. 20, and also by other passages: but still they could not utter *DIVINE HUMAN*; and what was surprising, that neither could the gospellers or Lutherans, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, that neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharist, utter the words *DIVINE HUMAN*. From this experiment it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, n. 294.

VI. Once six hundred of the English clergy were permitted to ascend to a society of the superior heaven, where they saw their king (George II.), with whom they discoursed about their application to the Lord, and not to God the Father. After this the king presented two bishops in company with heavenly gifts, from which and from their king they were suddenly separated. The account they give to their companions after their return, and the discourse of the bishops about unanimity and concord, supremacy and dominion, to which the rest assent; and lastly, concerning their appearance in a monstrous form, n. 341.

VII. That there was heard at a distance as it were a gnashing or grinding of teeth, and intermixed therewith as it were a beating (noise); I approached towards the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who were for faith maintained their arguments, asserting, that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives

from the Lord, life is spiritual-moral, but in man who does not live from the Lord, life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, n. 386.

VIII. There were seen two flocks, one of goats and the other of sheep; but when they were beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep consisted of those who made charity united with faith saving; and I demanded of them, why they were assembled there; they who appeared like goats said, that they formed a council, because they had been informed, that what is said by Paul in Rom. iii. 28, *That man is justified by faith without the works of the law*, is not rightly understood, forasmuch as by faith in that passage is not meant the faith of the present day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the decalogue, but the works of the Jewish law, which were rituals (which is also demonstrated); and they said, that it had been concluded, that faith produces good works as a tree produces fruit; to this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith;" and he divided the sheep into two flocks, and said to those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made in what manner they understood that faith produces good works as a tree produces fruit, and it was discovered, that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had adjoined themselves to the goats, re-united into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, n. 417.

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XIII. That there was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they were

emerged, I saw that they had two heads, one of which they could draw back into the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified, were explained by an angel, namely, that they were men in the world, and consequently, so many spirits after death, who say, that God, among those who have obtained faith, does not see any thing that they think or do, but only regards their faith which is concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, but these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. That these spirits were afterwards seen floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceitedness, flowing forth from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterwards from the sacred Scripture, and by many arguments I demonstrated, that this doctrine of theirs was insane, and inasmuch as it was contrary to sacred Scripture, it was from hell. But the arguments whereby I demonstrated it, on account of their prolixity, cannot be quoted here, but may be seen in the MEMORABLE RELATION itself; afterwards, that they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly they sunk down to a society, in the neighbourhood of the Machiavelists, n. 463.

XIV. That there was heard a noise like the grinding of a mill, and that following the noise, I saw a house full of clefts and chinks, the entrance into which appeared under ground, and therein was a man (*vir*) collecting passages from the Word and other books, in favour of JUSTIFICATION BY FAITH ALONE, and that scribes on one side copied what he collected, into a book. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew his grace and favour from the human race, and that therefore he had sent his Son, who should make expiation and propitiation; to which I replied, that it was contrary both to scripture and reason, that God could withdraw his grace and favour, for thus he would withdraw his essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book proved to be the Word, n. 484.

XV. SECOND MEMORABLE RELATION. There was heard a noise like the collision of two mill-stones, and I approached to the entrance of it, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification by faith alone; and as I drew near to one of them, I asked what he was then studying; he said, concerning the ACT OF JUSTIFICATION, which is the principal or most important article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters, and when it has entered; and he said, that this was effected passively and not actively; to which I replied, "That if you take away the activity therein, you also take away the reception, and that consequently this act would be only an ideal phantom, or a creature of the imagination, and is but the pillar or

status of Lot's wife, tingling like dry salt when scratched by a scribe's pen or finger-nail;" the man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, n. 484.

XVI. THIRD MEMORABLE RELATION. That I approached towards a certain house where a number of people were assembled together, and debating whether the good which a man does in a state of justification by faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good that a man does contributes nothing to salvation, forasmuch as no good proceeding from the will of man can have any connexion with what is a free gift; that neither can any good proceeding from man be connected with the merit of Christ, which is the only means of salvation; neither can man's operation be coupled with the operation of the Holy Ghost, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, "These people have no religion at all, for who does not know, that what is called religion consists in doing good to one's neighbour for the sake of God, consequently, from God and with God," n. 484.

XVII. That I was seized with a grievous disease, proceeding from the smoke emitted from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt, and that I was seen by those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the same chapter; and moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but inasmuch as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterwards that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them, that they were the farthest off from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves: after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above all, from the decalogue, baptism, and the holy supper, as may be seen in the MEMORABLE RELATION, n. 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truth, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits, mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faith alone, saying, that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to them; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by

their being led to a house where there was a table, into which the light flowed immediately from heaven, and they were told to write those truths which they had adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes attentively on it, the paper appeared black as it were from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which, when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, n. 566.

XIX. In what manner man, when he is prepared for heaven, enters therein, namely, that after preparation he sees a way which leads to a society in heaven, wherein he will live to eternity, and that near the society there is a door, which is opened, and that after he has entered examination is made, whether there is a similar light and a similar heat in him, that is, a similar truth and good, to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is rigorous, for when they enter, they are miserably tormented, and from the torment, cast themselves down headlong; this arises to them from the sphere of the light and heat of heaven, in whom these properties are opposed; after which, they no longer desire heaven, but associate themselves with their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favour, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. That many who believed that heaven consisted only in admission through favour, and after admission eternal joy, from leave ascended into heaven, but by reason they could not sustain the light and heat, that is, the faith and love there, they threw themselves down headlong, and that then they were seen by those who stood below, like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance as it were of dead horses signified, and that then what they saw were certain persons who, at a distance, so appeared, observing that they were those who, when they read the Word, think of God, their neighbour, and of heaven materially and not spiritually, and that they think materially of God, who think from person concerning essence, and of his neighbour and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from his essence and thence of his person, of his neighbour from his quality, and thence of his face and speech, and of heaven from a state of love therein and thence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the Word with those who think spiritually while they read it, is a living letter, that therefore they appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, that therefore these latter appear at a distance like dead horses, n. 611.

XX. That one of the dragon spirits invited me to see the delights of his

love, and he carried me to a certain place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, "Now you shall see our pastimes;" and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tygers, and wolves, who rushed in upon the flock, and tore them in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skilful in incantation, who being let in, when one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation; the dragon enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavour to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apocalypse, chap. xx. 8, 9, n. 655.

XXI. A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to his words in Matt. xxviii. 18; but they consulted two prelates who were in the society, what they should do, who advised them to send back the paper to heaven from whence it came; which when done, that society sunk under ground, but not very deep: after some days some of them came up thence, and related what was their lot after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of his faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, who took the cap and carried it away, n. 675.

The twelfth, thirteenth, and fourteenth chapters of Zechariah explained in a summary way, n. 707.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged every body they could from reading them; passages from the Apocalypse, chap. xvi. 12—16, were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king (Geo. II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Humanity, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was

astonished, and bid them depart thence, exclaiming, "How is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal," n. 716.

XXIII. I had some discourse in the spiritual world with pope Sextus Quintus, who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because he is God, ought alone to be adored and worshiped, also, that the sacred scripture is divine, in which belief he continued to his life's end. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo, at Loretto, respecting the society over which he presides, and of the stupidity of such popes and cardinals as desire to be adored as Christ. Also concerning his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, n. 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys that were given to Peter, and respecting their belief that the Lord transferred to him his power over heaven and hell, which they violently insisted upon: but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, TRUTH ORIGINATING IN GOOD WHICH IS FROM THE LORD. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, n. 768.

Concerning the adulteration and profanation of all the truth of the Word, and thence of every thing holy in the church, proceeding from the Roman Catholic religion; and also how that profanation was and is occasioned, n. 802.

XXV. That I saw an army mounted on red and black horses, all of them with their faces turned towards the tails, and the hinder part of their heads towards the heads of the horses, who cried out, "Let us fight against them who ride upon white horses;" and that this ludicrous army sallied out of a place which is called Armageddon, Apoc. xvi. 16; and that it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterwards, when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described, and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and that they disputed among themselves on the understanding of these words of the Lord's Prayer, OUR FATHER WHO ART IN THE HEAVENS, HALLOWED BE THY NAME, THY KINGDOM COME; and then they were told by the angels of Michael, that the Lord the Redeemer and Saviour, is the Father of all in the heavens, forasmuch as he himself taught, that the Father and he are one; that the Father is in him and he in the Father; that he who sees him sees the Father; that all things of the Father are in him; also that it is the will of the Father, that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them; also that to him belongs all power in heaven

and earth, and that to him belongs all power over all flesh; that no one sees or can see God the Father, but the Son alone who is in the bosom of the Father; besides many other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in the Apoc. chap. ix. and the other part were driven forth into a desert, n. 839.

The xxviii. and xxix. chapters of Ezekiel explained in a summary way, n. 859.

XXVI. That two angels descend, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. That after this sight, I went into a garden, through which I was conducted by a certain spirit, and at length to a palace which was called the **TEMPLE OF WISDOM**, of a quadrangular shape, its walls of crystal, its roof of jasper, and whose foundation consisted of precious stones of various kinds; and he said, that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and which he is not wise in, as to be scarce any thing; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they become realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; whom I asked, in what manner they understood, that man can do good from God, and yet do it as from himself; who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man the free-will of acting either from one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbour, to operate the goods of charity as a tree bears fruit, and to do his commandments in order that he may be saved, and that every one will be judged according to his works; and that all these things would not have been commanded, if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects; this he illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity; and as light united to heat, which like the light of spring, vivifies all things, so is faith united to charity, n. 875.

XXVII. That I was carried to a place, where they were who are meant

by the FALSE PROPHET, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left a string of pearls, but these things were induced by phantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Apoc. xiii. 2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, the place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the TABERNACLE, such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterwards, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the TEMPLE, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the LORD ALONE was seen, standing upon the foundation stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead thereof, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, n. 926.

XXVIII. A discourse among the angels concerning God, that his divine is the Divine Esse in itself and not from itself, and that it is one, the same, itself, and individual; also that God is not in place, but with those who are in place; and that his divine love appears to the angels as a sun, and that the heat thence proceeding is in its essence love, and the light thence proceeding in its essence wisdom. That the divine proceeding attributes, which are creation, salvation, and reformation, are of one God and not of three, n. 961.

XXIX. That there was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and concerning the Holy Spirit; and when so many of the clergy as there were seats were entered, the council began; and inasmuch as the first proposition was concerning the Lord who assumed the humanity in the Virgin Mary, then an angel standing at a table read before them what the angel Gabriel said to Mary, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE VIRTUE OF THE MOST HIGH SHALL OVERSHADOW THEE, AND THE HOLY THING WHICH IS BORN OF THEE SHALL BE CALLED THE SON OF GOD, Luke i. 35; and also in Matt. i. 20—25: and moreover many passages out of the prophets, that Jehovah himself is about to come into the world, and also that Jehovah himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah himself assumed the humanity. The other deliberation respecting the Lord was, WHETHER HE AND THE FATHER ARE NOT THEREFORE ONE, JUST AS THE SOUL AND BODY ARE ONE; and this was confirmed by many passages in the Word, and also from the symbol of faith or creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and thence that his humanity is divine, and that it ought to be approached in order to approach the Father, because by it he sent himself into the world, and made himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the HOLY SPIRIT, and then they first discussed the idea of three divine persons from eternity, and it was established from the Word, that the holy divine, which is called the Holy

Spirit, proceeds of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the Saviour there is a divine trinity, consisting of the divinity from which all things are, which is called the Father, the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, n. 962.

INDEX

OF

PASSAGES OF SCRIPTURE

CONTAINED, AND REFERRED TO,

IN THE

APOCALYPSE REVEALED.

Note.—The numerical sections marked with a star [*] contain citations from the Word; those without the star contain only references to the Word. Where a reference in this index is not found to accord, an error will be found in the section of the translated work, which was copied from the Latin work.

In the division of the Latin version of the Psalms, occasionally used by the author, said to be that of Sebastian Schmidius, the title of a Psalm is reckoned a verse; but in this Index the reference is made to conform to the English version.

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	5, 6	348*		23, 24, 27	167*
	5 to 10	778		26	101,* 485
	6	610*		30	459
	14, 23	862		31	278
XXVI.	1	601		36	936
	6	567			

NUMBERS.

