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New York,
Jan. 1, 192

COMMENTARY

ON THE

PSALMS

COMPILED FROM THE

THEOLOGICAL WORKS

OF

EMANUEL SWEDENBORG

BY

THE REV. ROBERT S. FISCHER

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PREFACE.

THIS COMMENTARY, the third of the series, is like the previous volumes ("Commentary on Matthew" and "Commentary on John," by the same author) drawn entirely from the Theological Writings of Emanuel Swedenborg. For every passage of the Psalms which is therein quoted or referred to, all that he has written is given, except in isolated cases where abridgments have been necessary to avoid making the COMMENTARY too bulky for ready reference, or for topical reading. Reiterations of the same statements have been avoided by a reference to preceding chapters and verses.

The entire part of Swedenborg's treatise "Summary Exposition of Prophets and Psalms" which relates to the Psalms is embodied in this COMMENTARY and appears under the indicative letters P. P. at the verses to which it belongs. This work throws new light upon many portions of the Book of Psalms. In the "Doctrine concerning the Lord," No. 37, Swedenborg writes about it: "It may be well to mention that it has been granted to me to go through all the Prophets and the Psalms of David, and to examine each verse singly and to see what is there treated of. It has been seen that nothing else is treated of but the church established and to be established by the Lord, the Lord's advent, His combats, glorification, redemption and salvation, and heaven from Him; and at the same time their opposites."

The division into verses is that adopted in Schmidt's Hebrew Latin Bible, published in 1740, which Swedenborg

generally used, and which is the same as in Le Boys des Guays' General Index, and other similar works. In these the introductory words which for some Psalms occur in the Hebrew are counted as a verse. Where it occurs, the verse number of the text issued by the American Revision Committee can be found by going one verse back. No misunderstanding is possible as the context always shows which verse is meant.

It is needless to repeat what has been said in the preface to previous volumes about the unique use of this Concordance, as that is now well established.

CINCINNATI, OHIO, April, 1910.

ÁBBREVIATIONS OF TITLES

OF

SWEDENBORG'S WRITINGS

ABBREVIATIONS OF TITLES

OF

SWEDENBORG'S WRITINGS.

A. ..... Arcana Cœlestia.

B. ..... Brief Exposition of the Doctrine of the New Church.

C. ..... Doctrine of Charity.

E. ..... Apocalypse Explained.

F. ..... Doctrine concerning Faith.

H. ..... Heaven and Hell.

I. ..... Intercourse between the Soul and the Body.

J. ..... Last Judgment.

L. ..... Doctrine concerning the Lord.

M. ..... Conjugial Love.

N. ..... The New Jerusalem and its Heavenly Doctrine.

P. ..... Divine Providence.

Q. ..... Answers to Nine Questions.

R. ..... Apocalypse Revealed.

S. ..... Doctrine concerning the Sacred Scripture.

T. ..... True Christian Religion.

U. ..... Earths in the Universe.

W. ..... Divine Love and Wisdom.

Ath. ..... Athanasian Creed.

Can. ..... Canons of the New Church.

C. J.	Continuation Last Judgment.
Coro.	Coronis.
De Dom.	De Domino.
D. J.	De Justificatione.
D. L.	Divine Love.
D. P.	Dicta Probantia.
D. V.	De Verbo.
Ind.	Index of the Memorabilia.
Inv.	Invitatio ad Novam Ecclesiam.
J. Post.	De Ultimo Judicio.
Life	Doctrine of Life.
P. P.	Summary Exposition Prophets and Psalms.
W. H.	White Horse.
Wis.	Divine Wisdom.

Et seq.	And following.

THE
BOOK OF PSALMS.

PSALM I.

1. Blessed is the man that walketh not in the counsel of
   the wicked,
   Nor standeth in the way of sinners,
   Nor sitteth in the seat of scoffers:
2. But his delight is in the law of Jehovah;
   And on his law doth he meditate day and night.
3. And he shall be like a tree planted by the streams of
   water,
   That bringeth forth its fruit in its season,
   Whose leaf also doth not wither;
   And whatsoever he doeth shall prosper.
4. The wicked are not so,
   But are like the chaff which the wind driveth away.
5. Therefore the wicked shall not stand in the judgment,
   Nor sinners in the congregation of the righteous.
6. For Jehovah knoweth the way of the righteous;
   But the way of the wicked shall perish.

Psalm I.

1. To walk, to stand, and to sit are here mentioned, because one follows another, for to walk is expressive of the life of the thought from intention, to stand is expressive of the life of the intention from the will, and to sit of the life of the will, thus of the "Esse" of the life. Counsel also of which walking is predicated refers to the thought,

way of which standing is predicated refers to intention, and to sit in a seat refers to the will, which is the "Esse" of a man's life. E. 687.

1–3. The man who doth not live wickedly is regenerated by the Word of the Lord. P. P.

2. The law of Jehovah is the books of Moses, for the prophetic books were not yet written, nor the historic except those of Joshua and Judges. A. 6752.

2, 3. That a tree signifies a man is evident from the following passages of the Word: Ezekiel xvii. 24: Jeremiah xvii. 8: Psalm cxlviii. 9: Matthew iii. 10; etc. T. 468.

3. That a leaf signifies truth is evident from many passages in the Word where man is compared to a tree, or is called a tree, and where fruits signify the goods of charity, and a leaf truth therefrom. A. 885.

Waters in the internal sense of the Word signify truths. A. 2702.

By a tree man is signified; and because man is man from affection which is of the will, and from perception which is of the understanding, therefore these also are signified by a tree. There is also a correspondence between a man and a tree, on which account there appear in heaven paradises of trees which correspond to the affections and thence to the perceptions of the angels. R. 400.

Rational truths are signified by leaves, because by all the parts of a tree are signified corresponding things in man. . . . With those who are in the goods of love and at the same time in the truths of wisdom there appear (in the spiritual world) fruitbearing trees, luxuriant with beautiful leaves. R. 936.

Trees in general signify such things as belong to man, leaves signify the truths belonging to him, and fruits the goods. E. 109.

Man is like a tree which first grows from a seed into a shoot, and when it increases in height emits branches, and from these boughs, and clothes itself continually with leaves . . . such a tree is described. Coro. 7.

4, 5. But he who lives wickedly perishes on the day of judgment. P. P.

6. For the Lord knows everyone. P. P.

PSALM II.

1. Why do the nations rage,
   And the peoples meditate a vain thing?
2. The kings of the earth set themselves,
   And the rulers take counsel together,
   Against Jehovah, and against his anointed, *saying*,
3. Let us break their bonds asunder,
   And cast away their cords from us.
4. He that sitteth in the heavens will laugh:
   The Lord will have them in derision.
5. Then will he speak unto them in his wrath,
   And vex them in his sore displeasure:
6. Yet I have set my king
   Upon my holy hill of Zion.
7. I will tell of the decree:
   Jehovah said unto me, Thou art my son;
   This day have I begotten thee.
8. Ask of me, and I will give *thee* the nations for thine inheritance,
   And the uttermost parts of the earth for thy possession.
9. Thou shalt break them with a rod of iron;
   Thou shalt dash them in pieces like a potter's vessel.
10. Now therefore be wise, O ye kings:
    Be instructed, ye judges of the earth.
11. Serve Jehovah with fear,
    And rejoice with trembling,
12. Kiss the son, lest he be angry, and ye perish in the way,
    For his wrath will soon be kindled.
    Blessed are all they that take refuge in him.

Psalm II.

1, 2. Those who should be in the truths and goods of the church are against the Lord; P. P.

1, 2, 6. The Lord was conceived of the Divine itself, and was afterwards born of that. Hence it is that He was not only conceived, but was also born of Jehovah.

Ath., Page 39.

1, 2, 6, 7, 8, 12. By the Anointed of Jehovah is here understood the Lord as to the Divine Human. These things in the sense of the letter are said concerning David, but by David in the Word is understood the Lord as to Divine truth, or as King. It is also evident that the subject here treated of is concerning the advent of the Lord, and in particular concerning the last judgment accomplished by Him, and afterwards concerning His Kingdom over all things of the world. The spiritual things which lie concealed and are signified in the particulars of these passages are these; the nations made a tumult, and the people meditated vanity signify the state of the church and of the former heavens, that it was to pass away, nations standing for those who are in evil, and the people for those who are in falses. The kings of the earth stood up, and the rulers consulted together against Jehovah, and against His Anointed, signifies the falses of the church and the evils thereof, as being altogether against the Divine good and the Divine truth, thus against the Lord. The kings of the earth stand for the falses of the church, and the rulers the evils thereof. Jehovah stands for the Lord as to the essential Divine, thus as to the Divine good. Anointed stands for the Lord as to the Divine Human, thus as to Divine truth. I have anointed my King upon Zion, the mountain of my holiness, signifies the human of the Lord as to Divine truth proceeding from the Divine good of His Divine love, and thence His Kingdom over all things of

heaven and the church. Zion and the mountain of holiness stand for heaven and the church, consequently for all things appertaining thereto. I will tell of the statute, signifies an arcanum of the Divine will and providence. Jehovah hath said unto me, Thou art my Son, to-day have I begotten thee, signifies the Lord as the Anointed, Messiah, Christ and King, thus as to His human conceived and afterwards born of His essential Divine or Jehovah. To-day signifies a statute from eternity and thence refers to the conjunction and union accomplished in time. Ask of me, and I will give the nations for thine inheritance, and the ends of the earth for thy possession, signifies His kingdom and dominion over all things of heaven and the church, which shall be His. Kiss the Son, signifies conjunction with the Lord by love, to kiss stands for conjunction from love. Lest He be angry and ye perish in the way, signifies lest evils invade you and ye be condemned, for to be angry when it is said of the Lord signifies the aversion or turning away of men from Him, consequently their anger and not the Lord's, and evils are the things which avert themselves and afterwards are angry. Because His anger will kindle shortly, signifies the last judgment and casting of the evil into hell. Blessed are all they that confide in Him, signifies salvation by love and faith in the Lord. E. 684.

2. As Christ and Messiah are the same, and as Christ in Greek and Messiah in Hebrew signify Anointed, it is evident that Christ is the same as Anointed, and likewise the same as King, for kings in general were called the anointed. A. 3008.

Dominion is predicated of good, because from good the Lord is called Lord, and kingdom is predicated of truth, because from this the Lord is called King. So likewise as applied to men in David. E. 685.

The rulers take counsel against the Lord and His Anointed. D. P., Page 63.

2–12. His anger will shortly burn signifies the last judgment from Him. D. P., Page 58.

2, 6. Among the ancients, when all external worship was performed by representatives, namely by such things as represented the interior principles which are of faith and of love from the Lord and to Him, thus which are Divine, anointing was instituted for the reason that oil, by which anointing was performed, signified the good of love. A. 9954.

The kings of the earth stand for falses, and the rulers for evils which are from the hells, against which the Lord, when He was in the world, fought and which He conquered and subdued. The Anointed of Jehovah is the Lord as to the Divine Human, for from that He fought. Zion the mountain of holiness, over which He is said to be anointed for a king, is the celestial kingdom, which is the good of love, and which is the inmost of heaven and the inmost of the church. A. 9954.

Oil signifies celestial good. The reason why anointing with the oil of holiness was commanded is because oil signified the good of love, and represented the Lord, who as to His Human is the very and the only Anointed of Jehovah, anointed not with oil, but with the Divine good itself of the Divine love. R. 779.

They afterwards anointed kings and they were called the anointed of Jehovah. The reason why kings were anointed was that they might represent the Lord as to judgment from Divine truth. E. 375.

The Lord is also understood by the Anointed of Jehovah. See also A. 9954. E. 375.

2, 6, 7, 8, 12. Verses quoted. D. P., Page 58.

3, 4. But men should separate themselves from these, because they are nothing before the Lord, P. P.

5. and will be destroyed. P. P.

6. By virtue of truths from the Lord Zion was called the mountain of holiness. R. 586.

6, 7, 8. The Lord will put on the Human and will establish the church, P. P.

6–12. Now follow some passages concerning the coming of the Lord, collected from the prophecies of the Old Word. Psalm xl. 7: Genesis iii. 14, 15, etc. Coro. 60.

6–8, 12. To these may be added some passages which speak more openly of the coming of the Lord. See also Isaiah vii. 14: Matthew i. 22, 23: Daniel vii. 13, etc. L. 6.

That heaven and the church where the Lord alone is worshipped are signified by mount Zion, may be evident. R. 612.

Mount Zion signifies heaven and the church where the Lord reigns by His Divine truth. To announce concerning the statute (decree) signifies His advent. Thou art my Son, to-day have I begotten thee, signifies the Divine Human, which is also the Son of God. That He hath all power in the heavens and in the earth is understood by verse 8. That there must be conjunction with Him by love in order to salvation is signified by verse 12. The last judgment from Him is signified by, His anger will kindle shortly. They shall be saved who have faith in Him is signified by, happy are all they who put their trust in Him. E. 850.

7. To-day manifestly stands for eternity. A. 2838.

To-day denotes that the Lord's coming is present. Hence also it is that an entire period is called in the Word a day, its first state twilight and morning, and the last evening and night. R. 4.

Since God is in all time without time, therefore in His Word He speaks of the past and of the future, in the present. T. 30.