I.	5 to 16	862	XII.	14, 15	862
II.	1 to the end	349	XIII.	4 to 15	349
	10 to 16	862		20	623
III.	1 to the end	357		33	424*
	12, 13, 40 to 46	17	XIV.	8	629*
IV.	3, 23, 30, 39	447		10, 11, 12	629
	5, &c.	862		11, 22	598
	6, 7, 9, 11, 12	450*		18	322*
	7	939		21	629
	8	725		22	101*
	23, 35, 39, 43, 47	500*		33	134*
V.	2, 3, 4	862	XV.	2 to 15	316, 778
	29, 30	417*		7	278
VI.	1 to 21	47		17 to 22	623
	13, 21	417*		24	242
	14 to 21	778		38, 39	450*
	24, 25, 26	306,* 939*	XVI.	6, 7	468
VII.	1	392, 779		19, 42	629
	1 to the end	349		29 to 33	285
	84, 87	348*		41 to 48	393*
	89	239, 529		46	395
VIII.	2, 3, 4	43	XVII.	2 to 8	485*
	6, 7	378		4, 10	555, 669*
	8	242		7, 8	357
	24, 25	500*		10	490*
IX.	17 to the end	862		12, 13	585
X.	1 to 11	226,* 397*		22	669*
	1 to 11, 29	862	XVIII.	1, 2, 23	585
	10	935		8 to 20	623, 778
	33	529		15	567
	35	939*		17	782
	36	287*		24, 28	101
XI.	1 to 3	599	XIX.	2	417*
	18, 19, 20	489		4	10*
	31, 32	862		11 to the end	166, 505
	33	657		14	417*
				19 to 25	862
			XX.	7 to 13	485
			XXI.	1 to 10	469

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXI.	4 to 10	455*	XXVIII.	1 to 15	778
	6, 8, 9	49		1 to the end	778
	8, 9	775*		2	468
	14, 15	11		6, 7, 13 to	316
	18	485		the end	
	27 to 30	11		11 to 15, 18	778
XXII.	7	114		to the end	
XXIII.	5, 12, 16	114		19, 20	242
	7 to 15, 18 to 24	114		26 to the end	623
	23, 24	241*	XXIX.	1 to 7, &c.	316, 778
XXIV.	1	114		2, 6, 8, 13, 36	278
	1 to 4, &c.	349*		6	935*
	5 to 9, 16 to 19	114	XXXI.	1 to 8	397*
	6	90		16	114
	6, 7	409		19 to 35	505
	9	241*	XXXII.	1 to the end	352
	13	114	XXXIII.	2 to 56	862
	17	342,* 954		55	439*
	24	406	XXXIV.	14	352
XXV.	1 to 4	53		17 to 23	349
	1, 9, 18	114*	XXXV.	5	342*
XXVI.	5 to 56	349		5, 6	610*
	10	285, 599			

DEUTERONOMY.

I.	7, 8	444	VI.	14, 15	216
	13	538*	VII.	15	503
	23	348*		22	567
	31, 33	346	VIII.	2, 3, 4, 15, 16	546
	35	474		6	527
III.	16, 17	352		7	409
IV.	3	578*		7, 8	315*
	13	101		9	775
	13, 23	529		19	578
	16, 17, 18	601	IX.	5, 6	350*
	19	53, 477*		9	529
	20	503		10	529
	23 to 28	774		27	748
	24	216	X.	4	101
	34	598		5	529
	36	468*		8	366*
V.	2, 3	529		11	474
	9, 10	216		12	527,* 632
	11	81*		18	764
	22, 23	529*		20	474, 527*
	29	527*	XI.	9, 21	474
VI.	2, 13, 14, 24	527		11, 14, 16, 17	496*
	5	682		13	682
	5, 8	347*		18	347*
	13	474		22	167*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XII.	5, 11, 13, 14, 18	81*	XXVIII.	58	527
	27	379		58, 59, 61	657*
XIII.	2, 3, 4	598		59	456
	4	527*		60	503
XIV.	23	101	XXIX.	18	410*
XV.	1, 2	32*		23	452, * 502
	11	209		27	635
	21	210*	XXXI.	9, 11, 12, 26	417
XVI.	1	935		12	527
	2, 6, 11, 15, 16	81		17, 18	939*
	4 to 7	10*		20	474
	13, 14	585	XXXII.	2	496
XVII.	2, 3	919		8	543
	3	447		10	546
	3, 15	53		11	653
	15, 16	298*		11, 12	245*
	15 to 18, 19	417		12, 13	298*
	16	503		13, 14	315*
	19	527		14	379
XVIII.	1	468		15	782
	4	623		16	216
	9, 10, 11	462*		17	458*
	15 to 20	8		20	939
XIX.	1 to 9	610		20 to 34	350*
	5	774*		22	336*
	9	167		24	567
XX.	19	847*		25	620
	19, 20	400		26	342*
XXI.	5	357*		32	502, 649*
	11, 13	489		33	537
	15 to 17	17		38	316, 778
	18 to 21	899		42	591*
	22, 23	774		43	806*
XXII.	15	899	XXXIII.		349
XXIII.	10 to 15	862		2	401
	18	952*		2, 3	586*
	21	668		8 to 12	357*
XXIV.	6	794*		10	277*
	14	209		13, 14, 15	789*
XXVI.	1, &c.	623		13 to 17	360*
	3, 15	474		14	935*
	7	640*		17	{ 287, * 355,
	12	505			{ 458
	16	682		18, 19	358*
	17	167		20	241, 861
	13, 19	586		20, 21	352
XXVII.	5	847		23	354*
	12, 13	349		24, 25	353, 775
	18	210*		26	24*
	19	764		28	384*
XXVIII.	15, 27, 35	678*	XXXIV.	3	367
	38	424*		4	474
	40	779			

JOSHUA.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	4	444	VIII.	30, 31	457*
	11	505		32	662*
III.	1 to 17	529	X.	11	399*
	2	505		12, 13	11, 53*
	11	529	XIII.	22	114
IV.	1 to 9, 20	348*		24 to 28	352
	5 to 20	529	XV. to XIX.		349
VI.	1 to 20	397,* 529	XVIII.	11 to 28	361

JUDGES.

I.	16	367	V.	20	51*
III.	13	367	VI.	17, 21	598
V.	6, 7	501*		21	485*
	8	899*		25 to 29	242
	11	899	VII.	16 to 22	397*
	15, 16	351*	XIII.	22	54,* 939
	17	406	XX.	1	342
	18	354*			

I. SAMUEL.

I.	25	242	XVI.	2	242
II.	5	{ 10,* 323,		6	779
		535*		14, 15, 16, 23	276
	8	20, 551*	XVII.	13	578*
	18	671*		34 to 37	573
	34	598	XX.	1	342*
III.	1 to 8	505*		5, 12, 19, 20, }	505
V. and VI.		529		35, 36, 41 }	
V.	3, 4	529	XXIV.	6, 10	779
X.	1	779		14	952
XIV.	10	598	XXVI.	9	779
XV.	1	779		9, 11, 16, 23	779

II. SAMUEL.

I.	10	300*	II.	4, 7	779
	16	779	III.	31	492
	17, 18	11, 53, 299*	V.	17	779
	20	501	VI.	1 to 19	529
	21	779		2	529
	24	166,* 725*		6, 7	529

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
VI.	14	671*	XXII.	8, 16	902
IX.	8	952		11	245*
XII.	22, 30	300		14	472*
XIII.	19	538	XXIII.	3, 4	{ 53,* 151,*
XVII.	8	573			{ 496
XIX.	21	779	XXIV.	1 to the end	364*
XXII.	3	270*			

I. KINGS.

I.	34, 35	779	VIII.	10, 11	629
III.	1	503*		21	529
IV.	21	503		51	503
	30	503*	X.	18, 19, 20	229
VI.	3, 36	487		19, 20	348*
	7	457,* 847*	XII.	28 to 32	242
	10 to 15	774	XIV.	8	167,* 578*
	19 to 28	669		25, 26	503
	19, &c.	529	XVI.	31, 32, 33	132
	22 to 28	239*	XVII.	21	505*
	23 to 33	493*	XVIII.	4, 13	132
	29, 32	367*		23 to 26, 33	242
	29, 32, 35	239*		34	505*
VII.	8	503*		38	468, 599
	14	354*	XIX.	1, 2	132
	23 to 39	378		15, 16	779
	25, 44	348*		19	328,* 348*
VIII.	3 to 9	529	XXI.	6, 7, &c.	132
	4 to 10	669		23	132
	9	529		27	492

II. KINGS.

I.	10, 11	599	IX.	10	506*
II.	8	323*		22	134,* 462*
	11, 12	437*		32, 33, 34	132
	12	298*	XI.	12	779
	12, 13	328*	XIII.	14	298,* 437
	14	238	XVIII.	21	503
	23, 24	573*		24	503
IV.	38 to 41	411*		31, 32	348*
V.	10, 14	378	XIX.	1, 2	492
VI.	17	{ 36,* 298,*		21	620
		{ 437		26	401*
	30	492	XXIII.	10	748
VIII.	13	952		16	506
IX.	3	779		29, 30	707
				30	779

I. CHRONICLES.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
V.	1	17, 134, * 351			

J O B.

II.	12	788*	XXIV.	18, 19	382*
III.	24	471*	XXV.	20 to 24	707
IV.	8, 9	343*	XXVI.	6	440*
V.	17, 20	323		8, 9	24*
VII.	13	137	XXVII.	4	624
IX.	25, 26	406*	XXVIII.	22	440
	30, 31	378*	XXIX.	22, 23	496*
XII.	7, 8, 9	405, * 757*	XXX.	1	952
	7 to 10	290*		6	338*
XIII.	7	624		28, 29	537*
	25	936		31	276
XIV.	10, 11	409	XXXI.	12	440*
	16	364*	XXXVII.	4, 5	471, * 472*
XV.	14, 15	586		15	24*
XVI.	15, 16	492	XXXVIII.	4, 5, 6	486*
XVIII.	15	452*		7	397*
	18	551		22, 23	399*
XIX.	3	101*	XXXIX.	17, 18, &c.	298*
	9	189*		26 to 29	244*

P S A L M S.

I.	3	400, * 936	VIII.	5	249*
II.	2, 6	779		6	470*
	6	586		6, 7, 8	405, * 757
	6, 7, 8, 12	612*		7, 8	567
	7	4*	IX.	4, 7	229*
	9	148, 149		8	551
	10	20		14	612, 899*
	12	340*		18	209
III.	4	586	XI.	2	299*
	7	435*		2, 3	902*
IV.	1	376, 861		4	48*
	4	137		6	343, 452, *
	6	939*			672*
	6, 7, 8	306	XII.	6	10*
V.	6	379, * 624*	XIII.	1	939
	7	586		3	48, * 158
	9	44	XIV.	7	591, 612*
	10	208*	XV.	1	586
	12	436		1, 2	585*
VII.	9	140*	XVI.	4	778

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
XVI.	5	672*	XXVII.	3	500, 862
	7	289*		5	585*
	9	832*		8	939*
XVII.	1	279, 624		13	285*
	6	376	XXVIII.	6	289*
	8	245*		8	779
	10	782	XXIX.	3	50,* 614*
	12	241		3 to 9	37*
XVIII.	2	270*		6	242*
	4	409*		11	306*
	5, 6	321,* 870	XXX.	7	939*
	7	{ 191,* 331,*		11	492
		{ 235*	XXXI.	1	44
	7, 15	589		5	281*
	8	494*		9	861*
	9, 10	239*		16	939*
	10	{ 298,* 343,*		20	282,* 939*
		{ 245*		21	289*
	10, 11, 12	24*	XXXII.	3	471*
	12, 13	399*	XXXIII.	2	276*
	15	343,* 551		2, 3	279
	19	861*		6	200,* 447*
	42	501		6, 7	238*
	43	483		8, 10	527
XIX.	1	629*		10	483*
	8, 9, 10	668*		17	298*
	15	962*		18	48*
XX.	2	612		18, 19	323
	3	782*	XXXIV.	4	376
	6	779		7, 9	527
	7	298*		8	862*
	9	376, 664		9, 10	323
XXI.	5, 6	249,* 289*		14	306*
	10	565*	XXXV.	2, 3	436
XXII.	13	241		10	209*
	18	166*		13	492
	23	527		15, 16	435
	24	939		20, 21	624
	30	565*	XXXVI.	4	624
XXIII.	1, 2	50,* 383*		6	{ 336,* 567,
	2	401			{ 668*
	4, 5	485*		7	245*
	5	672*		8	782*
	18	48		8, 9	384*
XXIV.	1, 2	551,* 589	XXXVII.	6	668*
	2	{ 238,* 409,*		11, 37	306*
		{ 902		12	435
	4	624		18, 19	323
	7 to 10	664*		20	422*
	7, 9	176,* 899*		35	401
	8	500*	XXXVIII.	2	306*
XXVI.	2	140*		4, 5	678*
	4	137		5, 11	657
	6, 7	392*		9	471*