It is known that these things are said concerning the Lord, and that by to-day is understood from eternity E. 23.

Paul says in Acts xiii. 33, this day have I begotten thee, refers to Jesus. D. P., Page 39.

7 Thou art my Son, this day have I begotten thee.

D. P., Page 43.

What is said in David concerning the Son "This day have I begotten thee" is not that it is from eternity but in the fulness of time, for the future in God is present, thus to-day. Can., Page 43.

7, 12. Neither is a Son from eternity meant here, but the Son born in the world, for this is a prophecy concerning the Lord who was coming, and therefore it is called a decree which Jehovah announced to David. This day is not from eternity, but in time. L. 19.

Here is not meant a Son from eternity, but the Son born in the world, for it is prophetical of the Lord who was to come, wherefore it is called the decree which Jehovah declared to David. T. 101.

From the foregoing now comes this conclusion, that every one who wishes to be truly a Christian, and to be saved by Christ ought to believe that Jesus is the Son of the living God. He who does not believe this, but only that He is the Son of Mary implants in himself various ideas concerning Him which are hurtful and destructive of that state of salvation. T. 342.

They alone have faith who believe in the Lord, and others have no faith. T. 384.

8. In this Psalm it is written before, I have anointed my King upon Zion, and it follows, I will give to Him the nations for an inheritance. T. 101.

9. A rod of iron stands for the power of spiritual truth in natural, for all natural truth in which there is spiritual truth has power. Iron is natural truth. A. 4876.

By a rod or staff in the Word power is signified, and by iron natural truth, consequently the natural sense of the Word, and at the same time the natural light (lumen) of man. In these two the power of truth consists. R. 148.

It is said "the vessels of a potter" because by them are signified the things which are of one's own intelligence, all of which are falsities, and in themselves of no account.

R. 149.

A rod of iron signifies power, whereby the Lord chastises evils, and disperses the falsities which are in the natural man. E. 176.

A potter's vessel stands for those things in the natural man which are from self-derived intelligence. Being broken to shivers stands for to be dispersed, for dispersion is predicated of falsities as breaking to shivers is predicated of a potter's vessel. E. 177.

That a rod and a staff signify power, and indeed the power of Divine truth arises especially from their being branches or boughs of trees, which signify the knowledges of truth and good, which are the truths of the natural man, and as they also support the body, they signify power. This is still more the case with a rod of iron, because iron signifies the truth of the natural man. By virtue of its hardness it signifies power which cannot be resisted. E. 727.

and will disperse falsities that are from evil. P. P.

10. By kings here are not meant kings, but they who are in Divine truths from the Lord, and abstractly the Divine truths from which is wisdom. R. 20.

Kings signify those who from the Lord are principled in truths derived from good. E. 31.

10–12. Kings stand for those who are in truths, and from truths they are often called the "king's sons." "The Son" here stands for the Lord, who is here called the Son because He is the truth itself, and all truth is from Him. A. 2015.

Let them therefore acknowledge and worship the Divine Human of the Lord, lest they perish. P. P.

12. The Lord is treated of, whose Divine Human is the Son. To kiss Him is to be conjoined to Him by the faith of love. A. 3574.

By blowing with the nostrils, or breathing, is signified to be angry. A. 8286.

The reason why anger grounded in the affection of evil

12 is fire, is because anger is from that source, for when what a man loves is attacked the fiery principle bursts forth, and as if it were burns. Hence it is that anger is described in the Word by fire and is said to burn. Anger is attributed to Jehovah, that is to the Lord, but it appertains to man. A. 9143.

The Lord is here called a Son from the truth of faith, which is from Him. A. 9309.

Where a last judgment is impending the Lord with heaven draws near, and of those who are below in the world of spirits only those can endure the Lord's coming who are interiorly good. That the day of the Lord's anger signifies the last judgment is plainly manifest. R. 340.

For His anger will shortly burn. D. P., Page 71.

PSALM III.

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

1. Jehovah, how are mine adversaries increased!
   Many are they that rise up against me.
2. Many there are that say of my soul,
   There is no help for him in God. [Selah
3. But thou, O Jehovah, art a shield about me;
   My glory, and the lifter up of my head.
4. I cry unto Jehovah with my voice,
   And he answereth me out of his holy hill. [Selah
5. I laid me down and slept;
   I awaked; for Jehovah sustaineth me.
6. I will not be afraid of ten thousands of the people
   That have set themselves against me round about.
7. Arise, O Jehovah; save me, O my God:
   For thou hast smitten all mine enemies upon the cheek bone;
   Thou hast broken the teeth of the wicked.
8. Salvation belongeth unto Jehovah:
   Thy blessing be upon thy people. [Selah

Psalm III.

1-9. Respecting the Lord when He was in temptations and subjugated the hells, and was then in a state of humiliation in which He prayed to the Father. P. P.

2, 3. Enemies stand for evils and the falses thence derived, for these are the adversaries in the spiritual sense.

A. 10481.

In various passages of the Word mention is made of foes and enemies, and thereby are understood evils and falses, by foes evils and by enemies falses; for the Word in its interior is spiritual, wherefore no other than spiritual foes and enemies can be there understood. E. 671.

5. The Lord in heaven and hence heaven itself is called "the habitation of holiness," and also "the mountain of holiness," inasmuch as the Lord alone is holy. A. 9229.

By virtue of truths from the Lord the angels are called holy, and the prophets likewise. Hence it is that Zion was called the mountain of holiness. R. 586.

6, 7. To lay me down and sleep signifies a state of tranquillity and security. A state of peace and tranquillity is signified by lying down. A. 3696.

8. That to inflict a blow or to smite the cheek means to destroy truths is plain from passages in the Word, where mention is made of smiting the cheek. And because in the genuine sense it signifies the destruction of truth, therefore in the opposite sense it signifies the destruction of falsity, in which sense it occurs here. A. 9048.

The teeth of the wicked to be broken stand for the falsities by which they destroy truths. A. 9052.

That teeth signify the ultimates of the life of man which are called sensual things, which when they are separated from the interiors of the mind are in mere falsities and offer violence to truths, and destroy them, may be evident. See also Psalm lvii. 4. R. 435.

8 By smiting the enemies on the cheek bone is signified the destruction of interior falsities of those who are against the goods and the truths of the church, such persons with the falsities of their evils being understood by enemies in the Word. To break the teeth of the ungodly signifies to destroy exterior falsities, which are such as have their foundation in the fallacies of the senses, and are thence confirmed. E. 556.

Arise, O Jehovah, save me, O my God! D. P., Page 63.

9. The blessing of Jehovah upon His people signifies the influx and reception of good and truth. They are called the people of Jehovah, who are in spiritual good. E. 340.

PSALM IV.

For the Chief Musician; on stringed instruments. A Psalm of David.

1. Answer me when I call, O God of my righteousness;
Thou hast set me at large *when I was* in distress:
Have mercy upon me, and hear my prayer.

2. O ye sons of men, how long shall my glory be turned
into dishonor?
How long will ye love vanity, and seek after falsehood?
[Selah

3. But know that Jehovah hath set apart for himself him
that is godly:
Jehovah will hear when I call unto him.

4. Stand in awe, and sin not:
Commune with your own heart upon your bed, and be
still. [Selah

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah.

6. Many there are that say, Who will show us *any* good?
Jehovah, lift thou up the light of thy countenance upon
us.

7. Thou hast put gladness in my heart,

More than *they have* when their grain and their new wine are increased.

8. In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety.

Psalm IV.

1–3. Respecting the Lord, when in great temptations. P. P.

2. We may often read in the Word that the Lord answers those who call and cry. R. 376.

That truth is signified by breadth may be evident by these passages Psalm xxxi. 8; cxviii. 5; xviii. 19: Hosea iv. 16, etc. R. 861.

The expression "to answer" frequently occurs in the Word and when predicated of the Lord signifies influx, inspiration, perception and information, likewise mercy and aid. See Isaiah xlix. 8. E. 471.

4. That a bed signifies doctrine is from correspondence, for as the body reclines in its bed, so does the mind in its doctrine. But by a bed is signified the doctrine which any one procures to himself either from the Word or from his own intelligence, for in it his mind rests, and as if it were sleeps. R. 137.

They should fear Him, for He has protection from the Father. P. P.

5–9. Exhortation to repent. P. P.

7. Among the ancients the face signified the internals, for the reason that internals shine forth through the face. When charity shone from the face the countenance was said to be lifted up, and when the opposite the countenance was said to fall. Therefore it is predicated of the Lord that He lifts up His countenance upon man — as in the Blessing — Numbers vi. 26 and Psalm iv. 6, 7 — by which is signified that the Lord gives man charity. A. 358.

7 By the faces of Jehovah is meant the Divine, and whatsoever is of the Divine, thus mercy, peace, and all good, but in the universal sense the Divine truth, since in the Divine truth is all good. A. 10579.

By seeing the face of the Lord is not meant to see His face, but to know and acknowledge Him as He is with regard to His Divine attributes, which are many. They who are conjoined with Him by love know Him and thus see His face. R. 939.

By the light of the countenance of Jehovah is understood the Divine truth from the Divine love, thence also the expression implies intelligence and wisdom, for from the Divine truth, or the Divine light in the heavens are derived all the wisdom and intelligence, both of angels and men. E. 412.

7, 8. The face of Jehovah or of the Lord is mercy, peace and every good, as is clearly evident from the blessing, also in Numbers vi. 25, 26. A. 222.

Lifting up the light of the countenance means to give good from mercy. A. 5585.

7–9. By peace are signified all the things in the complex which are from the Lord, and thence all the things of heaven and the church, and the blessedness of life in them. These are of peace in the highest or inmost sense. It follows from this that charity, spiritual security and internal rest are peace. R. 306.

In these words is described the peace which they possess who are in conjunction with the Lord, by the reception of Divine good and Divine truth from Him. It is peace in which heavenly joy is contained and from which it is derived. E. 365.

9. Making to dwell in safety signifies a state of peace. A. 3384.

See Psalm iii. 6, 7. A. 3696.

PSALM V.

For the Chief Musician; with the Nehiloth. A Psalm of David.

1. Give ear to my words, O Jehovah,
Consider my meditation.
2. Hearken unto the voice of my cry, my King, and my God;
For unto thee do I pray.
3. O Jehovah, in the morning shalt thou hear my voice;
In the morning will I order *my prayer* unto thee, and will keep watch.
4. For thou art not a God that hath pleasure in wickedness:
Evil shall not sojourn with thee.
5. The arrogant shall not stand in thy sight:
Thou hatest all workers of iniquity.
6. Thou wilt destroy them that speak lies:
Jehovah abhorreth the bloodthirsty and deceitful man.
7. But as for me, in the abundance of thy loving kindness will I come into thy house:
In thy fear will I worship toward thy holy temple.
8. Lead me, O Jehovah, in thy righteousness because of mine enemies;
Make thy way straight before my face.
9. For there is no faithfulness in their mouth;
Their inward part is very wickedness;
Their throat is an open sepulchre;
They flatter with their tongue.
10. Hold them guilty, O God;
Let them fall by their own counsels;
Thrust them out in the multitude of their transgressions;
For they have rebelled against thee.
11. But let all those that take refuge in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
12. For thou wilt bless the righteous;
O Jehovah, thou wilt compass him with favor as with a shield.

Psalm V.

1–4, 8, 9, 12, 13. Prayer of the Lord to the Father for help. P. P.

4. The signification of the morning as standing for the Lord in regard to His Divine Human. We often read of the morning in the Word, and the signification of the term differs according to the series of things treated of in the internal sense. In the supreme sense it signifies the Lord and also His coming. In the internal sense it signifies His kingdom and church, and their state of peace. E. 179.

5–7, 10, 11. Against the evil, falsifiers and hypocrites. P. P.

7. He who is in guile meditates evil, and feeds his understanding by it, and enjoys it, and thus destroys everything in his mind characteristic of man, that is of life from the good of faith and of charity. . . . Guile is called hypocrisy when piety is carried in the mouth and impiety in the heart, or when charity is carried in the mouth but hatred in the heart, or when innocence is carried in the face and gesture but cruelty in the soul and breast. A. 9013.

That blood signifies the Divine truth may be clearly manifest from its opposite sense, in which it signifies the Divine truth of the Word falsified or profaned. R. 379.

The deceitful are signified in the Word by poisonous serpents, and by crocodiles and vipers, and deceit is signified by their poison. By a lie in the Word falsity and false speaking are signified, and by deceit each of these by design. R. 624.

In the spiritual sense to bear false witness means to persuade that falsity of faith is truth of faith, and that evil of life is good of life, and the reverse. . . . This falsity is meant in the Word by a lie, and the design by deceit. T. 322.

Blood in the genuine sense signifies the Divine truth, and with the recipients thereof truth from good, hence in the opposite sense it signifies violence offered to the Divine truth, and with those who offer what is false from evil. Here by the bloody and deceitful those are meant who are in falsities from evil. E. 329.

By violence and by blood is signified the perversion of truth and falsification of the Word, and by guile is signified from a deliberate purpose. E. 866.

8. The temple is called the temple of holiness, for the temple in the abstract sense signifies heaven and the church as to Divine truth. R. 586.

10. The throat an open sepulchre is predicated of evil, the tongue speaking smooth things, of falsity. A. 3527.

The midst also signifies the inmost and thence all, in many places in the Word, even where the evil are treated of. R. 44.