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
XXXVIII.	14	209*	LII.	8	401, 493*
XXXIX.	10	657*		14	624
XL.	7	256*	LIII.	5	861*
	16	507*		6	591, 612
	18	209*	LIV.	7	44
XLI.	3	137	LV.	8	343
	13	289*		10, 11	898*
XLII.	2	956*		17, 18	281*
	2, 5	939*		18	306*
XLIII.	3, 4	392*		18, 19	613
	4	276*		19	527
XLIV.	19	537*	LVI.	13	167*
	23, 24	325*	LVII.	1	245*
	24	939		4	{ 52, * 241,
	26	281, * 613			{ 435*
XLV.	1	279		7, 8, 9	279*
	3	830		8, 9	276
	3, 4	298, * 249*	LVIII.	4, 5	462*
	3, 4, 5	52*		6	435*
	8	166, * 774		6, 7	241
	9 to 15	620*	LIX.	6, 14	952*
	9, 13	913*		7	52*
	11, 13, 15	664	LX.	1, 2	235*
	12	206*		7	355
	14, 15	166*	LXI.	4	585*
XLVI.	1	279	LXII.	4	44
	2, 3	336	LXIII.	1	832, * 956*
	2, 6	285*		2	50*
	4	194, * 409*		5	782*
	6	151*		7	245*
	8, 9	500	LXIV.	3	52*
	9	299*	LXV.	1	279
XLVII.	2, 8, 9	664		4	586
	3, 8, 9	483*		5	487*
XLVIII.	1	279		9, 10	496
	2, 3, 11 to 14	612		12	546*
	2, 8	194	LXVI.	1	279
	4, 6, 7	406*		11, 12	298
	7	343		12	861
	9	44*		13, 15	277*
	12, 13	364		20	289
XLIX.	14, 15	321, * 870	LXVII.	1	279, 939*
	15	281, 613		3, 4, 5	483*
L.	2 to 5	612*	LXVIII.	1	279
	3	343		3	507*
	10, 11	567*		4	24, * 298*
	11	757		5	764
	19	624		6	99*
LI.	2, 7	378*		9	496*
	6	140*		9, 10	567*
	8	507*		15, 16	336*
	10	254*		17	287, 437*
	19	392		19	591*
LII.	5	585*		19, 26	289*

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
LXVIII.	19, 35	289	LXXVIII.	39	748*
	21	538*		41	173
	24	664		42, 43	598
	24, 25	620*		47, 48, 49	399,* 401,
	26	384*		49, 50	635
	30	242		60	585*
	31, 32	503		60, 61	591*
	33	37*		62, 63, 64	620
	34	24,* 298*		68	612
LXIX.	9	213		70, 71, 72	3, 383*
	10, 11	492	LXXIX.	1, 2	757
	17	939		5, 6	216
	18	281		11	{ 99,* 591,*
	21	410			884
	28	256*		12	10*
	32, 33	209	LXXX.	1	239*
	34, 35	290*		2	355
LXX.	5	507, 209*		3, 7, 19	939*
LXXI.	22	276*		8	939
	23	281, 613		8, 9	503*
	24	282*		10	336
LXXII.	2	668*		11	409
	3, 7	306*		13	567
	4, 12	209*		16	939*
	5, 7, 17	53*	LXXXI.	1, 2, 3	279*
	6, 7	496*		3	935
	7	704		7	236*
	11	921*		8	472*
	13, 14, 15	379*		13, 16	315
	14, 15	913*	LXXXII.	1	44*
	18, 19	289		5	589, 902*
LXXIII.	21, 22	140*	LXXXIII.	15	343*
LXXIV.	3, 4	392	LXXXIV.	1, 2	487*
	4	598*		2	832*
	5, 6, 7	847*		9	779
	12	44,* 664		11	487*
	16	414*		18, 19	567
	18, 19	567*	LXXXV.	8, 10	306*
	21	209		10	668
LXXV.	1	279	LXXXVI.	1	209,* 279
	3	285*		11	527*
	4, 5, 10	270*		17	598*
	6	336	LXXXVII.	1	279
	8	{ 316,* 635,*		2, 3	899*
		{ 672,* 721		2, 3, 5, 6, 7	612*
LXXVI.	2	612		7	384*
	2, 3	299,* 500*	LXXXVIII.	1	279
	6	158, 298*		11	440*
LXXVII.	15, 17, 18	236*		14	939
	18	551		45	702
	19	238*	LXXXIX.	3, 4, 20	3
LXXVIII.	5	490, 555		3, 35	474
	15, 16, 20	409*		4, 29	565
	20	50*		11	551,* 589

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
LXXXIX.	14	668*	CIII.	5	244*
	15	397,* 939*		15	401
	17	270*		19	14*
	20, 33, 51	779		21	447*
	21, 24	270*		21, 22	128*
	25	409*	CIV.	1	245*
	27	17*		2	166
	36, 37	53*		3	{ 24,* 343,* 437*
	39	189*		4	128,* 343*
	52	289		5, 6	238,* 902
XC.	4	4*		5 to 10, 13	336
	8	939*		11, 12	757
XCI.	4	245,* 436*		11, 12, 20, 25	567
	6, 7	287*		14, 15, 16	316
	9, 10	585*		15	779
	10	657		16	400*
	13	241, 537		21, 22	241
	15	376		26	406
XCII.	1	279		28, 30	254*
	1, 2, 3	276*		29	939
	10	779		35	803*
	12, 13	487,* 367*	CV.	9	474
	14	401		10, 11	527
	14, 15	782*		16	485
XCIII.	2, 3, 4	409		17 to 23	360
XCIV.	1, 2	939*		27	598*
	11	474		29	405,* 379
XCVI.	1	279		30	702
	2, 3	289*		32, 33	399,* 401
	2, 13	478*		34, 35	424*
	5, 6	249*		39	24,* 468
	8	487		41	409*
	11	507*		45	803
	11, 12, 13	290*	CVI.	3	321
XCVII.	4	236*		4, 5	483*
XCVIII.	1	279		22	503
	1, 4 to 8	279*		28	525*
	4, 5	276*		37	458*
	7, 8	409		48	803*
	9	551	CVII.	2	281, 613
XCIX.	1	239*		2, 4, 5, 7	194
	5	49*, 183,*		4 to 7	546
C.	4	487,* 899,*		8, 9, 35, 36, }	323
CI.	2	939		37	
	3	957		23, 24	406*
	13 to 16, 21, }	612*		25, 29	343*
	22			33	409
	15, 16	629*		33, 34	546
	18	254*		33, 35	835*
	20	99*		36	546*
	21	525*	CVIII.	1	279
	25	902		2, 3, 4	276
CII.	1, 4	281		8	355
	4	613			

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
CIX.	2	624	CXXXV.	3	488*
	16	209*	CXXXVI.	1	279, 612
	22	209	CXXXVII.	1	279
CX.	1, 2	612		3	20
	2	485*		3, 4	543*
	4	474		3, 4, 5	299*
	5, 6	921*	CXXXVIII.	1	279, 527*
	6, 7	538*		5, 6	306, 612
	7	409	CXXXIX.	1	279
CXI.	1	803		6	401
	2, 3	249*	CXXX.	1	279
	7	457*		5 to 8	151*
	10	527*		7, 8	281,* 613
CXII.	1	527, 803	CXXXII.	1	279
	1, 3	206*		2	490
	10	435		6, 7	49*
CXIII.	1, 3	809		7	470*
	1, 9	803		8	529
CXIV.	2	350*		11	474
	4, 6	336*		12	555
	7	535*		13, 14	612*
	7, 8	835*		17	779
CXV.	4, 5	459		17, 18	189*
	5	460*	CXXXIII.	1	279
	18	803*		1, 2, 3	779
CXVI.	3	870	CXXXIV.	1	279
	12, 13	672*		2	289
	15	639*		3	612
	19	487, 803	CXXXV.	1, 2	487*
CXVII.	1	809		3	803
	2	803		7	343, 496
CXVIII.	5	861*		15, 16	459, 460
	22	342*	CXXXVI.	6	285
	27	392*		7, 8, 9	414*
CXIX.	7, 164	668*	CXXXVII.	5, 6, 7	880
	12	289		8	762*
	70	782	CXXXVIII.	2	191*
	118	624		8	457*
	165	306*	CXXXIX.	13, 15	140*
CXX.	1	279, 376		15, 16	256*
	2, 3	624*	CXL.	2, 3	500*
	6, 7	306		12	209
CXXI.	1	279, 336*	CXLI.	1, 2	278*
CXXII.	1	279		2	394, 778
	1 to 7	880	CXLII.	3	525*
	2, 3	899		7	939
	3, 4, 5	229,* 233*	CXLIV.	1	289
	6 to 9	306		11, 12	543
	8	32*		13	287*
CXXIII.	1	279		23	501
CXXIV.	1	279	CXLV.	3, 4, 11	249
	2, 4, 5	409*	CXLVI.	7	99,* 323
	6	289, 435*		9	764
CXXXV.	1	279		10	612

PSALM.	VERSES.	NUMBER.	PSALM.	VERSES.	NUMBER.
CXLVII.	4	364,* 51*	CXLVIII.	7	290*
	7	323, 276*		7, 10	567
	10	298		8	343*
	11	527		9	336,* 400*
	12, 13	899*		10	757*
	12, 13, 14	315		14	270*
	14	306	CXLIX.	1	586
	17, 18, 19	343*		1, 2, 3	279*
	18	50*		1, 9	803
CXLVIII.	1 to 5, 7, 13, 14	809*		2	612*
	1, 14	803		2, 4	612
	2, 3	447*		5, 6	52*
	3	51*	CL.	1	803
	4	50*		6	803*

I S A I A H.

I.	4	{ 173, 483,* 565	IV.	5, 6	468
	4, 6	456*	V.	1, 2	650*
	4, 15 to 18	838*		1, 2, 4,	649*
	6	657,* 678*		2	651
	8	612		6	47, 496*
	10	502		7	885*
	11, 12	939*		8, 11, 18, 20, } 21 22 }	416*
	12	487		11, 12, 21, 22	316
	15, 16	379*		13	323, 956*
	16	378*		16	668
	18	47, 305*		19	173
	21	668		20	411,* 413*
	21, 22	316		21, 22	721*
	27	612, 668*		25	501
II.	3, 4, 5	500		25 to 30	471*
	11	704*		26	769*
	12, 14	336*		26, 28	298
	18, 20	459*		27	830
	19	338*		28	298,* 299*
	21	338*		30	413*
III.	1	485*	VI.	1	191*
	1, 2, 3	462*		1, 2, 3	629*
	9	{ 350,* 502, 504, 880		2	245*
	14	233,* 650*		4	674*
	16, 17 to 26	612		5	664
	24	46,* 492		9, 10	48*
	25, 26	899		11	194
IV.	2	704	VII.	11, 14	598*
	2, 3	880*		14	613*
	3, 4	379*		19	338*
	3, 5	612		20	538
	4	378,* 612	VIII.	6, 7	409*
	5	24,* 674*		7, 8	444*
				8	861*