"The right is not in their mouth, wretchedness is in the midst of them." By wretchedness is signified incoherency, and thus by wretched one who thinks about the things of the church without coherence. The reason is because they of whom these things are said (Revelation iii. 17) at one time deny God, heaven, eternal life and the holiness of the Word, and at another time acknowledge them, on which account what they build up with one hand they destroy with the other. These things are meant by wretchedness in Isaiah xlvii. 10, 11: Psalm v. 10: Hosea ii. 6 (a wall of loose stones) etc. R. 208.

Wretchedness signifies falsities not cohering with any truth. E. 237.

In the midst signifies the whole, because in the inmost, for such as the inmost is, such is the whole. From the inmost all other things are produced and derived, as the body is from its soul. E. 313.

The belly (inward part) signifies the interiors. Here also wickedness or perditions, that is evil thoughts, are attributed to the belly. E. 622.

10 The mouth signifies outwardly or without, and the midst inwardly or within. That within is hell is signified by their throat is an open sepulchre; and that without what is hypocritical and as it were sane is signified by they flatter with their tongue. E. 659.

11. As transgressions are what is contrary to the truths of faith, they are also deviations and defections which likewise in the original tongue are signified by the same expression, as is evident here. The expression to rebel is used when there is defection and deviation. A. 9156.

12. In all these passages exultation signifies the delight originating in love and affection for good. Gladness signifies the pleasantness originating in the love and affection for truth. E. 660.

13. The breastplates being as of iron (Revelation ix. 9) signify that the reasonings appeared to them so strong, that they could not be refuted, for iron from its hardness signifies strength. By breastplates (shield, buckler) are signified protections, because they protect the breast. R. 436.

Here good pleasure (favour) evidently means the Divine love from which the Lord defends every one. His defence from love is signified by "thou wilt compass him as with a shield." E. 295.

PSALM VI.

For the Chief Musician; on stringed instruments, set to the Sheminith.
A Psalm of David.

1. O Jehovah, rebuke me not in thine anger,
   Neither chasten me in thy hot displeasure.
2. Have mercy upon me, O Jehovah; for I am withered away:
   O Jehovah, heal me; for my bones are troubled.

3. My soul also is sore troubled:
And thou, O Jehovah, how long?
4. Return, O Jehovah, deliver my soul:
Save me for thy loving-kindness' sake.
5. For in death there is no remembrance of thee:
In Sheol who shall give thee thanks?
6. I am weary with my groaning;
Every night make I my bed to swim;
I water my couch with my tears.
7. Mine eye wasteth away because of grief;
It waxeth old because of all mine adversaries.
8. Depart from me, all ye workers of iniquity;
For Jehovah hath heard the voice of my weeping.
9. Jehovah hath heard my supplication;
Jehovah will receive my prayer.
10. All mine enemies shall be put to shame and sore troubled:
They shall turn back, they shall be put to shame suddenly.

Psalm VI.

1–8. Prayer of the Lord to the Father, when He was in the last state of temptations, which state is despair, P. P.

2. By the nostrils when predicated of Jehovah or the Lord is also signified wrath, thus the punishment, vastation and damnation of those who are in evils and falsities.
A. 8286.

6. From these passages it may be seen what is signified by the dead, namely, they who are destitute of the life of heaven, consequently who are in evils, and thence in falsities. E. 186.

7. That weeping is grief of mind may appear from this consideration, that it bursts forth from the heart, and breaks out into lamentations through the mouth. That shedding of tears is grief of mind may appear from this consideration, that it issues forth from the thought through

7 the eyes. Here it is to be observed that the expression "all the night make I my bed to swim" has reference to weeping which is of the mouth, because it is said of groaning, whereas to water the couch, which is yet a similar thing, is said of tears. These passages are adduced in order that it may be known that when two similar expressions occur in the Word, which is especially the case in the prophets, they are not vain repetitions, but that one has reference to good, and the other to truth. E. 484.

9–11. and being helped, He repressed the hells. P. P.

PSALM VII.

Shiggaion of David, which he sang unto Jehovah, concerning the words of Cush a Benjamite.

1. O Jehovah my God, in thee do I take refuge:
Save me from all them that pursue me, and deliver me,
2. Lest they tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
3. O Jehovah my God, if I have done this;
If there be iniquity in my hands;
4. If I have rewarded evil unto him that was at peace with me
(Yea, I have delivered him that without cause was mine adversary);
5. Let the enemy pursue my soul, and overtake it;
Yea, let him tread my life down to the earth,
And lay my glory in the dust. [Selah
6. Arise, O Jehovah, in thine anger;
Lift up thyself against the rage of mine adversaries,
And awake for me; thou hast commanded judgment.
7. And let the congregation of the peoples compass thee about;
And over them return thou on high.
8. Jehovah ministereth judgment to the peoples:

Judge me, O Jehovah, according to my righteousness,
and to mine integrity that is in me.
9. Oh let the wickedness of the wicked come to an end,
but establish thou the righteous:
For the righteous God trieth the minds and hearts.
10. My shield is with God,
Who saveth the upright in heart.
11. God is a righteous judge,
Yea, a God that hath indignation every day.
12. If a man turn not, he will whet his sword;
He hath bent his bow, and made it ready;
13. He hath also prepared for him the instruments of death;
He maketh his arrows fiery *shafts*.
14. Behold, he travaileth with iniquity;
Yea, he hath conceived mischief, and brought forth falsehood.
15. He hath made a pit, and digged it,
And is fallen into the ditch which he made.
16. His mischief shall return upon his own head,
And his violence shall come down upon his own pate.
17. I will give thanks unto Jehovah according to his righteousness,
And will sing praise to the name of Jehovah Most High.

Psalm VII.

1–3, 7–12, 18. Prayer of the Lord to the Father for help against the hells. P. P.

3. Many a time in the Word that which is torn is mentioned and by it is meant in the proper sense that which has perished by falsities from evils, but that which has perished by evils is called a carcass. A lion represents those who vastate the church A. 5828.

4, 5, 9–11. For He is just, and there is no evil in Him — P. P.

6. By enemy here also is signified evil, in general the devil, that is hell whence evil comes. By treading down life to

6 the earth and making glory to dwell in the dust is signified to destroy by the corporeal sensual all the truths of heaven and of the church, for these constitute spiritual life and are also signified by glory, dust is also predicated of the corporeal sensual, which is also understood by walking upon the belly and eating dust, as is everywhere said of the serpent. E. 632.

8, 9. To execute judgment is to judge either to death which is damnation, or to life which is salvation. Salvation or damnation is also signified by judgment where mention is made of the day, or hour of judgment. A. 9857.

10. In these passages spiritual things are signified by the reins, and celestial things by the heart, that is the things which are of truth are signified by the reins, and those which are of good by the heart. The reason of this is that the reins purify the serum, and the heart purifies the blood itself. Hence by trying, exploring and searching the reins is signified to try, explore and search out the quantity and quality of truth, or the quantity and quality of faith in man. A. 5385.

By the kidneys are signified truths exploring, purifying and chastising. This signification is grounded in their function. To search and prove the kidneys stands for to explore the truths of faith, and to search and prove the heart stands for to explore the goods of love, for the heart stands for the good of love. A. 10032.

By the reins in these places are signified the truths of intelligence and faith, and by the heart the good of love and charity. R. 140.

The righteous stands for those who love to do what is good and true, whose truths and goods are purified by the Lord, which is signified by His seeing and trying the reins and the hearts. E. 167.

10, 11. That a shield means protection against evils and falsities, which is trusted, is evident without explanation, for from common usage the expression has become fa·

miliar that Jehovah is a shield and a buckler. But what is specifically signified by a shield may be evident from the Word — that as regards the Lord it signifies protection, and as regards man trust in the Lord's protection. Here trust is meant. A. 1788.

12–14. It is here attributed to God that He is angry with the wicked, that He whets His sword, that He bends and makes ready His bow, prepares instruments of death, and ordains His arrows, but in the spiritual sense it is understood that man acts thus to himself. Those things are attributed to God in the sense of the letter, because that sense is natural and for the natural man, who believes that God is to be feared on account thereof, and fear with him operates the same as love does afterwards when he becomes spiritual. Hence it is evident what is here signified by those words, namely, that the wicked are angry with God, that they whet the sword against themselves. By their whetting the sword is signified, that they procure to themselves falsity by which they fight against truth. By their bending the bow and making it ready is signified, that from falsities they make to themselves doctrine against truths. By their preparing the instruments of death, and ordaining their arrows is signified, that from infernal love they make to themselves false principles by which they destroy good and its truth. E. 357.

13. A sword manifestly stands for the vastation of truth. A. 2799.

13–17. But may be conquered. P. P.

18. From these passages it is manifest that confession (praise) has reference to the celestial of love, and is distinguished from what relates to the spiritual of love, for it is said confession and the voice of joy (Psalm xlii. 4), confession being what is celestial, and the voice of joy, the voice of them that make merry and sing praises being what is spiritual. A. 3880.

Jehovah is called the Highest, because high signified

18 heaven and the Divine therein, therefore Divine worship was instituted on mountains and on high places by those who were of the representative church. A. 8153.

To sing a song signifies confession from joy of heart, therefore in the above passages (Psalm xlii. 4; cv. 1, 2; lvii. 7–9), two expressions are used, namely, to confess and to sing. E. 326.

PSALM VIII.

For the Chief Musician; set to the Gittith. A Psalm of David.

1. O Jehovah, our Lord, How excellent is thy name in all the earth,
   Who hast set thy glory upon the heavens!
2. Out of the mouth of babes and sucklings hast thou established strength,
   Because of thine adversaries,
   That thou mightest still the enemy and the avenger.
3. When I consider thy heavens, the work of thy fingers,
   The moon and the stars, which thou hast ordained;
4. What is man, that thou art mindful of him?
   And the son of man, that thou visitest him?
5. For thou hast made him but little lower than God,
   And crownest him with glory and honor.
6. Thou makest him to have dominion over the works of thy hands;
   Thou hast put all things under his feet:
7. All sheep and oxen,
   Yea, and the beasts of the field,
8. The birds of the heavens, and the fish of the sea,
   Whatsoever passeth through the paths of the seas.
9. O Jehovah, our Lord, How excellent is thy name in all the earth!

Psalm VIII.

1–4, 10. A song in praise of the Father by the Lord to regard His innocence, and give help against the hells. P. P.

2, 6, 7, 10. Passages concerning the coming of the Lord. Coro. 60.

3. That in the Word a sucking child signifies innocence is also plain from other passages (Matthew xxi. 16), where infants stand for celestial love, and sucklings for innocence. A. 3183.

By "Out of the mouth of babes and sucklings Thou hast perfected praise" is signified that praise can come to the Lord by no other way than through innocence, for by this alone is effected all communication and all influx, and consequently access. A. 5236.

No one can see the face of God (Matthew xviii. 10) except from innocence. In the following passages also innocence is signified by infants, or little children. A. 5608.

4. The signification of the finger of God is power from the Divine. The finger is power because fingers are of the hands, and by hands is signified power. A. 7430.

The fingers signify power. A. 10062.

5. To remember when concerning the Lord, means to have compassion and thus to preserve or deliver from mercy. Recollection or remembrance cannot be predicated of the Lord, since things past and future in Him are eternal, that is, are present from eternity to eternity. A. 9849.

5, 6. Because they are not willing to understand the Word in simplicity. P. P.

6. By giving to the Lord glory and honour nothing else is meant in the Word but to acknowledge and confess that all truth and all good are from Him, and thus that He is the only God, for He has glory from the Divine truth, and honour from the Divine good. R. 249.

6 This also is spoken of the Lord. His state of humiliation is described by His being made a little lower than the angels, His state of glorification by His being crowned with glory and honour. By glorifying is meant the uniting of the Lord's Divine itself with His Human, and making this latter also Divine. E. 288.

6, 7. See Psalm ii. 6–8, 12. L. 6.

He said "All power is given unto me in heaven and in earth." D. P., Page 47.

6, 7 et seq. Verses 6, 7 quoted. D. P., Page 58.

Verses 6, 7 again quoted. D. P., Page 58.

7. Since the Lord's church on the earth is under the heavens, it is therefore called the footstool of His feet. R. 470.

This is spoken of the Lord, whose dominion over all things of heaven and the church is understood by all things being put under His feet. E. 606.

7, 8. This is said of the Lord whose dominion over man and over the things pertaining to man is thus described. Otherwise, what would be the dominion over beasts and fowls? A. 776.

The subject here treated of is the Lord and His power over all things in heaven and in earth. By flocks and herds are signified the interior and exterior goods appertaining to men, and by beasts the affections appertaining to them. A. 10609.

7–9. So long as a man is spiritual his dominion proceeds from the external man to the internal — see Genesis i. 27–. But when he becomes celestial and does good from love, his dominion proceeds from the internal man to the external, just as the Lord says in David of himself, and thus at the same time of the celestial man who is His likeness. Here therefore the beasts are first mentioned, then the fowl and then the fishes of the sea, because the celestial man goes forth from love, which is of the will. It is otherwise with the spiritual man with whom the fishes and the

birds precede, which are things of the understanding that relates to faith, and the beasts follow. A. 52.