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VIII.	13	527	XIII.	10, 11	53*
	17	939		12	243, 789
	19 to 22	323		13	331*, 635*
	21	323		15	52
	22	413		18	543
IX.	1, 2	483		19 to 22	757*
	2	{ 413, * 796, *		21	458*
		{ 954		22	537*
	4	485*	XIV.	4, 11 to 15, 22	717*
	5	379*		5	485*
	6	{ 21, * 291, * 613*		6	483, * 657*
		{ 839, * 962*		9	20
	6, 7	306*		11, 13 to 16	763*
	7	668*		12	285
	12, 20, 21	748*		12, 13, 14	734
	14, 15	438*		13	336, 694*
	17	764		14	24*
	19	285*		16, 17	546*
	21	355		17	591*
X.	2	209, 764		17, 20	551*
	5, 6	635*		17, 21	194
	5, 24, 26	485		19, 20	506*
	6	501, 483*		19, 20, 21	325
	10, 11	459		20	565, 801*
	13, 14	206*		21, 22	543
	20	173, * 704		22, 23	757, * 835*
	22, 23	658*		24	474
	32	612		29	455*
XI.	1, 2	954, 962*		31	885, 899
	4	148, 485		32	902
	5	{ 46, * 668,	XV.	2	47, 538
		{ 830*		2, 3	492
	6	241, 572*		3	166, 501
	6, 7	573*		4, 5, 6, 8	885
	8	338*		6, 9	379
	9	50*	XVI.	1	612
	10	483		5	585
	10, 11	704*		9	645
	15	444*		10	316, * 650*
XII.	1 to 6	279*		14	505
	2, 3	527	XVII.	5, 6, 11	645*
	3	50, * 384*		6	427
	4	81*		7	173
	6	{ 44, * 173,		7, 8	392, 457*
		{ 612*		7, 9	704*
XIII.	{ 1, 9, 10, 11, }	717*		13	397
	{ 19, 21, 22 }	899*	XVIII.	1, 2	285*
	2	{ 364, * 447,		2	409, * 483*
	4	{ 500		3	551
	8	535*		6	567, * 757
	9, 13	{ 285, * 340, *	XIX.	1	24, * 298*
		{ 635*		2	32, * 194*
	10	51, * 413*		5, 6, 7	409*
				10	835*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XIX.	11, 12, 14	721	XXV.	9	{ 241, 368,* 613,* 704,* 962*
	11 to 17	503*	XXVI.	1, 2	{ 194* 176,* 399,* 905
	11, 13	503*		2	
	15	438*		8, 13	81*
	18, 19	194, 427		9	551*
	18 to 21	503*		12	306
	19	392*		16	462*
	23, 24, 25	503*		18	535*
XX.	3	505*		19	158*
	6	704		19, 20, 21	329*
XXI.	1 to 4	546		19, 21	285
	5	779		21	325, 379*
	6, 7, 8	437*	XXVII.	2, 3	650*
	6 to 9	241		6	551
	8, 9	755*		6, 7	325*
	9	285, 459		9	392
	11, 12	151*		10	242*
	14, 15	52, 500		12, 13	503
XXII.	5	898		13	397*
	7	899*	XXVIII.	1, 2, 17	399*
	9, 10	364*		1, 3, 7	316
	12	166, 492		1, 3, 7, 8, 9	721
	19	399		2, 22	285*
	21, 22	62, 174*		5	189,* 704
XXIII.	1 to 8	606*		6	500,* 899
	1, 8	759*		7	8*
	1, 14	406*		7, 8	205*
	4	620*		15	924*
	14, 15	406		16	342*
XXIV.	1 to 23	285*		16, 17	915*
	3, 4, 10, 11, 12	194*		16, 17, 18	612*
	4	551*		20	137
	6	243*		21 to 26	315*
	6, 7, 9	316		22	658*
	7, 8, 9	276	XXIX.	3	862
	9	411,* 551		4	285
	10, 11	501		6	494*
	11	885*		9	316, 721*
	12	899		10	48,* 538*
	12, 13	649*		13	527
	13	44		18	{ 48,* 210,* 413,* 704 158, 173, 209*
	15	34*		19	899*
	18	589	XXX.	1 to 7	503
	18, 19, 20	331,* 902*		6	206
	20	721		9	924*
	21	20		10	48
	22	591,* 884		11, 12	173
	23	612,* 880		15, 16	298*
XXV.	3	483,* 527			
	4, 5	382*			
	6	316, 782*			
	7	483*			
	8, 9	385*			

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XXX.	17	427*	XXXIV.	14	458*
	19	885	XXXV.	2	249*
	22	459*		4	806
	23	383,* 496		4, 5	210*
	25	336		5	48*
	25, 26	704		6	{ 282,* 409,*
	26	{ 53,* 456,*			{ 782
		657, 678*		6, 7	835*
	27	653		7	537*
	30	399,* 494		9	567
	31, 32	276, 485		10	507,* 612*
	33	{ 343,* 452,*	XXXVI.	6	485*
		{ 494,* 748*		17	316
XXXI.	1	437	XXXVII.	1	166
	1, 3	298,* 503*		1, 2	166, 492
	3	748*		3	535*
	4	{ 241,* 471,*		6, 7, 8	52
		500		6, 7, 23, 24	571
	4, 9	612		17	48*
	5	613		19	457, 774
	7	{ 457, 459,		22	612, 620
		704		24	437
	8	52		27	401*
XXXII.	4	282*		29	653
	6	323, 956*		32	216, 880
	7	209*		35	3*
	9	434*	XXXVIII.	3	167*
	9, 10	649*		7, 8	598*
	13, 14	546*		7, 8, 22	532*
	14	338*		10	364*
	15, 16	546*		11	285*
	17, 18	306*		18, 19	58
	19	399*		21	334
XXXIII.	5	668*		22	598*
	5, 20	612	XL.	1, 2	762*
	8, 9	194		3	546*
	9	285,* 546		3, 5	629*
	13	769*		3, 5, 10, 11	962*
	15	48,* 379*		4	336*
	15, 16	50*		5, 6	748
	17, 22	664*		6, 7, 8	401*
	18, 19	364		9	336
	19	282*		9, 10	478,* 612*
	20	585,* 880*		10	526*
	21	406, 409		11	383*
XXXIV.	1	483,* 551		12	313,* 486*
	2	447,* 635*		19, 20	459, 793*
	4	{ 334,* 335,*		20	774
		{ 447, 936		21	{ 285,* 589,
	8	806*			{ 902*
	8, 9, 10	452*		22	424, 585*
	9, 10	285*		26	364,* 447
	11	757*		31	244*
	13	537*	XLI.	2	299*

CHAP.	VERSES.	NUMBER.
XLI.	6	32*
	8	565
	15, 16	336*
	16	173, 343*
	17	956*
	17, 19, 20	50*
	18	409,* 835*
	18, 19	546*
	19, 20	254*
	22, 23	532,* 598*
	25	81*
	29	459
XLII.	1	962*
	1, 19	3*
	3	{ 485,* 671,* 674*
	4, 10, 12	34*
	5	254*
	6	483,* 529*
	6, 7	{ 48,* 99,* 210*
	6, 8	629*
	8	809
	10, 12	279*
	11	546*
	13	397,* 500*
	15	{ 336,* 409, 835*
XLIII.	16	210,* 413
	17	459
	24	167*
	1, 7	254*
	2	409*
	4	789
	5, 6	565*
	6	543, 769*
	7	81*
	8	48,* 210*
	9	483*
	11	613,* 962*
	11, 15	173
	14	{ 173,* 281,* 613, 962
XLIV.	14, 16	786*
	15	664*
	16	238*
	19, 20	409,* 546*
	20	537, 567
	2, 24	535*
	3	{ 50,* 409,* 565, 956*
	3, 4	401*
	6	{ 13,* 281,* 613,* 664,* 962*

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XLIV.	10	527
	12	847
	18, 19	460*
	23	{ 260,* 279,* 336
	23, 24	285*
	24	{ 281,* 613,* 962*
	24, 26	880*
	25	598*
	28	191
XLV.	3	206*
	8, 12, 18, 19	285*
	11	457*
	12	447*
	12, 18	254*
	13	591*
	14, 15	613,* 962*
	21, 22	613,* 962*
	23	282,* 474*
	24	635*
	25	81
	2	591*
	11	757*
	13	368,* 612*
XLVI.	1	285, 788*
	1, 2, 3	213,* 794*
	1, 2, 3, 7, 10,	717*
	11, 12	806*
	3	{ 173,* 281,* 613, 962*
	4	764*
	5, 8 to 11	203*
	10, 11	462*
	10, 11, 12	800*
	12 to 15	759*
	14, 15	606*
	15	474
	1	586
	2	347*
XLVII.	4	459
	5	629*
	11	13*
	12	589
	12, 13	902
	13	{ 173, 281,* 613,* 962*
	17	306*
	18, 22	760,* 956*
	20, 21	34,* 769*
XLVIII.	1	535
	1, 5	52,* 299*
	2	526*
	4	

CHAP.	VERSES.	NUMBER.
XLIX.	6	{ 368,* 796,* 954
	7	{ 173,* 281,* 613
	7	962
	8	529
	8, 9	99*
	8, 13	285*
	9	383,* 413
	9, 10	382
	10	323, 384*
	13	279*
	17, 20, 21	543
	22	483*
	22, 23	350
	23	20*
	24, 25	591*
	26	{ 281,* 613,* 748,* 962*
L.	2	{ 238,* 405,* 409
	2, 3	290
	3	492
	10	527
LI.	3	{ 90,* 279,* 507,* 546*
	5	34*
	11	507
	12	401
	12, 16	589
	14	50*
	16	902*
	17	672*
	18, 20	543*
	19	323*
	20	501
	21	721*
LII.	1	166,* 612
	1, 2, 6, 9	880*
	2	591,* 612
	3	606*
	6	704*
	7	{ 306,* 336,* 664, 478*
	8, 9	279*
	13	3*
	15	20
LIII.	1, 4, 9	613
	4 to 9	829*
	5	306
	9	624*
	10	565*
	11	3,* 640*
LIV.	1	535*

CHAP.	VERSES.	NUMBER.
LIV.	2	585
	3	194, 565*
	5	{ 173,* 281,* 613,* 839,* 962*
	6	434*
	8	281,* 962
	9	474
	11, 12	899,* 915*
	16	440
LV.	1	{ 316,* 606,* 956*
	2	782*
	4	483*
	5	173
	10, 11	496*
	12	336
	13	598
	23	640
LVI.	5	898
	6	668
	6, 7	392
	8, 9	567*
	10, 11	210,* 952*
	11, 12	316
	12	721
LVII.	2, 7, 8	137
	3	134
	3, 4	565
	6	316, 778
LVIII.	2	668
	6, 7	213,* 323
	7	832*
	8	629*
	10	413*
	10, 11	50*
	11	90
	14	298*
LIX.	2	939*
	3, 7	379*
	5	455*
	8	306
	9, 10	413*
	14	501*
	17	436*
	19	962
	19, 20	629*
	20	612*
LX.	1 to the end	629*
	2	413*
	6	277,* 913*
	7	392
	9	{ 34,* 173, 406*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
LX.	9, 10	543		2, 3	829*
	10, 16	20*		4	806*
	13	470*		6	635*
	13, 14	49*		9	344*
	14, 18	898*		15	216
	16	{ 281,* 613,* 921,* 962		16	{ 21,* 281,* 613,* 839,*
	17	775, 913*		18	586
	18	809	LXIV.	8	457*
	18 to 21	919*		10	{ 194, 586, 612
	20	53*		11	191*
	21	457*	LXV.	9	336,* 350*
LXI.	1	{ 99,* 591,* 884, 962		11	{ 316, 586, 778
	1, 2	478*		16	474
	2	806*		16, 19	885*
	3	779		17	285*
	6	32, 128*		17, 18	254*
	7	762*		17, 18, 19, 25	880*
	8	526*		23	565,* 640*
	9	565*		25	455*
	10	797*			{ 14,* 49,* 470*
	11	90	LXVI.	1	
LXII.	1 to 4, 11, 12	880*		6	191*
	1, 3	189		7, 8, 9	535*
	5	797*		10	507*
	6	898*		10 to 14	880
	8	474*		12	923*
	9	457		15	{ 494,* 437* 635*
	10	899		16	52*
	11	{ 526, 368,* 612		16, 23, 24	748
	11, 12	281,* 613		18	282*
	12	586		19	629*
LXIII.	1	805		20	437, 781*
	1, 2	825*		22	{ 285, 350,* 565*
	1, 2, 3	{ 166, 305,* 652		23	489, 935*
	1 to 10	829			
	1, 4, 9	281*			

JEREMIAH.