Describing the dominion of the Lord in man, the fish of the sea standing for outward knowledges. A. 991.

Since the affections and thence the perceptions and the thoughts of spirits and angels in the spiritual world appear at a distance in the forms of the animals or creatures upon the earth which are called beasts, of the creatures in the air which are called birds, and of the creatures in the sea which are called fishes, therefore beasts, birds, and fishes are so often mentioned in the Word, by which however nothing else is meant. This verse is said concerning the Lord. R. 405.

In these places men as to their affections are signified by beasts. R. 567.

Birds signify the things which are of the understanding and thence of thought and design. This is clearly manifest from birds in the spiritual world. R. 757.

Here the subject treated of is the Lord and His Divine power over heaven and earth. By the sheep and oxen, the beasts of the field, the fowl of the air and the fish of the sea are understood men, spirits and angels as to things spiritual, and things natural pertaining to them. By the fish of the sea are understood those who are in the ultimates of heaven. E. 342.

These things are said concerning the Lord, and concerning His dominion. That He has dominion over the angels in the heavens and over man on the earth is known from the Word, for He himself says — see Matthew xxviii. 18–; but that dominion was given to Him over animals, birds and fishes is not of sufficient importance to be mentioned in the Word, where all, even the most minute things, have respect to heaven and the church. Hence it may appear that by the flock and herd are signified in general spiritual things and natural things, by the flock things spiritual, and by the herd things natural pertaining to man, or which are

9 of his natural and spiritual mind. By the beasts of the field are signified things voluntary which pertain to the affections, by the fowls of heaven things intellectual which pertain to the thoughts, and by the fishes of the sea things scientific which pertain to the natural man. E. 513.

The subject treated of in the whole of Psalm viii. is concerning the Lord and His dominion over all things of heaven and the church. . . . Spiritual things in the Word are expressed by natural things, for the Word in its interior is spiritual. Hence by flock, herd, beasts of the field, birds of heaven, and fishes of the sea are not understood those things, but spiritual things appertaining to heaven and the church. E. 650.

Treating of the Lord, of whom it is here said that He shall have rule over all things of the hands of Jehovah, by which are not understood terrestrial things, such as flocks, herds, beasts, birds and fishes, for what would these be for His dominion which is in the heavens, and from the heavens over men on the earths whom He will lead to life eternal, wherefore the spiritual things of the church are those here understood. By the flocks are signified in general all spiritual things with man, by the herds natural things with him, which correspond to spiritual, by the beasts of the fields the affections of good in the natural man which are of the church, for a field signifies the church. The birds of heaven signify the thoughts of the rational man, and the fishes of the sea scientifics.

E. 1100.

The state of His glorification is described. P. P.

PSALM IX.

For the Chief Musician; set to Muth-labben. A Psalm of David.

1. I will give thanks unto Jehovah with my whole heart;
I will show forth all thy marvellous works.
2. I will be glad and exult in thee;
I will sing praise to thy name, O thou Most High.
3. When mine enemies turn back,
They stumble and perish at thy presence.
4. For thou hast maintained my right and my cause;
Thou sittest in the throne judging righteously.
5. Thou hast rebuked the nations, thou hast destroyed the wicked;
Thou hast blotted out their name for ever and ever.
6. The enemy are come to an end, they are desolate for ever;
And the cities which thou hast overthrown,
The very remembrance of them is perished.
7. But Jehovah sitteth *as king* for ever:
He hath prepared his throne for judgment;
8. And he will judge the world in righteousness,
He will minister judgment to the peoples in uprightness.
9. Jehovah also will be a high tower for the oppressed,
A high tower in times of trouble;
10. And they that know thy name will put their trust in thee;
For thou, Jehovah, hast not forsaken them that seek thee.
11. Sing praises to Jehovah, who dwelleth in Zion:
Declare among the people his doings.
12. For he that maketh inquisition for blood remembereth them;
He forgetteth not the cry of the poor.
13. Have mercy upon me, O Jehovah;
Behold my affliction *which I suffer* of them that hate me,
Thou that liftest me up from the gates of death;
14. That I may show forth all thy praise.

In the gates of the daughter of Zion
I will rejoice in thy salvation.
15. The nations are sunk down in the pit that they made:
In the net which they hid is their own foot taken.
16. Jehovah hath made himself known, he hath executed judgment:
The wicked is snared in the work of his own hands.
[Higgaion. Selah
17. The wicked shall be turned back unto Sheol,
Even all the nations that forget God.
18. For the needy shall not always be forgotten,
Nor the expectation of the poor perish for ever.
19. Arise, O Jehovah; let not man prevail:
Let the nations be judged in thy sight.
20. Put them in fear, O Jehovah:
Let the nations know themselves to be but men.
[Selah

Psalm IX.

1–9, 20, 21. Thanksgivings and joy of the Lord, that the evil have been judged and destroyed. P. P.

3. See Psalm vii. 18. A. 8153.

5–8, 18. Quoted from Zechariah xiv. part of verses 1–7. D. P., Page 71.

5–9, 18. Of the last judgment. D. P., Page 71.

The judgment described. D. P., Page 72.

5, 6, 8. A throne signifies heaven. A throne also signifies judgment — see Matthew xxv. 31, etc. R. 229.

That by throne is here signified heaven is evident, for it is said that heaven is Jehovah's throne that he hath prepared in the heavens, and that he who shall swear by heaven sweareth by the throne of God. Not that Jehovah or the Lord there sits upon a throne, but because throne is predicated of His Divine in the heavens, and it also occasionally appears as a throne to those to whom it is given to look into heaven. That the Lord was thus seen appears in Isaiah vi. 1. E. 253.

5, 8. A throne is often mentioned in the Word where the subject is the Divine truth and judgment therefrom. A. 5313.

5, 8, 9. See Psalm vii. 8, 9. A. 9857.

8. As Jehovah, that is the Lord, is the very Esse of the life of all therefore to sit (endure) is predicated of Him in various parts of the Word. See also Psalm i. 1. E. 687.

9. By the world the church is signified, in like manner as by earth, but it is to be known that when the world and the church are named together, the church as to good is signified by the world, and the church as to truth by the earth. R. 551.

Inasmuch as by the world is understood the church as to good, and justice is predicated of good, therefore it is said: Jehovah shall judge the world in justice, and inasmuch as people are called they who are in truth, and uprightness is truth, therefore it was said: He shall judge the people in uprightness. E. 741.

10, 11. And the good have been delivered. P. P.

14. That by death is signified spiritual death or damnation is evident from very many passages in the Word. A. 6119.

By the dead they are signified who are destitute of the life of heaven, consequently who are in evils and thence in falsities. E. 186.

15. That the celestial church, or the Lord's celestial kingdom is called the daughter of Zion from affection for good, or from love to the Lord himself, may be seen in Isaiah x. 32; xvi. 1: Jeremiah iv. 31: Micah iv. 10, 13: etc. A. 2362.

In many places we read of the virgin, and the daughter of Zion, by whom is not meant any virgin or daughter there, but the church as to the affection of good and truth, the same as by the Bride of the Lamb in Revelation xxi. 2, 9; xxii. 17. R. 612.

Knowledges of truth and good are signified by gates. Gates signify introductory truths which are knowledges from the Word. R. 899.

15 By doors and by gates is signified admission. Specifically introductory truths are signified, which are truths from good derived from the Lord. E. 208.

By the daughter of Zion is signified the spiritual affection of Divine truth, which is the love of truth for the sake of truth, and the desire thereof for the sake of the uses of eternal life. E. 850.

16–18. And thanksgiving of the latter, that the evil have been conquered and cast into hell. P. P.

19. By the miserable and the poor are chiefly meant those who are not in the knowledges of truth and good, and yet desire them, since by the rich are meant those who possess the knowledges of truth and good. R. 209.

The reason why both the miserable and the poor are mentioned is, because it is according to the style of the Word that where truth is treated of, good is also treated of, and in the opposite sense where what is false is treated of, evil is also treated of, since they form a one and are as a marriage. On this account the miserable and the poor are mentioned together, for by the miserable are understood those who are deficient in the knowledges of truth, and by the poor those who are deficient in the knowledges of good. E. 238.

PSALM X.

1. Why standest thou afar off, O Jehovah?
   Why hidest thou thyself in times of trouble?
2. In the pride of the wicked the poor is hotly pursued;
   Let them be taken in the devices that they have conceived.
3. For the wicked boasteth of his heart's desire,
   And the covetous renounceth, *yea*, contemneth Jehovah.
4. The wicked, in the pride of his countenance, *saith*, He will not require *it*.
   All his thoughts are, There is no God.

5. His ways are firm at all times;
Thy judgments are far above out of his sight:
As for all his adversaries, he puffeth at them.
6. He saith in his heart, I shall not be moved;
To all generations I shall not be in adversity.
7. His mouth is full of cursing and deceit and oppression:
Under his tongue is mischief and iniquity.
8. He sitteth in the lurking-places of the villages;
In the secret places doth he murder the innocent;
His eyes are privily set against the helpless.
9. He lurketh in secret as a lion in his covert;
He lieth in wait to catch the poor:
He doth catch the poor, when he draweth him in his net.
10. He croucheth, he boweth down,
And the helpless fall by his strong ones.
11. He saith in his heart: God hath forgotten,
He hideth his face, he will never see it.
12. Arise, O Jehovah; O God, lift up thy hand:
Forget not the poor.
13. Wherefore doth the wicked contemn God,
And say in his heart, Thou wilt not require *it?*
14. Thou hast seen *it:* for thou beholdest mischief and spite, to requite it with thy hand:
The helpless committeth *himself* unto thee;
Thou hast been the helper of the fatherless.
15. Break thou the arm of the wicked;
And as for the evil man, seek out his wickedness till thou find none.
16. Jehovah is King for ever and ever:
The nations are perished out of his land.
17. Jehovah, thou hast heard the desire of the meek:
Thou wilt prepare their heart, thou wilt cause thine ear to hear;
18. To judge the fatherless and the oppressed,
That man who is of the earth may be terrible no more.

Psalm X.

1–4. The evil do evil to the good and deny God, and are hypocrites and deceitful. P. P.

9. In these passages the needy mean those who are in ignorance of truth and desire to be instructed. A. 9209.

11–13. "Wherefore doth the wicked contemn God?" (Elohim) speaking of power from truths. A. 4402.

12–18. Prayer to the Father for their requital, and for judgment upon them. P. P.

15. That the hands, arms, and shoulders correspond to power in the Greatest Man, is because the strength and powers of the whole body and of all its viscera have reference to them, for the body exerts its powers and strength by the arms and hands. A. 4933.

16. That an age when it is spoken of heaven, where there is no end, and of the Lord signifies what is eternal is manifest also from Exodus xv. 18: Psalm cxlv. 13. A. 10248.

PSALM XI.

For the Chief Musician. *A Psalm* of David.

1. In Jehovah do I take refuge:
How say ye to my soul,
Flee *as* a bird to your mountain;
2. For, lo, the wicked bend the bow,
They make ready their arrow upon the string,
That they may shoot in darkness at the upright in heart;
3. If the foundations be destroyed,
What can the righteous do?
4. Jehovah is in his holy temple;
Jehovah, his throne is in heaven;
His eyes behold, his eyelids try, the children of men.

5. Jehovah trieth the righteous;
But the wicked and him that loveth violence his soul hateth.
6. Upon the wicked he will rain snares;
Fire and brimstone and burning wind shall be the portion of their cup.
7. For Jehovah is righteous; he loveth righteousness:
The upright shall behold his face.

Psalm XI.

1-5. The Lord arouses himself to fight for the good against the evil. P. P.

2. Here the bow and arrows plainly stand for doctrinals of falsity. A. 2686.

As most of the things in the Word also have an opposite sense, so likewise have javelins, darts, arrows, bows, and a shooter. They signify falsities, the doctrine of falsity, and those who are in falsity. A. 2709.

A bow signifies the doctrine of truth combating against falsities, and in the opposite sense, the doctrine of falsity combating against truth. Hence arrows and darts signify truths or falsities. Since war in the Word signifies spiritual war, the arms of war, therefore, as the sword, the spear, the shield, the buckler, the bow, the arrows signify things belonging to such war. R. 299.

The wicked bending the bow signifies their framing doctrine, their making ready their arrow upon the string signifies their applying to doctrine falsities which appear as truths. To shoot privily at the upright in heart signifies to deceive those who are in truths from good. Bow here means the doctrine of what is false, arrow stands for falsity itself. To shoot means to deceive, and to do so privily denotes appearances, for they reason from appearances in the world and from fallacies, applying also the literal sense of the Word. E. 357.

2, 3. In the Word the foundations of the earth are mentioned several times. By them are not meant the foundations of the earth, but the foundations of the church, for the earth signifies the church. The foundations of the church are none others than those which are from the Word, and are called doctrinals, for the Word itself is what founds the church. R. 902.

4. By eyes in the Word where men are treated of who receive the Divine things of the Lord, is signified faith and also the receiving of intellect, for the intellect is the internal eye, and faith is the truth which is seen and perceived. The light which illuminates the understanding is from heaven, but that which illuminates the sight of the body is in the world. The light of heaven is from the Lord as a sun there, and is in its essence the Divine truth proceeding from the Divine good of the Lord. A. 10569.

By the eye when speaking of the Lord is meant His Divine wisdom, also His omnipotence and providence. R. 48.

The eyes when predicated of the Lord stand for presence, and thence providence. E. 68.

5. By the soul of Jehovah is signified the Divine truth, for by the violent in the Word is signified one who offers violence to Divine truth, which is being done by the falses of evil. Therefore this is signified by the impious and him that loveth violence. E. 750.

6. Brimstone is the hell of the evils of the love of self, and fire the hell of the falsities therefrom. Brimstone and its fire signifies in the Word the love of self with its lusts and falsities, thus hell, for hell consists of such things. A. 2446.

It is manifest that Jehovah in no wise caused it to rain brimstone and fire, that is in no wise condemned to hell, but that they who were in evil and thence in falsity did this, because they separated themselves from good and so cast themselves upon the laws of order from truth alone. A. 2447.

A snare as it signifies the delight of the love of self and the world, signifies also the destruction of spiritual life and perdition, for the all of faith and love to the Lord, and the all of love towards the neighbour is destroyed by the delight of the love of self and the world where it has dominion. Fire and sulphur are the evils of the love of self and of the wor'd. A. 9348.

As a nearer and stronger Divine influx through the heavens disperses the truths that are with the evil, therefore wind signifies the dispersion of the truth with them, and thence their conjunction with hell and their destruction. Wind signifies the influx of Divine truth. R. 343.

Fire signifies infernal love, and brimstone the lusts flowing forth from that love through the pride of one's own intelligence. R. 452.

By vials, plates, cups, and goblets, and by bottles those things are signified which are contained in them. R. 672.

By storms, and tempests is signified the dispersion of falsities and evils, because they who are principled in the falsities of evil are cast down into hell by a stormy wind. E. 419.

These things are said from the appearances which take place in the spiritual world when the Divine good and truth descend out of heaven towards the inferior parts there, where the evil are, who are to be separated from the good and to be dispersed. Since the fire, which in its origin is Divine love, when it descends out of the heavens and is received by the evil becomes a consuming fire, therefore such fire in the Word is predicated of Jehovah. Infernal fire is from no other source than the change of the Divine love into evil loves, and into direful lusts of injuring and doing evil. E. 504.

By these words is signified that the impious are destroyed by their own evils originating in what is false, and by their own falsities originating in evil, which destroy in them all the truths of the church. Snares, fire, and brim-

6 stone mean the evils of falsity and the falsities of evil. By the horrible tempest which shall be the portion of the cup of the wicked is signified the total destruction of all truth with them. E. 578.

By snares, fire and brimstone are signified falses and evils seducing, and by a wind of storms is signified vehement assault of truth. These things are called the portion of a cup, because a cup as containing signifies them. By mixing and filling with mixture (Psalm lxxv. 9) is signified to falsify truth and profane it. E. 960.

6, 7. The evil will perish as a consequence of justice. P. P.

PSALM XII.

For the Chief Musician; set to the Sheminith. A Psalm of David.

1. Help, Jehovah; for the godly man ceaseth;
   For the faithful fail from among the children of men.
2. They speak falsehood every one with his neighbor:
   With flattering lip, and with a double heart, do they speak.
3. Jehovah will cut off all flattering lips,
   The tongue that speaketh great things;
4. Who have said, With our tongue will we prevail;
   Our lips are our own: who is lord over us?
5. Because of the oppression of the poor, because of the sighing of the needy,
   Now will I arise, saith Jehovah;
   I will set him in the safety he panteth for.
6. The words of Jehovah are pure words;
   As silver tried in a furnace on the earth,
   Purified seven times.
7. Thou wilt keep them, O Jehovah,
   Thou wilt preserve them from this generation for ever.
8. The wicked walk on every side,
   When vileness is exalted among the sons of men.

Psalm XII.

1–5. There are no longer any good, but only hypocrites. P. P.

3. Vanity stands for the false of doctrine and of religion. A. 9248.

5. A lip signifies doctrine. Here lips stand for falsities. A. 1286.

6–9. .The Lord will to eternity deliver the good as against the evil. P. P.

7. Seven signifies things that are holy. A. 720.

The silver purified seven times stands for Divine truth. A. 1551.

John to the seven churches — Revelation i. 4 — signifies to all who are in the Christian world. Numbers in the Word signify things, and seven all, thence also full and perfect. R. 10.

Here silver signifies truth derived from the Divine, purified seven times means that it is altogether and entirely pure. E. 257.

PSALM XIII.

For the Chief Musician. A Psalm of David.

1. How long, O Jehovah? wilt thou forget me for ever?
How long wilt thou hide thy face from me?
2. How long shall I take counsel in my soul,
Having sorrow in my heart all the day?
How long shall mine enemy be exalted over me?
3. Consider *and* answer me, O Jehovah my God:
Lighten mine eyes, lest I sleep the *sleep of* death;
4. Lest mine enemy say, I have prevailed against him;
Lest mine adversaries rejoice when I am moved.
5. But I have trusted in thy lovingkindness;
My heart shall rejoice in thy salvation.
6. I will sing unto Jehovah,
Because he hath dealt bountifully with me.

Psalm XIII.

1–5. The state of the Lord's temptations, and the grievous insurrection of the infernals against Him. P. P.

2. Not to see the Lord's face means that there will be no mercy, or no compassion. Not that the Lord has no compassion, for He is mercy itself, but it is so said from the appearance with the man who is in evil, for the man who is in evil turns himself away and hides from himself the Lord's face, that is removes His mercy from him.

A. 5585.

Where Divine good is not in Divine truth there the faces of Jehovah are not, and where evil is in what is false, the Divine does not appear. This is meant by Jehovah hiding and turning away His face. A. 10579.

It is also frequently said that Jehovah hid and also turned away His face. See also Psalm xxvii. 8, 9.

R. 939.

By hiding the face where it is predicated of Jehovah or the Lord is signified to leave man in his proprium, and thence in evils and falsities that flow from his proprium.

E. 412.

4. In many places in the Word the eyes are taken for the understanding, and so for an inward dictate therefrom.

A. 212.

See Psalm ix. 14. A. 6119.

Every one sees that in these places the understanding is signified by the eyes. R. 48.

The state of the man who is not in truths is called a slumber and a sleep. R. 158.

The eyes stand for the understanding of truth, and are said to grow dim when truth is no more understood.

E. 152.

Since watching signifies the reception of spiritual life, it follows that sleeping signifies natural life without spir-

itual, for natural life compared with spiritual is as sleep to watchfulness. E. 187.

By answering is not understood to answer, but to flow into the thought, to cause to perceive, and also to give aid from mercy. E. 471.

Whilst man is in life from the Lord he is in a state of watching, or wakefulness, but when he is in life from self he is in a state of sleep; or what is the same, whilst man is in spiritual life he is then in a state of watching or wakefulness, but when he is in natural life, separate from spiritual, he is in a state of sleep. What a man then sees is like what is seen in a dream. To live this life is also understood by sleeping and slumbering in the Word. E. 1006.

He has confidence respecting the victory. P. P

PSALM XIV.

For the Chief Musician. *A Psalm* of David.

1. The fool hath said in his heart, There is no God.
   They are corrupt, they have done abominable works;
   There is none that doeth good.
2. Jehovah looked down from heaven upon the children of men,
   To see if there were any that did understand,
   That did seek after God.
3. They are all gone aside; they are together become filthy;
   There is none that doeth good, no, not one.
4. Have all the workers of iniquity no knowledge,
   Who eat up my people *as* they eat bread,
   And call not upon Jehovah?
5. There were they in great fear;
   For God is in the generation of the righteous.
6. Ye put to shame the counsel of the poor,
   Because Jehovah is his refuge.

7. Oh that the salvation of Israel were come out of Zion! When Jehovah bringeth back the captivity of his people, Then shall Jacob rejoice, *and* Israel shall be glad.

Psalm XIV.

1. Here "what is corrupt" is put for dreadful persuasions, and "abominable" for the filthy lusts which are in the work, or from which the work is done. A. 622.

1–3. There is no longer any understanding of truth or will of good whatever. P. P.

4, 5. They do not acknowledge God. P. P.

5. The generation of the just stands for truths from good, for justice is predicated of good. Generation in the Word signifies what is of faith and charity, because no other generation than spiritual can be understood in the internal sense. A. 6239.

6. They are against good and truth. P. P.

7. Jacob in the Word is not only Jacob, but also all his posterity. That by the hollow of Jacob's thigh being out of joint as he wrestled with him, is signified that this conjunction (of the spiritual man with the natural) was altogether impaired and displaced in Jacob's posterity. A. 4281.

By captivity spiritual captivity is here meant, which is to be seduced and so led away from truths and goods, and to be led on into falsities and evils. R. 591.

Heaven and the church where the Lord alone is worshipped are signified by mount Zion. R. 612.

These things are spoken of the Lord who in these and other passages is called salvation from the act of saving, and from this consideration, that He is salvation in man, for in proportion as the Lord is in man, in the same proportion man has salvation. E. 460.

In the place of joy exultation is also mentioned, because exultation in the same way as joy is predicated of good, being of the love of the heart and the will. E. 660.

By Zion are here also understood those who are in the good of love from the Lord. Liberation from evils by the Lord and salvation is understood by, who will give out of Zion the salvation of Israel. By bringing back the captivity of his people, is meant deliverance from falses and evils. By Jacob shall exult, Israel shall be glad, is understood joy on account of deliverance with those who are in the church external and internal. By Jacob they who are of the external church, and by Israel they who are of the internal church, and the gentiles are understood by both. E. 811.

The subject treated of is concerning the advent of the Lord, and concerning His kingdom in the heavens and in the earths. Since that kingdom is understood by Zion and by Jerusalem, therefore it is said that they shall come thither — Isaiah lix. 20. Hence it is evident that by Zion is understood heaven and the church in which the Lord reigns by Divine truth. E. 850.

The Lord will save those who are of the church, whence they will have joy from Him. P. P.

PSALM XV.

A Psalm of David.

1. Jehovah, who shall sojourn in thy tabernacle?
   Who shall dwell in thy holy hill?
2. He that walketh uprightly, and worketh righteousness,
   And speaketh truth in his heart;
3. He that slandereth not with his tongue,
   Nor doeth evil to his friend,
   Nor taketh up a reproach against his neighbor;
4. In whose eyes a reprobate is despised,
   But who honoreth them that fear Jehovah;
   He that sweareth to his own hurt, and changeth not;
5. He that putteth not out his money to interest,
   Nor taketh reward against the innocent.
   He that doeth these things shall never be moved.

Psalm XV.

1. See Psalm ii. 6. R. 586.

A mountain signifies love to the Lord, and thus all the good thence derived, which is called celestial good. Jerusalem is called a holy mountain and a holy hill. E. 405.

1, 2. Dwelling in tents denotes the holy of love. In ancient times they performed holy worship in their tents. A. 414.

An upright man is one who is so from holiness, or the good of charity. A. 612.

To tarry in the tent of Jehovah stands for heaven, and in the good of love there. A. 10545.

The Lord's Divine Human as to the Divine love, and also the heaven and church which are in love to the Lord are signified by the tabernacle. R. 585.

By tabernacle is signified the church as to the good of love, consequently also the good of love. By the mountain of holiness, by which is meant Jerusalem, is signified the church as to the truth of doctrine from that good; hence it may be known what is signified by abiding in them. He who walketh in integrity signifies one who is in good as to life, and in truths as to doctrine, wherefore it is also said, who doeth justice, and speaketh truth in his heart. E. 799.

1–3. By sincerity are also meant integrity, justice, faithfulness, and uprightness. A man cannot be in these from himself, so as to love them from themselves and for their own sake. But he is in them who shuns the various forms of fraud, cunning, and deceit as sins, and he is thus in them not from himself but from the Lord. Life 84.

1–5. Those who love the neighbour and God will be of the Lord's church. P. P.

1, 2, 4. Affliction is to subdue and subjugate the evils and falsities that rise up from the external man into the rational. Thus it is not to plunge one's self into poverty

and wretchedness, or to renounce the enjoyments of the body. A. 1947.

2. Faith because it is of charity, or truth because it is of good, and hence the truths of good are sometimes called the judgments of justice. A. 2235.

Since justice is of good, and judgment is of truth, it is also expressed by justice and truth. See Zechariah viii. 8: Psalm xxxvi. 5, 6; lxxxv. 11, 12. A. 9263.

2, 5. To give his silver to usury is to teach for the sake of gain alone, thus to do good for the sake of recompense. A. 9210.

PSALM XVI.

Michtam of David.

1. Preserve me, O God; for in thee do I take refuge.
2. *O my soul*, thou hast said unto Jehovah, Thou art my Lord:
   I have no good beyond thee.
3. As for the saints that are in the earth,
   They are the excellent in whom is all my delight.
4. Their sorrows shall be multiplied that give gifts for another *god:*
   Their drink-offerings of blood will I not offer,
   Nor take their names upon my lips.
5. Jehovah is the portion of mine inheritance and of my cup:
   Thou maintainest my lot.
6. The lines are fallen unto me in pleasant places;
   Yea, I have a goodly heritage.
7. I will bless Jehovah, who hath given me counsel;
   Yea, my heart instructeth me in the night seasons.
8. I have set Jehovah always before me:
   Because he is at my right hand, I shall not be moved.
9. Therefore my heart is glad, and my glory rejoiceth:
   My flesh also shall dwell in safety.