I.	15	898, 899	II.	17, 18, 36	503
	16	457*		18	444*
	18	194*		21	565*
II.	2, 6, 7	546		22	378*
	12, 13	384*		26	20
	13	50*		28	350*
	15	241		30	52

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II.	31	546*	VII.	17	501
	33, 34	379*		17, 18	880
	37	538		17, 18, &c.	350
III.	2	546		17, 34	194
	3	347,* 496*		18	316, 778
	6, 8	134*		20	567, 635*
	16, 17, 18	704		23	883
	17	880*		32, 33	506
	24, 25	543		33	757
IV.	2	474, 668		34	507,* 797*
	7	241	VIII.	1, 2	{ 53, 506,* 919
	7, 8	492*		2	447
	7, 23 to 28	285*		5	624
	7, 26 to 29	194*		6, 7, 8, &c.	350
	8	166		10	8,* 924
	9	20		13	334,* 936
	13	244		16	293
	14	378*		17	462*
	16	769		19	459
	20	585*		20	645
	23, 24, 25	336*	IX.	3	299
	23, 25	243*		4	32,* 924*
	25	757*		5	624*
	26, 27	546*		10	336, 757*
	27	658*		10, 11	880
	27, 28	312*		10, 11, 13, &c.	350
	30	725*		11	537*
	31	{ 325,* 535,* 612		15	410*
V.	1	{ 350, 501, 880		21	501
	1, 7	134*		24	668*
	1, 10	893*	X.	2	598*
	2	58		3	847*
	5	337		3 to 10	460*
	6	241, 572*		3, 4, 5, 8, 9, 10	459*
	9, 29	806*		3, 8	774
	12	52		3, 9	793*
	13	8*		7, 10	664
	15	282,* 769		8, 9	450*
	17	543, 645		9	457
	24	496		10	331
	26, 27	624		11, 12, 13	285
	28	782		12	551*
VI.	2	612		12, 13	343,* 496
	2, 23	612		14, 15	459*
	3, 4	500*		16	485*
	6, 7	350, 880		20	543,* 585
	22	483*		22	537*
	22, 23	298	XI.	4	883
	26	166, 492*		5	474
VII.	2, 3, 4, 9, 10	891*		6	501
	2, 3, 4, 5, 10, 11	191, 838*		10	578*
	9	578*		13	350, 501
				16, 17	493*

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XI.	20	140*	XVII.	25	437
	22	52, 323*		26	277,* 361
XII.	3	140*	XVIII.	13	620
	4, 8, 9, 10	567		17	343
	4, 11, 12, 13	286*		18	8*
	8	241		21	323*
	9	757	XIX.	7	567, 757
	10, 11	650*		9	748*
	10, 12	546*		11, 12	506
	12	52*		13	447*
	16	58	XX.	12	140*
XIII.	1 to 7	671*	XXI.	5	635*
	1 to 7, 11	444*		6	567
	1 to 12	46*		10	939*
	9, 10, 14	350, 880	XXII.	3	764
	11	883		3, 13, 15	668
	12	672		4	437
	12, 13	316, 721*		5	474*
	14	502		16	209
	16	336,* 413*		19	506
	18	189*		22	591*
	18, 19	194	XXIII.	5	{ 664,* 668,* 954
	23	572*		5, 6	{ 86, 350,* 613,* 618, 805, 962*
	27	134*		5, 6, 7, 12, 20	704
XIV.	2	885,* 899*		6	81
	3	50*		7, 8	58
	3, 4	496, 538		8	565
	6	537		9, 10	316, 721
	12 to 18	52		10	546
	12, 13, 15, 16	323		14	{ 134,* 350, 504, 880, 924*
	14	624		15	410*
	16	{ 350, 501,* 506,* 880		15, 16	8*
	17	620		19	343*
XV.	3	567, 757		23	769*
	7	899		26	624
	9	{ 10,* 53,* 535*		32	924*
	20, 21	{ 281, 775, 613		35	32*
XVI.	3, 4	506*	XXIV.	1, 2	623
	4	{ 323,* 567, 757		6	48*
	7	672*		7	883
	9	507, 797		10	323*
	14, 15	58	XXV.	4	3*
	15, 16	336, 405*		6, 7, 14	457*
	16, 17	338*		10	507, 794*
XVII.	1	392*		10, 11	797*
	5	748*		14	641,* 921*
	7, 8	382,* 409		15, 16, 28	672*
	8	400,* 936		27	205, 721*
	10	140*		30	471*
	11	206		31	748
	13	50,* 384		32	343
	18	762*			

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXV.	32, 33	506	XXXIII.	15, 16	{ 86,* 613, 618, 805, 962
	33	325		18	778
	36	885*		20, 21, 25, 26	414*
XXVII.	5	567		21	128*
XXIX.	9	44		22	447
	17, 18	323,* 334		22, 25, 26	565
	23	134*		32	924
XXX.	7	704*	XXXIV.	17	32,* 323*
	10	565		18, 19, 20	242
	12, 14, 17	456,* 657*		20	567, 757
	14	498*	XXXV.	10	507
	18	585		19	366*
	22	883	XXXVI.	29	567
	23	343	XXXVII.	22, 24	664
XXXI.	2, 3	769*	XLII.	13 to 18	503
	4, 13	620*		{ 13, 14, 16, 17, 18, 22 }	323
	4, 21	620	XLIII.	10, 13	53
	7	809*	XLIV.	7	434*
	9	50,* 384*		8	457*
	10	34*		11	939
	12	90, 315*		12, 13, 27	323
	14	782*		17, 18, 19	316, 778
	15, 16, 17	526		17, 18, 19, 25	53
	21	789		26	474*
	22	434*		29	598*
	23	586	XLV.	5	748
	27	{ 243,* 565,* 567	XLVI.	2, 3, 8, 9	437
	27, 31, 38	704*		2, 4	885
	31, 33	350*		2, 7, 8, 9	503*
	33, 34	354, 920*		4	436*
	34	121*		4, 9	298
	35	414*		18	55, 664
	36	565		20, 21	242
	37	589		21, 22	455*
	38, 40	899		22	847*
XXXII.	8, 44	361	XLVIII.	8	194*
	20, 21	598		9	649
	22	474		10	624
	27	748		12	672
	30	457*		17	485*
	39, 40	527*		25	270*
	41	682		26	205*
	42, 44	194		32, 33	316, 649*
	43	567		33	651*
XXXIII.	4	194		37	47, 166
	5	635, 939*		37, 38	492
	6, 9	306		46, 47	591
	9	527	XLIX.	1, 2, 3	352
	10, 11	507, 797*		3	208, 492
	10, 11, 12	567		9	649*
	13	361, 364*		11	764
	15	{ 664, 668, 704,* 954			

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XLIX.	16	333*	LI.	6, 56	763*
	17	456, 657*		7	316,* 672*
	18	502		{7, 9, 20, 44,}	721,* 758*
	21	331		{47, 53, 57}	717*
	25, 26	500, 501*		8	770*
	33	537*		9	24,* 760*
	35	299*		11, 36	806*
	36	343*		12, 13	719*
L.	{1, 13, 14, 23,}			13	771*
	{29, 31, 34,}	717*		14	474*
	{39, 40}			15	285, 551
	3	567		15, 16	343
	4, 20, 27	704		16	496
	7	316		17, 18	459
	8	760		19	485*
	11	782		20, 21	298,* 437
	12, 13	765*		20 to 23	620
	13	456,* 657*		22	434*
	14, 29	299*		24	763*
	15	397,* 762*		25	336*
	16	645*		25, 58	766
	17	241		26	342,* 915
	19	383*		30, 31, 44	770*
	29	173, 762*		33	645
	30	501		34	781*
	33, 34	591		36, 42	238*
	34	{281,* 613,*}		37	537*
		{962*}		37, 39	721,* 758*
	35 to 38	52*		38	241
	37	437		39	382,* 758
	37, 33	781*		39, 57	158
	37, 42	298		45, 46	760*
	38	459		48	761
	39, 40	757*		49, 52	801*
	40	502		53	770*
LI.	{5, 26, 29, 37,}			63, 64	444,* 791*
	{41, 42, 43}	785*			
	6	760*			

LAMENTATIONS.

I.	4	620, 899*	II.	1	49,* 470*
	4, 15, 18	620*		{1, 4, 8, 10, 13,}	612
	6	612		{18}	
	8	213*		2, 10	285
	8, 9, 17	350, 880		3	270*
	15	620, 652*		4	299,* 585
	16	543*		6, 9	20
	18	591*		7	392, 898

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
II.	8, 9	898,* 899*	IV.	6	502
	10	{ 166, 492, 538, 620, 788*		7	305*
	10, 13, 21	620*		7, 8	47,* 312*
	11	501		11	902*
	11, 12	316		12	551
	13	620		13, 14	379*
	16	435		16	939*
	17	270*		20	343,* 779
	19	158,* 323		21	{ 507,* 672,* 721*
	21	325		22	612
III.	1	485	V.	2, 4, 6, 8	503
	9, 10, 11	573*		3	764
	15	721		4	774*
	15, 17	306*		8, 9, 10	323
	15, 18, 19	410*		9	52*
IV.	1, 2	913*		10	546
	2	612, 789*		11, 12, 13	620
	5	725*		13	794*
	5, 8, 14, 18	501*		14	899
				16, 17	189*

EZEKIEL.

I.	{ 36, 239, 322, 945	V.	9 to the end	350, 880
	1 to the end		10	543*
	7		11	58
	23, 24		11, 12, 16, 17	323*
	24		13	635
	26		16	440, 485
	26, 27, 28		17	567
	26, 28	VI.	1 to 10	591
	28		3	336
II.	1, 2		3, 4, 6, 13	392
	4, 6		4, 5	459
	9, 10		11, 12	323*
III.	5, 6	VII.	5, 6, 7	476*
	7, 8		6, 7, 10	151*
	12, 14		15	52, 323*
	12, 24		17, 18	492
	13		18	18, 47, * 538
	23, 24		20	601
IV.	1 to the end		22	939
	3		26, 27	20, 208*
	11		31, 32	748
	12, 15	VIII.	3, &c.	36,* 945*
	16		4	629
	16, 17		10	567
V.	1 to 4		15, 16	919
			16	53

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
IX.		239	XVI.	26	503, 748*
	1	440		42	216
	1, 6	325		46 to 50	502
	2, 3, 11	671		46, 48	{ 350, 504, 880
	3	629		49	209
	4, 5, 6	347*		1 to 8	244*
	4, 6	620	XVII.	4	759*
X.		{ 36, 239, 322, 945		10	343
	1	14*		15	298
	2 to 7	671		23	757
	3, 4, 5	487		24	400, * 401
	4, 18, 19	629	XVIII.	5	668
	5, 21	245		7	213*
	12	48*		12	209
XI.	1, 24	36*, 945*	XIX.	3, 5, 6	241
	6	501		5, 6	748
	19	832*		10 to 14	485
	20	883		12	343
	22, 23	629		13	546*
XII.	1 to 12	591	XX.	12, 20	598
	2	48*		26, 31	543
	18, 19	{ 50, * 350, 880		28	316, 778
XIII.	5	500, * 704*		32	774
	11	399*		40	586, 623
	11, 12	208		41	278
	11, 13, 14	496		47	400*
	13	343		48	748
	16 to 19	924*	XXI.	4, 5	748
XIV.	3 to 6	459		14 to 20, 23	52*
	8	939*		24	924
	13	485	XXII.	7	764
	13, 15, 21	323*		24, 25	496*
	13, 17, 19	567		29	209
	16, 18, 20	543	XXIII.	1 to 49	350, 880
XV.	6, 7, 8	350, 880		2, 3, 4	434*
	7	939*		2 to 33	503
XVI.	1 to 63	350, 880		2, 3, 5, 7, 11, } 14, 16, 17, &c. }	134*
	4, 6, 9, 22, 36, 38	379*		4, 5, 6	450
	6, &c.	213*		5, 20	298
	8	245, * 474*		14, 15, 16	450
	9	378*		24	436
	10 to 17	166*		25	216
	10, 13	773, 814*		26	166*
	12	189*		31 to 34	672*
	13	913*		32, 33	721*
	13, 19	778		37	543
	{ 15, 16, 26, 28, 29, 32, 33, 35, &c. }	134*		41	137
	17	{ 543, * 601, 913*	XXIV.	26, 27	704
	20, 21, 45	543	XXV.	13	567
			XXVI.	7 to 11	298*
				7, 8, 10, 11	437
				11, 12	501

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXVI.	12	206,* 774*	XXXIII.	31 to 34	672
	16	325*	XXXIV.	5, 8	567*
	20	285		6	336
XXVII.		759		11	704
	1 to the end	606*		13, 14	383*
	3 to 9, 25	406*		18	49
	6, 15	774		21	270*
	7	{ 503,* 725,*		22, 25, 28	567
		{ 814*		24	3*
	7, 24	450		25, 27	306*
	9	510		26, 27	496
	11	898*		31	243*
	13	775, 781	XXXVI.	8	336
	28, 29, 30	406,* 786*		11	567
	30	538, 788		15	483
	31	166, 492		25	459*
XXVIII.		406		26	832
	3, 4, 13	913*		28	883
	4, 5	206*		33	704
	4, 13	90*		38	243*
	5	606,* 759*	XXXVII.	9, 10	343*
	12, 13	540		9, 12	510*
	12, 13, 14, 16	239*		16, 17	774*
	13	897		23, 27	883
	13, 15	254*		24	3*
XXIX.	1 to 12	503*		25, 26	306, 350*
	3, 4, 5	405*	XXXVIII.	1 to 23	859
	5	567, 757		2	496
	6, 7	485*		4	436
	13 to 16	503		{ 8, 9, 11, 12, }	{ 862
	18	47*		{ 15, 16 }	{ 331,* 405*
	21	704		18, 19, 20	290
XXX.	1 to the end	503*		19, 20	567, 757
	15, 16	535*		20	336*
XXXI.	1 to 8	503		20, 21	{ 399,* 452,*
	2 to 6, 10, 13	567*		22	{ 863*
	2, 8	503	XXXIX.	1 to 16	859
	3, 4	409		2	610*
	3, 8, 9	90*		2, 16 to the end	862
	5, 6	757*		6	863*
	10 to 1	503*		8, 9	299
	15	312*		9	436
	18	90*		9, 12	10*
XXXII.	2	49*		11	860*
	4	567*		17 to 21	{ 379,* 567,*
	7	312			{ 832*
	7, 8	{ 51,* 53,*		17, 20, 21	298*
		{ 413*		17, 21	757*
	10, 11, 12	52		19	782*
	13	567		20	437*
	23 to 27	285*		23, 29	939
	24	285		25	216
XXXIII.	14, 16, 19	668	XL.		861, 945
	27	567			

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XL.	1, &c.	194*	XLIII.	5	36,* 45
	2	36, 945		10, 11	486*
	2, &c.	896*	XLIV.		861
	3	671,* 775*		17, 13	671*
	3 to 19	486	XLV.		861
	5	610*		13	610*
	17 to 31 to 44	487	XLVI.		861
XL.to XLVIII.		36, 191, 904	XLVII.		861
XLI.		861		1 to 12	409
	1 to 5, 13, 14, } 22 }	486		1, 7, 12	936*
	18, 19, 20	239, 367		3, 4, 5, 9	486
XLII.		486, 861		8 to 11	405*
	1 to 14	487		12	935, 936
XLIII.		486, 861		13, 19, 20	342
	2	50,* 614*	XLVIII.		342, 945
	4 to 7	487		1 to the end	349

DANIEL.