10. For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see corruption.
11. Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.

Psalm XVI.

1, 2. The Lord's trust in himself P. P.
3–5. for delivering the good, whom the evil infest. P. P.
4. Drink-offerings are also predicated of blood, and by them are signified the profanations of truth, for blood in that sense is violence offered to charity, and profanation. A. 4581.

That the truths and goods of worship are signified by wine, oil, fine flour and wheat is because the drink-offerings and meat-offerings consisted of them, which were offered upon the altar together with the sacrifices, and by the sacrifices, and by the offerings offered upon the altar worship is signified, for the chief part of worship consisted in them. R. 778.

5. See Psalm xi. 6. R. 672.

Vessels have a similar signification with the things contained in them. E. 960.

6. In the other life there appear ropes of various twist and thickness, and by them are represented various modes of conjunction. Moreover ropes in the Word also signify portions of inheritance and of land, since by ropes were made measurements. A. 9854.

6–8. His is the Divine and Divine power. P. P.
7. See Psalm vii. 10. Add: that chastening is attributed to the reins is clear. A. 5385.

By blessing God, is meant to ascribe to Him all blessing, also by praying that He would bless, and by giving thanks because He has blessed. R. 289.

Night seasons signify the state of man when falsities

rise up. The combat in such cases of truths with falsities is signified by "my reins instruct me." E. 167.

8. By the right hand are signified omnipotence and omniscience pertaining to the Lord from Divine good by Divine truth. E. 298.

8–10. His Human glorified will rise again. P. P.

9. Flesh also signifies good in many other passages in the Word. See Ezekiel xi. 19; xxxvi. 26: Psalms lxiii. 1, etc. R. 832.

10. The soul signifies the life of the spirit of man, which is called his spiritual life. E. 750.

That Jesus would rise from the dead according to the prediction in David. D. P., Page 38

PSALM XVII.

A Prayer of David.

1. Hear the right, O Jehovah, attend unto my cry;
Give ear unto my prayer, that goeth not out of feigned lips.
2. Let my sentence come forth from thy presence;
Let thine eyes look upon equity.
3. Thou hast proved my heart; thou hast visited me in the night;
Thou hast tried me, and findest nothing;
I am purposed that my mouth shall not transgress.
4. As for the works of men, by the word of thy lips
I have kept me from the ways of the violent.
5. My steps have held fast to thy paths,
My feet have not slipped.
6. I have called upon thee, for thou wilt answer me, O God:
Incline thine ear unto me, *and* hear my speech.
7. Show thy marvellous lovingkindness,
O thou that savest by thy right hand them that take refuge *in thee*
From those that rise up *against them.*

8. Keep me as the apple of the eye;
Hide me under the shadow of thy wings,
9. From the wicked that oppress me,
My deadly enemies, that compass me about.
10. They are inclosed in their own fat:
With their mouth they speak proudly.
11. They have now compassed us in our steps;
They set their eyes to cast *us* down to the earth.
12. He is like a lion that is greedy of his prey,
And as it were a young lion lurking in secret places.
13. Arise, O Jehovah,
Confront him, cast him down:
Deliver my soul from the wicked by thy sword;
14. From men by thy hand, O Jehovah,
From men of the world, whose portion is in *this* life,
And whose belly thou fillest with thy treasure:
They are satisfied with children,
And leave the rest of their substance to their babes.
15. As for me, I shall behold thy face in righteousness;
I shall be satisfied, when I awake, with *beholding* thy form.

Psalm XVII.

1. See Psalm v. 7. Add: He who persuades to any thing from cunning or deceit persuades from design also, for cunning or deceit proposes to itself, conceals its purpose and performs it when opportunity offers. R. 624.

By guile in these passages is not meant guile in a natural sense which consists in fraudulent machinations and malicious falsehood against others, but guile in the spiritual sense by which is meant thought from the intention of the will, or from a deliberate purpose of speaking and persuading falses, and thereby destroying the soul. E. 866.

1–5. The Lord concerning the integrity of His life, P. P.

6. from the Divine in himself. P. P.

It is known that Jehovah has not ears nor eyes like a

man, but that it is an attribute predicable of the Divine which is signified by ear and by eye, namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight. These are what are understood by ear and eye in the supreme sense, when they are attributed to Jehovah. A. 3869.

See Psalm iv. 2. R. 376.

See Psalm iv. 2. E. 471.

6–10. From which He is sustained against the evil who rise up against Him. P. P.

7–9. By enemies and rebels are signified the evils and falses which are from hell. They are called rebels because evils and falses rebel against goods and truths, but not vice versa. A. 10481.

See Psalm iii. 2, 3. E. 671.

8. To be covered with the wing of Jehovah, and to take refuge under His wings stands for protection and confidence which is of faith — see Psalm xci. 4. The like is meant by being hid under the shadow of God's wings. A. 8764.

By wings are signified powers, because by them the birds raise themselves up, and wings are to them in the place of arms with men, and powers are signified by the arms. Guards are signified by wings also in these verses, and in Psalm xci. 4. And others. R. 245.

To be covered with the feathers of Jehovah signifies to be guarded by Divine truth, which is the Divine spiritual. To trust under His wing — Psalm xci. 4 — signifies scientific truth, or the Divine natural. E. 283.

10. Fat signifies celestial good. By the fat in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and reject it. R. 782.

In the opposite sense by the fat ones are signified those who loathe good, or who at least despise or reject it. E. 1159.

11, 12. And wish to slay Him. P. P.

12. The rending of good by falsities from evils is meant in the internal sense. A lion represents those who vastate the church. A. 5828.

A lion signifies truth in its power. In Numbers xxiv. 9 and xxiii. 24, this is said of Israel, by whom the church is signified, whose power which is in Divine truths is thus described. R. 241.

By lions also in the Word is signified in an opposite sense the power of what is false, derived from evil, by which the church is destroyed and devastated. E. 278.

13. By whom nevertheless He cannot be hurt: P. P.

14. And yet they possess the Word. P. P.

By the hid treasure here mentioned is signified the truth of the Word, by the belly the interior understanding, whence by filling their belly with treasure is signified to instruct their interior understanding in the truths of the Word. That they who are affected by truths and thence fully instructed is signified by "they are full of children." Children denote those who are in the affection of truth. The babes of the children signify truths springing up, or in the birth, whence it is said that they leave the rest of their substance to their babes. It is here said the interior understanding, for there is with man an exterior understanding and an interior. The exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind, the interior is signified by the belly. E. 622.

15. To behold the face of God means to enjoy peace and good from mercy. A. 5585.

He will be glorified. P. P.

PSALM XVIII.

For the Chief Musician. *A Psalm* of David the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

1. I love thee, O Jehovah, my strength.
2. Jehovah is my rock, and my fortress, and my deliverer;
   My God, my rock, in whom I will take refuge;
   My shield, and the horn of my salvation, my high tower.
3. I will call upon Jehovah, who is worthy to be praised:
   So shall I be saved from mine enemies.
4. The cords of death compassed me,
   And the floods of ungodliness made me afraid.
5. The cords of Sheol were round about me;
   The snares of death came upon me.
6. In my distress I called upon Jehovah,
   And cried unto my God:
   He heard my voice out of his temple,
   And my cry before him came into his ears.
7. Then the earth shook and trembled;
   The foundations also of the mountains quaked
   And were shaken, because he was wroth.
8. There went up a smoke out of his nostrils,
   And fire out of his mouth devoured:
   Coals were kindled by it.
9. He bowed the heavens also, and came down;
   And thick darkness was under his feet.
10. And he rode upon a cherub, and did fly;
    Yea, he soared upon the wings of the wind.
11. He made darkness his hiding-place, his pavilion round about him,
    Darkness of waters, thick clouds of the skies.
12. At the brightness before him his thick clouds passed,
    Hailstones and coals of fire.
13. Jehovah also thundered in the heavens,
    And the Most High uttered his voice,
    Hailstones and coals of fire.
14. And he sent out his arrows, and scattered them;
    Yea, lightnings manifold, and discomfited them.

15. Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O Jehovah,
At the blast of the breath of thy nostrils.
16. He sent from on high, he took me;
He drew me out of many waters.
17. He delivered me from my strong enemy,
And from them that hated me; for they were too mighty for me.
18. They came upon me in the day of my calamity;
But Jehovah was my stay.
19. He brought me forth also into a large place;
He delivered me, because he delighted in me.
20. Jehovah hath rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me.
21. For I have kept the ways of Jehovah,
And have not wickedly departed from my God.
22. For all his ordinances were before me,
And I put not away his statutes from me.
23. I was also perfect with him,
And I kept myself from mine iniquity.
24. Therefore hath Jehovah recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight.
25. With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
26. With the pure thou wilt show thyself pure;
And with the perverse thou wilt show thyself froward.
27. For thou wilt save the afflicted people;
But the haughty eyes thou wilt bring down.
28. For thou wilt light my lamp:
Jehovah my God will lighten my darkness.
29. For by thee I run upon a troop;
And by my God do I leap over a wall.
30. As for God, his way is perfect:
The word of Jehovah is tried;
He is a shield unto all them that take refuge in him.

31. For who is God, save Jehovah?
And who is a rock, besides our God,
32. The God that girdeth me with strength,
And maketh my way perfect?
33. He maketh my feet like hinds' *feet:*
And setteth me upon my high places.
34. He teacheth my hands to war;
So that mine arms do bend a bow of brass.
35. Thou hast also given me the shield of thy salvation;
And thy right hand hath holden me up,
And thy gentleness hath made me great.
36. Thou hast enlarged my steps under me,
And my feet have not slipped.
37. I will pursue mine enemies, and overtake them;
Neither will I turn again till they are consumed.
38. I will smite them through, so that they shall not be able to rise:
They shall fall under my feet.
39. For thou hast girded me with strength unto the battle:
Thou hast subdued under me those that rose up against me.
40. Thou hast also made mine enemies turn their backs unto me,
That I might cut off them that hate me.
41. They cried, but there was none to save;
Even unto Jehovah, but he answered them not.
42. Then did I beat them small as the dust before the wind;
I did cast them out as the mire of the streets.
43. Thou hast delivered me from the strivings of the people;
Thou hast made me the head of the nations:
A people whom I have not known shall serve me.
44. As soon as they hear of me they shall obey me;
The foreigners shall submit themselves unto me.
45. The foreigners shall fade away,
And shall come trembling out of their close places.
46. Jehovah liveth; and blessed be my rock;
And exalted be the God of my salvation,
47. Even the God that executeth vengeance for me,
And subdueth peoples under me.

48. He rescueth me from mine enemies;
Yea, thou liftest me up above them that rise up against me;
Thou deliverest me from the violent man.
49. Therefore I will give thanks unto thee, O Jehovah, among the nations,
And will sing praises unto thy name.
50. Great deliverance giveth he to his king,
And showeth lovingkindness to his anointed,
To David and to his seed, for evermore.

Psalm XVIII.

1. That a song also signifies glorification, which is confession from joy of heart, is because singing exalts, and causes the affection to break forth from the heart into sound, and to present itself intensely in its life. The Psalms of David are nothing else but songs, for they were played and sung, on which account also they are in many places called songs. R. 279.

It is to be observed that all the instruments here mentioned — Psalm cl. 1–5 — signify affections, and each has respect to its particular affection, and this from the concordance of their sound, for the affections are what produce the variety of sounds with men. Therefore the affections are also known by the sounds. The sounds of the musical instruments mentioned elevate the affection, and the truths form it, as is also known to those skilled in music. For this reason the writings of David are called Psalms and also songs, for they were played and sung with the addition of the sounds of various instruments. E. 326.

1–3 et seq. That the exalting of Jehovah, that is of the Lord was practised by songs is plain in David. A. 8261.

1–4, 7. Confidence of the Lord from His Divine against the hells. P. P.

2, 3. The horn of salvation stands for truth in regard to power. Here strength, rock, fortress, God, strong rock and shield are all significative of the power of truth.
A. 2832.

A horn signifies power, and in speaking of the Lord, omnipotence. R. 270.

By a rock and fortress when predicated of Jehovah, or the Lord, is signified omnipotence. "In whom I will trust," signifies defence. "My buckler and the horn of my salvation" signify salvation thence derived. Fortress and shield are predicated in the Word of Divine good, rock and horn of Divine truth. Hence by these things are signified omnipotence, defence and salvation, which are from Divine good by Divine truth. E. 316.

3. "My God — El — my strong rock" where power is treated of. A. 4402.

3, 29, 30, 32. He is called Jehovah because He alone is, or lives, thus from His essence, and God because he can do all things, thus from His power — as is evident in the Word, where this distinction is made. A. 300.

3, 31. A shield and a buckler stand for protection against falsities. A. 1788.

3, 32, 47. By the rock is understood the Lord as to Divine truth. E. 411.

By rock throughout the Word the Divine truth is understood. Inv., 35.

5. Rivers in the opposite sense signify falsities in abundance. By floods also temptations are signified, because temptations are inundations of falsity. R. 409.

Since all spiritual temptations are caused by falsities breaking into the thoughts and infesting the interior mind, thus by reasoning from them, hence also temptations are signified by inundations of waters, and by irruptions of streams and torrents. E. 518.

5, 6. See Psalm ix. 14. A. 6119.

By death is here signified the extinction of spiritual life,

5 which is spiritual death. Every man has spiritual life indeed from creation, and thence from birth, but that life is extinguished when God, the holiness of the Word, and eternal life are denied. R. 321.

No others are meant by death and hell, — Revelation xx. 13 — but those who were interiorly in themselves devils and satans. That by death are meant the impious in heart, who in themselves were devils, and by hell those who in themselves were satans is manifest. R. 870.

See Psalm vi. 6. E. 186.

5–7. Combats of the Lord with the hells. P. P.

5, 6, 15, 38, 39, 40, 41, 43. The cords and snares of death that compassed and prevented signify temptations, which because they are from hell are also called the cords of hell. These and all the other things in this Psalm treat of the combats and of the victories of the Lord. L. 14.

7. In the highest sense by a temple is signified the Lord as to His Divine Human, in particular as to His Divine truth, but in the representative sense the Lord's church in heaven is signified by the temple, as also the Lord's church in the world. R. 191.

Where temple is mentioned heaven and the church are understood, as likewise the Divine truth proceeding from the Lord. E. 220.

7, 8. The earth shaken and moved stands for the state of the church become perverse. An earthquake is nothing else than a change of the state of the church. Earth in the internal sense is nothing else than the church. A. 3355.

In the natural sense the earth is the earth, but in the spiritual sense it is the church, for the reason that they who are in the spiritual sense, that is who are spiritual as are the angels, when earth or land is mentioned in the Word, do not understand the earth or land itself, but the nation therein and its Divine worship. Hence it is that by earth or land is signified the church. J. 3.

By the earth the Lord's church in the heavens and on the earth is meant. R. 285.

The reason that earthquakes signify changes of state in the church is because the earth signifies the church, and because in the spiritual world when the state of the church is anywhere perverted and a change is made, there is an earthquake, and because this foreshadows their destruction they are in terror. R. 331.

Here the earth stands for the church, which is said to shake and to tremble when it is perverted by the falsifications of truths, and in this case the foundations of the mountains are said to shake and to be moved, for the goods of love which are founded upon the truths of faith then vanish. Mountains stand for the goods of love, and their foundations for the truths of faith. E. 304.

By these words it is not to be understood that the earth shook and trembled, and that the foundations of the hills also were moved, but the church and the truths upon which the church is founded are meant; for the earth signifies the church, and the foundations of the hills signify the truths on which it is founded, which are truths derived from good. E. 400.

7–11 et seq. By all this is described the last judgment. D. P., Page 72.

8. Mountains stand for the good things of love, and their foundations for the truths of faith. A. 9643.

The earth stands for the church, and the foundations of the mountains for the truths upon which the goods of love are founded. E. 405.

8–15. In zeal He has subjugated them and laid them low. P. P.

8–20. Here is described the destruction of the impious, and the well-being of the faithful. D. P., Page 72.

8, 16. The church is signified by the globe and by the earth. R. 589.

By the foundation of the world is signified the estab-

lishment of the church, for the same is understood by the world as by heaven and the earth. E. 1057.

9. Anger is described by fire. A. 9143.

The state of an evil man when he is angry is similar to that of smoke, which when fire is applied to it conceives flame, for the false of evil in the intellect is as smoke, and anger is like a flame of kindled smoke. There is also a correspondence between them. Hence it is that in the Word smoke stands for what is false, and the flame thereof signifies anger. A. 9144.

Where it is said that there is a fire from Jehovah which consumes the wicked, and that Jehovah acts from the fire of wrath, of anger and of fury, it is not meant that it is from Jehovah, but from the infernal love of the wicked. Such things are said in the Word because they are appearances, and the Word in the sense of the letter is written by appearances and correspondences. R. 494.

Smoke in the opposite sense signifies what is false from evil, because the fire by which that smoke is occasioned, signifies evil of love. E. 494.

9, 10. Fire stands for the hatreds and smoke for the falsities which are in men, which are attributed to Jehovah or the Lord. A. 1861.

See Psalm xi. 6. Add: evil, hell and the devil do these things, by no means the Lord, who is mercy itself and good itself, but because He appears to do them therefore . . . they are attributed to Him. A. 2447.

In these passages it is not meant that a smoke and a devouring fire ascended from Jehovah, for there is no wrath in Him, but it is thus said because the Lord so appears to those who are in falsities and evils, for they view Him from their own falsities and evils. E. 539.

9, 13, 14. See Psalm xi. 6. E. 504.

9, 16. See Psalm vi. 2. A. 8286.

10. When the good and true things of faith are perverted by means of natural light. The dusk of the feet — Na-

hum i. 3 — signifies the natural and corporeal things with man, from which are clouds. A. 2162.

10, 11. Thick darkness here stands for clouds. To ride upon a cherub represents the Lord's providence, lest man should of himself enter into the mysteries of faith which are in the Word. A. 2761.

The sense of the letter of the Word is a guard for the genuine truths which are concealed within. It is a guard in this respect that this sense may be turned hither and thither, and explained according to one's apprehension, and yet without hurt or violence to its internal. This guard is signified by cherubs. To ride upon cherubs and to sit upon them means upon the ultimate sense of the Word. S. 97.

By the cherubs the Divine truth in the ultimates as a guard is signified. To ride upon the cherubs, to sit and to be seated upon them is upon the ultimate sense of the Word. R. 239.

The wings of the wind are the Divine truths which flow in. R. 343.

Since by cherubs is signified the Word in the ultimates, and also a guard it is therefore said "Jehovah bowed the heavens, and came down, and rode upon a cherub." To ride upon cherubs, and to sit upon them means upon the ultimate sense of the Word. T. 260.

Because it is the Divine proceeding from the Lord which provides and guards, therefore it is said concerning the Lord that He dwelleth between the cherubim. E. 277.

By Jehovah bowing the heavens and coming down is signified visitation which precedes the last judgment. By the darkness under His feet is signified the falsities of evil in things beneath. By His riding upon a cherub, His flying and being carried upon the wings of the wind is signified omnipresence with the Divine, the wings of the wind standing for Divine truths in ultimates. E. 419.

10, 12, 13. The subject here treated of is concerning the coming and presence of the Lord in the Word. Thick darkness under His feet denotes the sense of the letter of the Word, in like manner the darkness of waters and the clouds of the heavens. That nevertheless the Divine truth, such as it is in the heavens is in that sense, is signified by setting darkness for His hiding place. That at the presence of the Lord the internal sense appears such as it is in heaven in its glory, is signified by His clouds passing away from the splendor before Him. A. 9406.

11. Describing the Divine truth and its power. A. 8764.

Since guard and providence to prevent the Lord being come at, as also heaven, except by the good of love is signified by cherubs, therefore in the Word Jehovah is said to sit upon cherubs, also to ride and to dwell upon cherubs. A. 9509.

See Psalm xvii. 8. R. 245.

The understanding of the Word is meant by a horse. God rode upon a cherub. R. 298.

By flying when in the Word it is predicated of the Lord is signified omnipresence, since omnipresence is infinite circumspection and infinite presence. E. 282.

By Jehovah riding upon a cherub is signified His Divine providence. By the expression "and did fly" is signified His omnipresence in the spiritual world. "Yea He did fly upon the wings of the wind" stands for His omnipresence in the natural world. The wings of the wind signify things spiritual, from which are things natural. E. 283.

By riding is signified to give intelligence and wisdom. E. 355.

By a cherub is signified the inmost heaven, by riding is signified to give understanding and to enlighten, in this case the inmost heaven which is signified by a cherub. By flying is also signified to give understanding and to enlighten but the middle heaven. By flying upon the

wings of the wind is signified to give understanding and to enlighten the ultimate heaven. E. 529.

In these places to ride signifies to instruct and to be instructed in the truths of doctrine, and so to become wise. W. H.

11, 12. The subject is the Divine revelation of the Word. See also ii. Samuel xxii. 10, 12. To bow the heavens and come down means to hide the interiors of the Word. The thick darkness under His feet means that the things which appear to man are darkness in comparison — such is the literal sense of the Word. To ride upon a cherub means that it was so provided. To put darkness round about Him for tents, or His surroundings for His tent means the holy of truth in its hiding place, namely within the literal sense. The gathering of waters, thick clouds of the skies are the Word in the letter. A. 4391.

11–13. The cherubs also signify the Word. A tent signifies a dwelling. R. 24.

To ride signifies to instruct in Divine truths from the Word, for a horse signifies the understanding of the Word. Cherubs also signify the Word. T. 776.

Here also is described the illustration of the Word and thence the illumination of the men of the church. Illustration by the influx of Divine truth from the heavens is signified by "he rode upon a cherub and did fly." Divine truth in ultimates which is illustrated is signified by the wings of the wind, darkness, dark waters, and thick clouds of the skies. The various degrees of the understanding receiving illumination are signified by those things. That the obscurities of the literal sense — or the ultimate sense — are thereby dissipated is understood by "at the brightness that was before him his thick clouds passed." E. 594.

12–15. Here hailstones stand for falsity from evil. A. 7553.

Since by hail are signified falsities, and by fire the evils

from which they spring, therefore where hail is spoken of so also is fire. A. 7575.

13–15. Hail signifies falsity destroying good and truth, by the fire is signified infernal love, and by the blood falsification of truth. Blood is the Lord's Divine truth, which is also the Word, and in the opposite sense the Word falsified. R. 399.

13–15. In these passages by hailstones and coals of fire are signified falsities and evils destroying the truths and goods of the church. The reason of its being said that such things are from Jehovah is, because the Divine truth descending from heaven is turned into infernal falsities with the evil. E. 503.

14. See Psalm vii. 18. A. 8153.

14, 15. Uttering His voice, hailstones and coals of fire stand for the devastation of truth and good by falsities and evils of lusts. A. 7573.

Thunders and lightnings signify the Divine truth in regard to understanding and illumination. E. 273.

16. See Psalm vi. 2. A. 8286.

Foundations are the truths of faith, for these truths of the church are for foundations. A. 9643.

The Lord is called the spirit or breath of our nostrils — Lamentations iv. 20. Because Divine truth consumes and vastates the evil it is said in David "The foundations of the world were revealed (uncovered) at thy rebuke, O Jehovah, at the respiration of the breath of thy nostrils." A. 9818.

See Psalm xi. 6. R. 343.

By the world is not signified the world of lands, but the church in it. R. 551.

Since the spirit of God signifies Divine truth, it is therefore called "the spirit of the mouth of Jehovah" — Psalm xxxiii. 6 — "the spirit of His lips" — Isaiah xi. 4 — "the anointed of Jehovah and breath of His nostrils" — Lamentations iv. 20: Job iv. 9. E. 183.

By the breath, spirit and breathing of the nostrils of Jehovah is understood the Divine proceeding, whereby the evil are dispersed and cast down when it flows in intensely and strongly. E. 419.

That all things of the church as to the truths and as to the goods thereof were utterly overturned is signified by the channels of the waters appeared, and the foundations of the world were discovered. The channels of the waters stand for the truths, and the foundations of the world for the goods thereof. To appear and be discovered means to be utterly overturned. That this destruction is from the hatred and the fury of the evil against things Divine is signified by, at Thy rebuke, O Jehovah, at the blast of the breath of Thy nostrils. By the rebuke and the breath of the nostrils of Jehovah is signified the same as by His anger and wrath, elsewhere mentioned in the Word. But as there does not exist any anger or wrath in the Lord against the evil, but in the evil against the Lord, and these appear to them when they perish as from the Lord, therefore it is so said according to appearance. By the blast of the breath of the nostrils of Jehovah is also understood the east wind, which destroys by drought, and by its penetrating power overturns. E. 741.

Thus the Divine truth appears. P. P.

17. High means what is Divine, because by it is meant heaven, where the Divine is. Therefore in the Word it is said of Jehovah, or the Lord, that He dwells on high, and He himself is called the Highest. A. 8153.

17–20. From His Divine He has prevailed over them.

P. P.

19, 20. The day of calamity stands for a weak state in respect to the faith of truth, Jehovah being a staff stands for power thence. Bringing forth into a large broad place means into the truths which are of faith. A. 9028.

20. That truth is signified by breadth may be evident from these passages. See also Psalm xxxi. 8; cxviii. 5, etc.

R. 861.

21, 27, 31, 33. Justice and integrity belonged to the Lord. P. P.

26. See Psalm xv. 1, 2. A. 612.

29. A lamp stands for faith, and the intelligence of truth, and the wisdom of good, which are from the Lord alone. A. 9548.

To light a lamp or candle signifies to illuminate the understanding by Divine truth. To enlighten the darkness signifies to dissipate the falsities of ignorance by the light of truth. E. 274.

Darkness also signifies in the Word mere ignorance, arising from the deprivation of truth. E. 526.

29, 30. Also Divine truth. P. P.

32. That God is One is confirmed by these passages. L. 45

32. For who is God save Jehovah? And who is a rock save our God? D. P., Page 63.

He is the only God. P. P.

32, 47. See Psalm xviii. 32. Add: Jehovah liveth, and blessed be my rock, and exalted be the God of my salvation. D. P., Page 63.

33–37. He fights from His Divine. P. P.