I.	20	101*	VII.	1 to 14, &c	717*
II.	31 to 45	717*		1, 2, 7, 13	36, 945
	32	538*		2, 3	343*
	32, 33	{ 211,* 775,* 913*		3 to 7	574*
	37, 38	567		3, 4, 5	567*
	43	781		{ 3, 7, 8, 20, 21, 23, 24 }	270
	43, 45	913*		5	573*
	44	664		6	572*
	47	664		7	101,* 435*
III.	1 to 7, &c.	717		9	{ 47,* 166,* 694*
IV.	1 to the end	717		9, 10	229,* 287*
	7 to 13	567		10	256*
	{ 10, 11, 12, 20, 21 }	757		11	748
	12, 14	936		13	24*
	13	158, 173		13, 14	{ 291,* 478,* 839*
	33	47*		13 to 18, 27	913
	34	60, 474		13, 14, 27	664
V.	1 to the end	717		14	{ 483, 523* 749*
	1 to 5, &c.	459*		17, 24	720*
	1 to 5, 25 to 28	313*		18, 22	749*
	2, &c.	913*		18, 27	284
	2, 5, 25	364*		18, 22, 27	586
	2 to 5, 25, 30	316*		21	586*
	2, 5, 25	364		25	476,* 799
VI.	1, 2	704, 36*		27	749*
	8 to the end	717			
VII.		748	VIII.	1, &c.	36,* 945
	1, &c.	36, 945			

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
VIII.	2	36, 945	X.	2, 3, 4	505
	3, 4, 5, 7, to	270		5	671
	12, 21, 25	586*		5, 6	{ 49,* 468,
	5, 6, 7, 12	51*			{ 775*
	9, 10, 11	711		5 to 12	56
	10, 11, 12	447*		6	830*
	10, 12	541*		13, 21	548
	12	51*		20.	34
	14, 26	151*	XI.	1 to the end	20, 720*
	21	34		2	34
	21, 23	720*		13, 15, 20	447*
	23, 24, 25	586*		40	437
IX.	3	492		43	503*
	10	3*	XI. XII.		500
	11, 12	662*	XII.	1	{ 256,* 548,
	21	36, 945			{ 704*
	25	501,* 880*		3	51*
	27	757,* 658*		7	562*
X.	1, 7, 8	36, 945		7, 9	478*
				9, 10	948*

HOSEA.

I.	2	134*	VII.	7	382*
II.	2, 3	213*		11, 13, 16	503
	3	546, 956*		16	624
	5	208	VIII.	5, 6	242
	12.	334		7	343
	16, 18, 21	704*		11	392
	18	{ 299, 500,	IX.	1, 2	651*
		{ 757*		1, 3, 6	503
	18, 19	567*		2, 3	316
	19	668		6	585
III.	1	134,* 649*		10	334
	1, 2	315*		11	757
	4	20		11, 12, 14, 16	535*
	5	704	X.	1, 2	392
	14, 15	546		5	242
IV.	1, 3	405,* 757,*		8	339,* 392*
	2, 3	290, 567,		11	298*
	7	134*	XI.	1	503*
	11, 12, 17, 18	721		5	503
	11, 17, 18	316*		9, 10	241,* 471*
	12	485*		10	238,* 543
	16	861*		10, 11	757
V.	3	134*		11	503
VI.	2	505	XII.	1	503, 624*
	3	496*		9	585
	10	134*			{ 242,* 243*
VII.	1	164,* 924*	XIII.	2	{ 459,* 793*
	4, 5, 14	316		2, 3	422*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XIII.	4	613,* 962*	XIII.	15	343, 546
	4, 14	281,* 613	XIV.	2	242*
	6, 7	572*		3	298*
	7, 8	241		6, 7, 8	316
	8	567, 573*		7	278
	12, 13	535*		8	401
	14	321,* 870			

JOEL.

I.	4	424*	II.	11	37,* 447*
	5, 6, 7	721		16	797*
	5, 10, 11	316*		17	483
	6	435*		21, 22	567*
	6, 7	241		23	496*
	7, 12	334		23, 24	651*
	8	620		24, 25	424*
	8, 13	492		25	447*
	9	778		28	8*
	9, 10	589		30	422*
	10, 11	315*		31	{53,* 332,
	11	645*			{379,* 413*
	15	704	III.	1, 14, 18	704
	16	507*		5	913*
	16, 20	567		12, 13	645*
	19, 20	546*		13	651*
II.	1	397*		15	{51,* 53,*
	1, 2, 11	704			{312
	2	704		16	37,* 471*
	3	546*		16, 17, 21	612
	3, 4, 5	437		17 to 20	880*
	9	164,* 898*		18	{316,* 336,
	10	{53,* 312,			{409
		{331, 413*		19	503, 546
	10, 11	51,* 862*		20	350*

AMOS.

I.	2	612	IV.	7, 8	496
	14	343		10	862
II.	8	316		11	502
III.	7	3*		12, 13	336
	8	241,* 471*	V.	2	620
	12	137*		7	410*
	14	270,* 392		11	316
	15	774		12, 15	899
IV.	2	439,* 474*		16	501

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
	17	650*	VIII.	8	503
	18, 19	573*		9	53,* 476*
	18, 20	413,* 704		10	47, 166, 492
	24	668*		11, 12, 13	50*
VI.	4	137, 774		11 to 14	323
	5, 6	360*		11, 13	620,* 956*
	6	779	IX.	5	503
	8	474*		6	238*
	12	410, 668		11, 13	704
	13	270*		13, 14	316, 336
VIII.	4	109		14	90

OBADIAH.

I.	3	338*	I.	11	591
	5	164,* 649*		15	704

JONAH.

I.	17	505*	III.	5, 6, 7	166
II.	4, 7	191*		5, 6, 8	492*
	26	809		7	337, 567

MICAH.

I.	7	459	IV.	13	206,* 270
	8	537*	V.	2	47,* 291*
	13	612		4	81
	16	543*		7, 8	241
	17	47*		13	459
II.	1	137	VI.	1, 2	336, 589
	8	328*		2	902*
	9	434*		4	503
	13	899		7	237*
III.	4	939*		12	206, 624*
	5	53,* 435		15	316, 779
	6	8,* 312*	VII.	1	623
	10, 12	612		1, 2	649*
IV.	1, 2, 3, 7, 8	612		8	413*
	1, 2, 8	830*		9	668
	5	81,* 167*		10	501
	6	704		12	444, 503
	8	749*		14	383,* 485
	8, 10, 13	612		17	455*

N A H U M.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	3	343*	III.	1	337, 924*
	4	409		1, 2, 3	437
	5	551		1 to 4	298*
	5, 6	331,* 336		1, 3, 4	134*
	15	{ 336,* 350,*		1, 5	213*
		478*		11	721*
II.	3	436		12	334*
	3, 4	305*		13	899
	4	501*		15, 16, 17	424*
	12	241			

H A B A K K U K.

I.	6	861*	III.	2	704
	6, 8, 9, 10	298		4	270*
	8, 9	244		6	486*
	14, 15, 16	405*		8	409,* 437*
II.	11	774*		8, 9	299*
	15, 16	205,* 213*		8, 15	298*
	15	672, 721		10, 11	53*
	16	672*		13	779
	17	567		14	485*
	18, 19	459*			

Z E P H A N I A H.

I.	2, 3	290,* 567	II.	9	483, 502
	3	405,* 757		11	34*
	5	919		13, 14	567*
	7, 14	704	III.	5	151*
	8	20, 166*		6	{ 194, 342,*
	9	624			501*
	10, 13	885*		8	216, 494*
	13	316		11, 16, 19, 20	704
	14, 15	340*		13	383,* 624*
	15	413*		14	612
	15, 16	397*		14, 15	612
	16	342*		14 to 17, 20	880*
	18	216, 658*		15	664
II.	2, 3	340,* 704			

H A G G A I.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
II.	6, 7	331	9		306
	7, 9	191*	22		{ 298,* 437,*
	8, 9	913*			{ 694*

Z E C H A R I A H.

I.	6	641*	VIII.	3, 4, 5	501
	8	36,* 305*		5	620*
	8, &c.	945*		8	883
	9	376		9	191
	14	216		16	899
	18	322		16, 19	306
	18 to 21	{ 36, 270,		19	507*
		945*		21	939*
II.	1, 2	904*		22	483*
	1, 2, 3	486*		23	{ 101,* 282*
	1 to 5	36,* 945*			{ 350*
	2	861,* 896*	IX.	4	206*
	2, 4	376		8	447, 862*
	4	567		9	612*
	5	898*		10	{ 298,* 299,*
	10	612*			{ 409, 437*
	10, 11, 12	350*		11	{ 99,* 379,*
	11	704			{ 529,* 591,*
III.	1, &c.	36,* 945			884
	3, 4, 5	166*		12	762*
	7	487		13	543
	10	334		14	343, 397*
IV.		43		15, 17	316
	1, &c.	36,* 945		16	704*
	2, 5, 11, 12	376		17	620*
	3, 11, 12, 14	493*	X.	1	496
	11, 14	543*		2	924*
	14	366*		3, 4, 5	298*
V.	1, 6	36,* 945		4	342*
	2, 6, 10	376		5	500, 501
	4	474		6, 7	360*
VI.	1, &c.	36,* 945		10, 11	503
	1 to 8	298*	XI.	4, 5, 7	325*
	1, 5	343*		9	748*
	2	322		10	485
	4	376		17	48,* 52*
	15	769			{ 285, 589,
VIII.	2	216	XII.	1	{ 902*
	3	612, 880*		1 to 14	707

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XII.	2	672*	XIV.	4	493*
	3, 4, 6, 8, 9, 11	707*		7	476*
	3, 6, 8, 9, 10	880*		8	{ 50,* 238,*
	4	48,* 298*			{ 932*
	7	585		8, 11, 12, 20	880
	11	707		9	{ 613, 664,*
	11, 12	434*			{ 962*
XIII.	1	384,* 704*		12	48*
	1 to 9	707		12, &c.	498*
	1, 4	707*		12, 15	456, 657
XIV.	1	704		13, 14, 15	567*
	1 to 21	707		14	206
	1, 4, 6, 7, 8, }	704*		16, 17, 18	503
	13, 20, 21 }			16, 18, 19	585
	3	500		20	298*
	3, 4	336*			

MALACHI.

I.	3	537,* 546	III.	1	{ 191,* 344,*
	6	527*			{ 529,* 882
	8	48*		1, 4	350,* 357*
	9	939		2, 4	880
	10, 11	778		5	724
	11	277*		10	101
	11, 12, 13	81*		12	285*
II.	4, 5	306*		20	245*
	5	527	IV.	2	242*
	6	167*		4	3,* 662*
	15	565*		5	704*

MATTHEW.

I.	20 to 25	613,* 962	IV.	18, 19	405*
II.	11	277,* 913		23	{ 478,* 664,
	14, 15	503*			{ 749*
III.		378	V.	2 to 6, 11, 12	526
	2	{ 553, 749,*		3	209*
		{ 839		5	285*
	8	934*		6	323, 956*
	10	400,* 934*		14, 15	194
	12	315*		18, 26	23*
IV.	1, 2, 3	546		23, 24	392
	16	{ 413,* 796,*		29	48*
		{ 954		33 to 37	474
	17	749		34, 35	470*
	17, 23	553, 839*		45	20
		Q			

CHAP.	VERSES.	NUMBER.
VI.	2, 5	501
	9	81*
	10	749,* 956
	16	23
	17	779
	19, 20	164*
	22, 23	48*
	39	210
VII.	2	495
	6	727*
	7	951
	7, 8	376
	12	762*
	15	166*
	16 to 20	934
	17, 18, 19	400*
	21	553
	22	618, 839
	22, 23	8,* 529
	24, 25	915
	24 to 27	496
	25	409*
	26	433
VIII.	12	{20, 413,* 435, 749*}
	16, 28	458
	26	891*
IX.	15	797,* 812*
	17	316,* 672
	32, 33	458
	35	{553, 664, 839}
	37, 38	645*
	7	749
X.	8	458
	12, 13, 14	306*
	14	788
	14, 15	502
	16	455
	21	543*
	22	81,* 839
	23, 42	23
	34	52*
	38	639*
	39	556,* 639*
	41	8*
	41, 42	526
	42	8*
XI.	5	839
	11	553
	15	87*
	21	492,* 788
	24	502
	27	294, 839*

CHAP.	VERSES.	NUMBER.
XII.	12	206
	22	458
	25	194*
	28	553, 664
	31, 32	571
	33	400,* 934*
	38, 39, 40	598
	39	134, 350*
	44	160
	45	10*
	49	32
XIII.	3	934
	3, 4	757
	8, 23	610*
	12	676,* 948*
	19	749*
	23	934*
	24 to 30	315*
	24 to 30, 36 to 43	{645* 757
	31, 32	505*
	33	589
	37, 38, 39	{20, 543,* 565,* 749*}
	38	658*
	40	422*
	41, 42, 49, 50	435
	42, 50	87
	43	206, 606*
	44	{606,* 727,* 759,* 916*}
	45, 46	405*
	47, 48	658*
	49	373
	54	8
	57	427
	15 to 22	210,* 914*
XIV.	14	458
XV.	22	589
	34	598
XVI.	1 to 4	134
	4	478*
	15	174
	15 to 19	768
	15 to 20	768*
	15, 18	748*
	17	915*
	18	798*
	18, 19	62
	19	639*
	24	639
	25	556*
	25, 26	273,* 641*
	27	

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XVI.	27, 28	839	XXIII.	8	32*
	28	664		9	170
XVII.	1	336		11, 12	128*
	1, 2	53*		13 to 16, 23,	} 416*
	1 to 4	45		25, 27, 28	
	2	166*		14	764
	5	{ 24,* 642,*		16, 17	191*
		{ 920*		16 to 22	474
	6, 7	{ 55,* 56,*		16, 17, 19, 24	210*
		{ 891		18, 19, 20	392
	24 to 27	405*		22	14*
XVIII.	5	839		25, 26	{ 378, 395,
	5, 20	618			{ 672*
	6	791		27	728*
	9	48*		27, 28	350*
	13, 18	23		37	245*
	18	174*		37, 38	880
	20	81,* 839		39	{ 81, 289,*
		{ 79,* 233,*			{ 618
		{ 273,* 284,	XXIV.	1, 2	191
		{ 799, 808*		3	{ 187,* 336,
		{ 81,* 618,			{ 532,* 598,*
		{ 839, 890			{ 658*
XIX.	28			3, &c.	493*
	29			6, 7, 8	500*
				7	331
XX.	1 to 8	650*		7, 8	323
	1 to 17	463		9	325,* 839
	3, 5	610*		9, 10	81*
	22, 23	672*		9, 21, 29	33*
	25 to 28	3*		11, 24	8*
	26, 27	128*		14	{ 551, 664,
XXI.	1	336, 493			{ 749
	1, &c.	620		16	336*
	2, 4, 5	612		21	711*
	7, 8, 9	166*		21, 22	{ 9,* 263,*
	9	81*			{ 829
	16	809*		22	4*
	18 to 21	334		23, 24, 25	595*
	19	936		24	598*
	21, 22	951*		24, 25, 26	600
	22	376		26	546
	23	650*		28	244
	33 to 37	651*		29	{ 51,* 53,*
	33 to 39	650*			{ 413*
	34, 40, 41, 43	934*		29, 30	27*
	42	342, 915*			{ 24,* 273,*
	43	749*			{ 373, 532,*
	46	8			{ 629,* 642,
XXII.	1 to 14	812*			{ 820, 897*
	11, 12	166*		31	322, 397*
	13	413, 435		32	936
	35 to 38	903, 908		32, 33	334
	36 to 40	556		40, 41	794*
	37	682			
	40	136*			
XXIII.	5	328*			

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XXIV.	42	158*	XXVI.	27, 28	379,* 672*
	42, 43	164*		28	529*
	44	273*		29	316*
	45	3*		30	336, 493
	51	435		34	505*
XXV.	1	101		39 to 44	505*
	1, 2	427,* 433*		39, 42, 44	672*
	1 to 11	468		52	52*
	1 to 12	797, 812*		61	505*
	1 to 13	158*		63	520*
	1, &c.	620		63, 64	24*
	2	23		64	642, 820
	10, 11, 12	176*	XXVII.	20	23
	13	812*		34	410*
	14 to 20	606, 759*		53	536
	14 to 30	463	XXVIII.	1, &c.	505*
	26 to 30	164		3	166,* 671*
	27, 28	672		3, 4, 5	56*
	28, 29	676*		4, 5, 10	891
	29	948		9	49*
	30	413, 435		10	32, 56*
	31	586, 629,*			[Pref. 294,*
		7808,* 897*			476, 517,
	31, &c.	229*			520,* 553,
	31, 34, 41	664*			613,* 618,*
	32, 33, &c.	230		18	693, 743,*
	34	20, 890			738,* 768,
	35, 36	213*			819, 839,*
	35, 37, 44	323			888*
	39, 42, 44	672		19, 20	749*
	40	32		20	{ 23, 658,
	43	99,* 591*			{ 839,* 962*

M A R K.

I.	4 to 11	378	IV.	32	757
	12, 13	546, 567*		39	343*
	14, 15	{ 553, 664,		39, 40	891
		839*	V.	22	49
	15	478		36	891
	16, 17	405*	VI.	7, 30	79*
	31, 41	55		11	502
	32, 33, 34	458		13	779, 788
II.	5, 9, 11, 12	137*		20	173*
	19	812	VII.	5	167*
	19, 20	797		10	662*
III.	17	236*		16	87
	33 to 35	32		26	34
IV.	8, 20	610*		32, 33	55
	9, 23	87	VIII.	11, 12	598
	25	676		22 to 27	55

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
VIII.	35	839	XIII.	1 to 4	191
	35, 36, 37	556		3, &c.	336, 493
	38	{ 134, 350,* 629		4	532, 598
IX.	1	{ 553, 664, 839		7, 8, 9	500
	2 to 8	45		8	323, 331
	3	166*		12	543
	7	24		13	839
	37	618		19, 24, 25	33*
	41	8,* 526		22	598*
	42	791		24	51*
	45	49*		24, 25	53,* 413*
	49, 50	122*		25	897
	13, 16	55		25, 26	373
X.	29, 30	839	XIV.	26	24*
	38, 39	672		28	936
	42, 44	3		35, 36, 37	158*
				23, 24	672
XI.	1	336, 493		24	379
	7, 8	166		26	336, 493
	10	839		26, 27	639
	12 to 15, 19 to 25	334		61	289*
	24	951		61, 62	{ 24,* 642, 820
XII.	1 to 9	650	XV.	23	410
	2, 4, 5, 6	505		43	553, 664
	10	342	XVI.	15	{ 290,* 405,* 478, 839*
	10, 11	915		17	618, 839
	30, 33	682		17, 18, 20	598
	40	764			

LUKE.

I.	12, 13	56*	I.	68	{ 281,* 289, 613
	12, 13, 30	891		70	586
	14	507*		72, 73	474*
	13, 17, 19	478*		75	173*
	17, 35	373		79	306,* 413*
	19	366,* 839	II.	9, 10	56, 891
	19, 26 to 35	548		10, 11	478,* 839
	30	56*		11, 12, 16	598
	31 to 35	613*		13, 20	809*
	31, 32, 34, 35	962*		22	417, 662*
	32, 35	520*		28	289
	33	664		30, 31, 32	{ 483, 796,* 954
	34, 35	743		32	629
	35	173	III.	4	256*
	35, 38	618		16	378
	50	527		18	478
	53	206,* 323			
	64, 68	289*			

CHAP.	VERSES.	NUMBER.
IV.	1, 2, 3	546
	18	962
	18, 19	591,* 884
	25	562*
	33 to 37, 41	458
V.	43	{ 553, 664, 839
	2 to 10	405*
	8, 9, 10	56, 891,*
	12, 13	55
	34, 35	797
VI.	36	166*
	37, 38	316,* 672
	22, 23	526
	24, 25	206*
	31	762*
VII.	35	526*
	39	210
	43, 44	400,* 934
	44	334, 649*
	47, 48	915*
VIII.	48	409*
	14	55
	21	456
	22	478, 839
	37, 38, 44, 46	49
IX.	46	779
	1	{ 478, 553, 749, 839
	1, 10	664
	2, 26 to 40	458
	8	87
X.	18	948
	21	32*
	23, 24	343
	25	891
	41	49
XI.	49, 50	891*
	1	373
	1, 2	478
	1, 2, 10	79*
	1, 37 to 42, } 49, 50 }	458
XII.	2, 11	664
	23, 24, 25	639
	24, 25	556, 639
	26	586
	28 to 36	45
XIII.	29	166,* 629
	30, 31	897*
	32	158
	32, 34	54
	34, 35	24, 642, 820
XIV.	48	618,* 839*

CHAP.	VERSES.	NUMBER.
IX.	54	599*
	60	553, 839
	62	749*
	2	645
	5, 6	306*
X.	8 to 11	553
	9, 11	839
	10, 11, 12	788
	11	664, 749
	12	502
XI.	13	492, 788
	17	839
	19	425*
	27	682
	33, 34	316
XII.	36, 37	32
	9, 10	951
	16, 29, 30	598
	17	553
	20	749*
XIII.	32	49
	34	48*
	34, 35, 36	413*
	39	672
	50	589
XIV.	52	62
	21	206
	32	891*
	36	218,* 812*
	37	3,* 128
XV.	37, 40	158*
	53	543
	6 to 9	334, 650*
	6 to 20	934*
	16	591*
XVI.	19	757
	24	176*
	25, 26, 27	157*
	26	501*
	26, 27	531
XVII.	28	435
	32	458
	32, 33	505
	33	8
	34	245*
XVIII.	35	{ 81, 289,* 546, 618
	12, 13, 14	526
	13, 21, 23	209
	21	501*
	35	87
XIX.	16	{ 553, 664, 749, 839*
	19	206,* 814,

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
XVI.	19, 20, 21	725*	XXI.	12, 17	839
	24	282*		20	447*
	29, 31	662*		20, 21, 22	880
XVII.	1	416*		20 to 24	862*
	2	791		22	806*
	20, 21	839		24	52*
	28, 29	502		26	551
	29, 30	452,* 504*		27	642, 820
	33	556, 639		30, 31	839
	34	922*		31	664
	35	137*		36	273*
XVIII.	15	55		37	336,* 493*
	43	809*	XXII.	17	672
XIX.	11	664		18	{ 316,* 553, 664, 839
	12 to 19	194*		20	378, 395
	12 to 25	101		22	416*
	12 to 26	606, 759		27	3
	13 to 20	427*		30	{ 79,* 233, 799
	13 to 26	463		30, 31	553
	24, 25, 26	164, 676		36, 38	52*
	26	948		39	336, 493
	29, 37	336, 493		51	55
	35, 36	166		53	413*
	37	809*	XXIII.	28, 29, 30	880
	38	81, 618, 839		30	339*
	41 to 44	880		50, 51	553
XX.	9 to 16	650		51	664
	12	505	XXIV.	4	166*
	17, 18	342, 915		27, 44	662*
	42	256*		30, 31	36
	47	764		44	417
XXI.	5, 6, 7	191		47	618, 839*
	7	532		53	809*
	9 to 11	500			
	11	323, 331			
	11, 25	532,* 598*			

JOHN.

I.	1	256*	I.	3, 14	888*
	1, 2, &c. 14, 34	490*		4, 5	413*
	1 to 4, 14	58*		4 to 12	954
	1, 2, 7, 8, 14, 34	6*		4, 8, 9	200
	1, 2, 14	{ 613,* 686, 820		9	796*
	1 to 14	200*		12	{ 81,* 553*, 618, 839*
	1, 4	502		12, 13	{ 17, 379,* 748*
	1, 4, 9, 14	629*		14	256,* 897*
	1, 12, 14	584*		18	222,* 839*
	1, 14	{ 273, 294,* 666		26	378

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	33	378	V.	18 to 28	613*
	41	520,* 779		19, 24, 25	23
	46	417, 662,*		21	639*
	48	624*		22, 27	{ 230, 233* 273*
	49	664*		25	37,* 639*
II.	1 to 10	316*		26	{ 58,* 502, 613, 875
	6	610*		29	641*
	11	629		33, 34	6,* 490*
	17	216		37	839
	18, 19	598		43	618, 839*
	18, 19, 20	882	VI.	26, 32, 47, 53	23
	19, 20, 21	43		30 to 33	598*
	19, 21	191*		31 to 58	120*
	23	{ 81,* 618, 839		33, 34, 35	502
	30, 31, 32	796		33, 51	589
III.	1, &c.	20		35	323, 956*
	3 to 6	535*		35, 47	553*
	5	50*		38, 39, 40	553
	6	748*		40	839*
	7, 8	343*		46	839
	9, 10	510		47	60,* 743
	11	23		47 to 56	379*
	14, 15	{ 49,* 469,* 775		51 to 58	832
	15	553*		56	{ 618, 839, 883*
	15, 16	839*		63	200, 748*
	15, 17, 18, 36	743*		69	520*
	16	60,* 553*	VII.	18	629
	16, 17, 18, 19	589		19, 22, 23	662*
	17, 18	618*		22, 23	417
	18	{ 81,* 553,* 584,* 839		37, 38	{ 50,* 409,* 553, 956*
	19	413*		38	932*
	19, 21	796,* 954		39	962*
	21	17*	VIII.	1	336, 493
	27	566*		5	417, 662*
	29	797*		12	{ 167,* 413,* 553, 589
	34, 35	962*		14	6,* 490*
	35	{ 294,* 520* 553, 839*		24	553*
	35, 36	743*		32 to 36	3
	36	{ 60,* 553,* 839,* 874*		34, 51, 58	23
IV.	5 to 20	384*		44	350,* 924*
	6 to 14	50*	IX.	4	922*
	13, 14, 15	956*		4, 5	589
	14	932*		5	796,* 954
	14, 15	376		6, 7, 11, 15	378
	25	520,* 779		39, 40, 41	210*
	35, 36	526	X.	1, 2	914
	35 to 38	645*		1, 9	618*
	42	589		3	81*
V.	8, 9	137*		3, 4, 16, 27	37*

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
X.	4, 5	621*	XIV.	6	{ 23, 58,* 176,* 222,* 566,* 618,* 666, 839,* 962*
	7	23		6 to 11	{ 613,* 618, 693, 743*
	7, 9	176*		6, 19	502, 875
	9	914,* 916*		7	839*
	28 to 38	613,* 618*		7, 8, 9	21*
	30	{ 21, 294,* 693, 743,* 839*		8, 9	839*
	30, 38	520*		8 to 11	294,* 962*
	33	839*		10, 11	21
	XI. 2	49		10, 11, 20	839
	25	58,* 875*		13, 14	{ 584,* 613,* 618,* 839,*
XII.	25, 26	{ 60,* 502, 553,* 851*	XV.	18, 20	962*
	27	520*		19	58*
	3	49		20	{ 222,* 520, 618,* 839, 883*
	12, 13	367*		20 to 23	621*
	13	618, 664*		20 to 24	{ 556, 883, 949
	14, 15	612		21	937*
	19	589		21 to 24	{ 218,* 533, 933*
	20	34		21, 23	54*
	24	639*		26	173,* 962
	25	556,* 639		27	306,* 640*
XIII.	26	128	XVI.	2 to 8	553, 618
	28	{ 81, 193, 584,* 839*		4, 5	{ 54,* 222,* 294,* 463,* 883*
	28, 29	236,* 472*		4, 5, 6	{ 97,* 520, 839, 933*
	34, 35, 36	666		4, 5, &c.	949
	35, 36	{ 167,* 413,* 796*		5	613*
	35, 36, 46	954		5, 6	618,* 650*
	36	890		5, 7	961*
	36, 46	553		7	{ 376, 586 883
	40	48,* 210*		16	618, 934*
	41	629*		26	{ 6,* 490,* 743, 819,* 962*
XIV.	44, 45	962*	XVI.	2	325
	45	613,* 839*		7	962*
	46	796*		8	668
	46, 47	589		13, 14	613*
	47, 48	233,* 874*		13, 14, 15	6, 173,* 819
	48	647*		14, 15	962*
	XIII. 3	{ 613,* 618, 693, 738, 743			
		671*			
		510*			
		49*			
		378			
	4, 5	671*			
	9, 10	510*			
	10	49*			
	10, 11	378			
	13	32*			
	16, 20, 21	23			
	23	879			
	33	890			
	XIV. 5 to 12	553, 618 520			

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	23 to 27	376		20 to 24	284*
	23, 24, 26, 27	618		21, 23, 26	618*
	24	589		24	629
	33	306,* 640*	XVIII.	26	584*
XVII.		553, 618		11	672*
	2	294,* 520,*		20	589
		839,* 888*		37	664*
	2, 3	693		37, 38	20*
	2, 3, 10	{ 613,* 618,* 738, 743*	XIX.	23, 24	45, 166*
	2, 10	553		34	26
	6	618	XX.	17	32
	9	520		21, 22	343*
	10	520,* 839		22	962*
	17, 19	173*	XXI.	31	{ 81,* 520, 618,* 839*
	17, 19, 21, 23	222*		2 to 13	405*
	17, 19, 23	586*		5	890
	19	23		15, 16, 17	383,* 505*
	19, 21, 22, } 23, 26 }	839		18 to 23	17*
	19, 21, 22, 26	883,* 949		18, 25	23
				20	879
				22, 23	17*

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I. 9, 11	642,* 820		XVII. 28	31
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ROMANS.

II. 5, 6	868*		III. 27 to 31	417*
6	417,* 641*		28	417*
13	417,* 828*		XIII. 8, 9, 10	356,* 417
III. 8, 9, 10	571			

II. CORINTHIANS.

V. 10	417,* 641,* 868*
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GALATIANS.

II. 16	417*		V. 24	639*
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2	846	17	71, 88	
4	10, 737	18	70	
4, 8, 11, 17	92	19, 22, 23	72	
5	490	23	641	
6	{ 664, 720,	26	88	
	{ 854	26, 28	71	
7	642, 820	28	420	
8	42, 269, 811	III.	1	70, 737
8, 11, 17	522	1, 2	525	
10	36	1, 2, 3	72	
10 to 13	29	1, 2, 3, 7, 8, }	641	
11	42	14, 15, 19 }		
11, 13, 17	13	4	81	
13	{ 10, 468,	5	88	
	{ 737	7	62, 70	
15	614, 775	12	71, 81, 88	
16, 20	10	14	23, 70, 490	
17	42	15, 16	403	
17, 18	29, 589	15, 19	72	
18	{ 321, 474,	18	913	
	{ 870	20	463	
II.	1	21	{ 14, 20, 71,	
	{ 43, 70, 167,		{ 88, 808	
	{ 737	IV.		
2, 3	640	1	36	
2, 4, 5	72	2	661	
2, 9, 13, 19, 26	641	2 to 6, 9	36, 236	
7	71	4	808	
8	{ 13, 29, 42,	5	166	
	{ 70, 468, 522	6, 8	10, 468, 737	
10, 11	71	8	48	
11	88, 853	8	522, 811	
12	70	9, 10	60, 474	
13	694	V.	36, 322	

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	1, 7	469	XI.		36
	5	241		1	{ 191, 392,
	6	368			{ 904
	6, 9	589	2		935
	8	661	5		839
	9	483	6		456, 657
	10	20, 664, 720	7		536
	13	238, 808	7, 8, 9		603
	14	60, 474	8		{ 350, 652,
	16	854			{ 711, 880
VI.		36	9, 10		562
	1	{ 236, 469,	10		721
		{ 737	12		340
	4	52	15		476
	8	370	15, 16, 17		478
	9	392	17		811
	9, 10, 11	846	18		8
	11	166	19		{ 191, 236,
	12	53, 312, 379			{ 331, 399
	13	51	XII.		36, 434
	16	343, 808	1		53, 348
VII.	1	398	3		{ 10, 101, 270,
	1, 2, 3	238			{ 305, 437
	3	398	4		51, 711
	5	134	4, 15, 17		603
	9, 10, 11	808	6		562
	9, 13, 14	166	7, 11		379
	12	53	9		562
	17	{ 368, 808,	10		839
		{ 932	11		846
VIII.		36	11, 17		490
	1	322	12		721
	2	10, 737	15		148, 409
	3, 4, 5	278	17		500, 846
	4	674	18		238
	5	236	XIII.		36
	7, 8, 9	290	1		{ 101, 238,
	8, 9	238			{ 270, 540
IX.		36	1, 3		538
	1	51, 62	1, 11		398
	1 to 12	500	2		694
	2	53	5		{ 489, 575,
	5, 10, 15	935			{ 935
	13	322	5, 6		574
	19	437	7		500
	20	657	8		256
X.		36	12 to 17		834
	1	49, 53	13, 14		721
	2, 8	238	13, 14, 15		594
	2, 8, 6	398	16		347
	3	241	XIV.		1
	3, 4	236, 737			1 to 7
	6	60			1, 3, 4
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XIV.	2	{ 50, 276, 472, 661	XVII.	3	571
	6	{ 245, 478, 721		3, 4, 5	540
	7	{ 238, 398, 527		3, 7, 9	538
	8	134, 721		3, 7, 12	101
	8, 10	316		4	672, 770
	9	347		5	347, 719
	9, 10	452		8	256, 589
	9, 10, 11	601		9	336
	10	672		10, 11	720
	14	24		12	720
		36		14	664, 830
				18	36, 801
XV.	1, 6, 7	737	XVIII.		{ Doct. of Rom. Cath. and 631
	2	238		2	458
	3	173, 811		3	{ 20, 134, 316, 721,
	4	{ 173, 586, 839		3, 9	720
	5, 6	692		8	657
	5, 6, 8	191		9, 10	20
	6	10		12	725, 727
	6, 7	895		12, 16	814
	12	468		16	672
	16	456		16, 17	725
		36		17, 19	406
XVI.	1	10		17, 19, 21	238
	1, 2	316		18	456
	2, 3	398		20	{ 8, 79, 586, 761
	3	238		22	276
	3, 4	379, 811		23	462
	3, 7, 12	270		24	325
	7	392	XIX.		{ Doct. of Rom. Cath. and 36
	8, 9	382		1 to 9	761, 955
	12	20, 444		2	134
	12, 16	716		5	148
	13	594		6	236
	13 to 16	603		7	523
	14	{ 20, 379, 500, 551, 598		7, 8, 9	960
	15	164, 213		7, 9	{ Pref. and 71, 797
	17	191		8	173
	18	331		9	20
	18, 19	194		10	{ 325, 490, 846
	20	336		11, 13, 14, 16	298
XVII.	21	{ 399, 456, 657		11, 16	664
		{ Doct. of Rom. Cath. and 631		12, 13	540
	1	895		13	299
	1, 2	134, 316		13, 14	814
	2	20			
	2, 9, 14	20			

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XIX.	13, &c.	821	XXI.	6	{ 13, 50, 384,
	13, 16	166			{ 932, 956
	14	{ 166, 299,		8	{ 452, 835,
		{ 447			{ 853
	15	652, 811		8, 9	196
	15, 22	52		9	10, 797
	17	36, 757		9, 10	{ Pref. and
	17, 18	298			{ 523, 813
	18	720		10	36
	19	20		12, 13, 25	176
	19, 20	603		14	79
	20	{ 452, 594,		16	861
		{ 598, 601		17	{ 243, 313,
XX.		626			{ 960
	1	62		18	897
	2, 3	562		19, 20	540
	2, 9, 10	960		21	501, 727
	4	{ 229, 233,		22	{ 191, 811,
		{ 347, 601			{ 882, 926
	4, 5	955		23	{ 796, 897,
	4, 6	284			{ 940
	5	525		23, 24	43
	5, 12, 13	639		23, 24, 25	629
	8	342		24	20
	8, 9	603, 655		24, 26	249
	9	599		25	940
	9, 10	71		26	256
	10	{ 452, 594,	XXII.		36, 626
		{ 835		1	50, 409
	11	877, 939		1, 2	501, 489
	12	525		1, 3	808
	12, 13	641		4	347, 612
	12, 16, 14	256		5	43, 284, 796
	13	238		6	586
	14	490, 835		10	Pref.
	15	835		11	173
	24	20		12	526
XXI.		36, 626		13	13
	1	330, 659		14	899
	1, 2	547		15	462
	1, 2, 5	Pref.		16	151
	2	797, 813		16, 17	522, 957
	2, 9	612		17	{ 50, 420, 612,
	2, 9, 10	955			{ 932
	2, 10	586		20	953, 957
	3	585, 926		21	961
	5	196			

FINIS.