34. That by a hind is signified natural affection is, because it is among the beasts which signify affections, as all those are which are for food and use, as lambs, sheep, goats, and kids, also oxen and cows. A. 6413.

35. By war here mentioned is meant war in the spiritual sense, which is war against evils and falsities, this war God teaches. By the bow of brass is signified the doctrine of charity, and by its being broken by the arms is signified victory. E. 357.

By teaching the hands war is not understood war against enemies in this world, but against enemies in hell, which is effected by combats of truth against falses and against evils. It appears indeed as if war were here understood, such as David waged against his enemies, and so that

Jehovah teaches that war, and how to let down a bow of brass upon the arms, but still spiritual war is understood, and also a spiritual bow which is the doctrine of truth, and a bow of brass the doctrine of the good of life, and this because the Word viewed in its essence is spiritual.
E. 734.

36. See Psalm vii. 10, 11. A. 1788.

The right hand of Jehovah is Divine power. A. 10019.

Memorable Relation. If you consult the Word and are such that you can be enlightened, you will perceive that by the right hand there is meant omnipotence. T. 136.

See Psalm xvi. 8. E. 298.

38–41. And subjugates the hells. P. P.

42. They have no saviour. P. P.

43. Since the streets signify the truths of the doctrine of the church, therefore they taught in the streets — ii. Samuel i. 20 — and on this account the hypocrites prayed at the corners of the streets — Matthew vi. 2, 5. — For this reason falsity and what is falsified is called the mud, the dirt, and the dung of the streets. R. 501.

These things are also said from appearances in the spiritual world, for in the cities in that world where falses from evil reign, the streets appear full of dung, mire, and mud. E. 652.

43, 46. Therefore they will be destroyed. P. P.

44. Here the people stand for those who are in truths, and the nations for those who are in good. They are both mentioned because they constitute the man of the church. A. 1259.

See Psalm xviii. 5, 6, 15, 38, 39, 40, 41, 43. L. 14.

That there are in the Word repetitions as of the same thing on account of the marriage of good and truth may be seen more clearly from the passages where nations and peoples are mentioned. By nations are meant those who are in good, and by peoples those who are in truths, and in the opposite sense those who are in falsities, wherefore

44 they who are in the Lord's spiritual kingdom are called peoples, and they who are in the Lord's celestial kingdom are called nations. S. 86.

That peoples signify those who are in truths or falsities of doctrine, and nations those who are in the goods or evils of life may be evident from many places in the Word. R. 483.

It would be tedious to show from the Word that there are such dual expressions in the Word, appearing like repetitions of the same thing. Nations and peoples are mentioned together, because by nations are meant those who are in good, and in the opposite sense those who are in evil, and by people those who are in truths, and in the opposite sense those who are in falsities. T. 251.

Nations signify those who are in the good of love, and people those who are in the good of charity, and the truths of faith thence derived. E. 331.

44, 45. Then there will be a new church which will acknowledge and worship the Lord. P. P.

47. Verse quoted. D. P., Page 63.

47–51. A song of that church in praise of the Lord on account of redemption. P. P.

49. A man of violence stands for those who destroy the truths of faith and the goods of charity. A. 6353.

PSALM XIX.

For the Chief Musician. A Psalm of David.

1. The heavens declare the glory of God;
   And the firmament showeth his handiwork.
2. Day unto day uttereth speech,
   And night unto night showeth knowledge.
3. There is no speech nor language;
   Their voice is not heard.

4. Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
6. His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
7. The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, *and* righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
11. Moreover by them is thy servant warned:
In keeping them there is great reward.
12. Who can discern *his* errors?
Clear thou me from hidden *faults*.
13. Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
14. Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

Psalm XIX.

1–5. The Divine truth will go forth in every direction. P. P.

2. In these passages by heavens are signified the angelic heavens. A. 9408.

The glory of Jehovah, when concerning the Word, signifies its internal sense, thus the interiors of the Word. The reason why the interiors of the Word are called glory is, because the Divine truth proceeding from the Lord as a sun is the light of heaven, which gives sight to the angels there, and at the same time intelligence and wisdom. From that Divine light is all glory in heaven, which is such as to exceed all human apprehension. A. 9429.

The angels of heaven perceive nothing else by glory than the Divine truth. R. 629.

The glory in which the Lord is to come signifies Divine truth in its light, in which the spiritual sense of the Word is. T. 780.

5. The sun stands for love. A. 414.

By the sun is here understood the Divine love, because the Lord dwells in the good of His own love in the heavens. The tabernacle here stands for the Lord's heaven from the good of love. E. 799.

6, 7. Speaking of the Lord, whose state of Divine power is described by such things as are of space. A. 3387.

This truth will go forth from the Lord from the first things to the last things of heaven and the church. P. P.

7. From the extremity of the heavens to their extremities stands for all things and every where. A. 9666.

8. The precepts of the decalogue were therefore called the testimony, because they were of the covenant, and thus of the conjunction between the Lord and man, which conjunction cannot exist unless man keeps the precepts, not only in the external form, but also in the internal. A. 4197.

8–10. The subject is the Word and the things which are of the Word, which are manifestly its precepts, statutes, judgments, testimonies, commandments, and ways. What these things signify specifically cannot at all be seen from the sense of the letter, in which sense they are hardly more than repetitions of the same thing. But it may be seen from the internal sense in which one thing is signified by precepts, quite another by statutes, and others by judgments, testimonies, commandments, and ways. A. 3382.

As to what concerns the signification of testimony a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, covenants, as may be manifest from very many passages especially in Psalm cxix. where all those things are named, and testimonies in verses 2, 14, 31, 46, 59, 88, 91, 111, 124, 138, 144, 168. A. 9503.

By testimonies and commandments are signified such things as teach life, by the law and precepts those which teach doctrine, and by statutes and judgments those which teach rituals. E. 392.

8–12. This Divine truth perfects man, because it is wisdom. P. P.

9, 10. "The fear of Jehovah is clean" means love, and "the judgments of Jehovah are truth" means faith. A. 2826.

The judgments of Jehovah stand for truth Divine, sweeter than honey and the dropping of the honeycomb for enjoyments from good, and pleasures from truth. A. 5620.

Judgment relates to truth, and justice to good. R. 668.

By the judgments of Jehovah are signified the truths and goods of worship, righteousness or justice being predicated of the good of life and worship thence derived. As good is also signified by gold, and fine gold, it is therefore said that they are more desirable than gold and than much fine gold, gold standing for celestial good, fine gold for

10 spiritual good, and desirable meaning what is of the affection and love. Since the goods with which a man is affected are also delightful, therefore it is said that they are sweeter than honey and the dropping of the honeycombs. Sweet denoting what is delightful, honey natural good, and the dropping of the honeycombs natural truth. E. 619.

13, 14. There will be no pride. P. P.

15. By Jehovah in the Word of the Old Testament no other is meant than the Lord, for He is called Jehovah God and the Holy One of Israel, the Redeemer, the Saviour, the Maker. A. 7091.

Since the Lord by the passion of the cross fully glorified His Human, that is united it to His Divine, and thus made His Human also Divine, it follows that He is Jehovah and God as to both. Wherefore in many places in the Word He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour, and Former. L. 34.

Now, because after the union of the Human with the Divine in himself, which was like that of the soul and the body in man, there were no longer two but one person, according to the doctrine of the Christian world, therefore the Lord as to both is Jehovah and God, wherefore it is sometimes said Jehovah and the Holy One of Israel, the Redeemer and Saviour, and sometimes Jehovah the Redeemer and Saviour. L. 34.

That the Lord is called Jehovah is manifest from these passages. L. 38.

These passages prove that Jehovah and the Lord are one, and because they are one, and not two, that the Lord from eternity who is Jehovah himself, is by the assumption of the Human the Redeemer and Saviour. R. 281.

That the Divine which is called the Father, and the Divine Human which is called the Son, are one like the soul and the body. R. 613.

Memorable Relation. Being confirmed from all these

passages, those that sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. R. 962.

The foregoing statement repeated. B. 120.

From these passages — Isaiah xlviii. 17; xliii. 14: Psalm xxxi. 5, etc., and very many others every man who has eyes, and whose mind has been opened by means of them can see that God, who is one, descended and became man for the purpose of accomplishing the work of redemption. T. 83.

Statement of R. 962 repeated in T. 188.

The spiritual sense of the first commandment is, that no other God than the Lord Jesus Christ is to be worshipped, because He is Jehovah, who came into the world and wrought the redemption, without which no man and no angel could have been saved. T. 294.

In that primeval time (the Apostolic Church) all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to whom was given all power in heaven and earth, and power over all flesh, according to His own express words. T. 637.

Redemption stands for deliverance from damnation. This vindication and liberation was effected by the Lord's subjugating the hells. The continual vindication and liberation is effected by His having glorified His Human, that is having made it Divine, for thereby the hells are kept continually subjugated. This is what is signified by His redeeming man, and by His being called in the Word a Redeemer. E. 328.

Here by "O Jehovah, my rock" is signified the same as by Jehovah God, namely the Lord as to Divine good and Divine truth, and He is called Redeemer from regeneration, which is effected by Divine truths. E. 411.

That the Lord the Saviour Jesus Christ is called in the Word of both testaments a stone and a rock is plain from the following passages, Deuteronomy xxxii. 15, 18, 30: ii. Samuel xxiii. 3: Psalm lxxviii. 10, 11, 22, 32, 35, 42, etc.

Thus there will be what is pure and acceptable. P. P.
Jehovah my rock and my redeemer. D. P., Page 86.

Whole Chapter. The Lord is treated of in the whole Word. Ath.

PSALM XX.

For the Chief Musician. A Psalm of David.

1. Jehovah answer thee in the day of trouble;
The name of the God of Jacob set thee up on high;
2. Send thee help from the sanctuary,
And strengthen thee out of Zion;
3. Remember all thy offerings,
And accept thy burnt-sacrifice; [Selah
4. Grant thee thy heart's desire,
And fulfil all thy counsel.
5. We will triumph in thy salvation,
And in the name of our God we will set up our banners:
Jehovah fulfil all thy petitions.
6. Now know I that Jehovah saveth his anointed;
He will answer him from his holy heaven
With the saving strength of his right hand.
7. Some *trust* in chariots, and some in horses;
But we will make mention of the name of Jehovah our God.
8. They are bowed down and fallen;
But we are risen, and stand upright.
9. Save, Jehovah:
Let the King answer us when we call.

Psalm XX.

1. In the Word of the Old Testament by the God of Jacob, and by the Holy One of Israel, the Lord himself is signified. A. 3305.

1–5. A song in praise of the Lord, that He sustains the church. P. P.

2. Jehovah answer thee, the name of the God of Jacob set thee up on high. D. P., Page 63.

2, 3. The sanctuary stands for the heaven in which is the truth of faith, and Zion for the heaven in which is the good of love. A. 8330.

3, 4. Burnt-offerings and sacrifices stand for all worship, burnt-offerings for worship from love, sacrifices for worship from faith from love. A. 923.

3, 6. See Psalm ii. 6–8, 12. R. 612.

3, 6, 7. These things are also said concerning the Lord, and concerning His victories over the hells, and the salvation of men thereby obtained. Combats and victories are understood by Jehovah answering His anointed from the heaven of His Holiness, by the virtues of the salvation of His right hand. The salvation of the faithful thereby is understood by His supporting us out of Zion, and by our singing in His salvation. E. 850.

4. To make fat the burnt sacrifice means to render the worship good. A. 5943.

As fat signifies celestial good, it was therefore a statute that all the fat of the sacrifices should be burned upon the altar. R. 782.

By fat is signified all the good of heaven and of the church. E. 1159.

6. See Psalm ii. 2, 6. R. 779.

We will set up our standard, Jehovah fulfil all thy petitions. D. P., Page 63.

6, 7, 10. That salvation is from Him. P. P.

7. See Psalm ii. 2. A. 3008.

Divine power or omnipotence is also signified by the right hand. A. 8281.

See Psalm ii. 2, 6. A. 9954.

See Psalm ii. 2, 6. E. 375.

8. A horse signifies the understanding of truth and a chariot doctrine. In the opposite sense however a horse signifies the understanding of truth when falsified by reasonings. W. H.

8, 9. A chariot signifies doctrine from the Word, and a horseman one who is wise therefrom. In Zechariah vi. 1–8, 15, the understanding of the Word, or the understanding of truth from the Word is signified by horses. This may be still more evident from horses when mentioned in the opposite sense, in which they signify the understanding of the Word and of truth falsified by reasonings, and also destroyed, also one's own intelligence as here. R. 298.

By trusting in the chariots and in horses, and by the strength of a horse in which Jehovah does not delight — Psalm cxlvii. 10, are signified all things which are from self-derived intelligence, from which are merely falsities. By the legs of a man are signified what is from self-will, from which are merely evils. E. 355.

That those are saved who trust in Him, and those perish who trust in themselves. P. P.

10. See Psalm iv. 2. R. 376.

The Lord as King is the Divine truth because this is signified by a king. It is from this that heaven and the church are called His Kingdom. R. 664.

See Psalm iv. 2. E. 471.

PSALM XXI.

For the Chief Musician. A Psalm of David.

1. The king shall joy in thy strength, O Jehovah;
   And in thy salvation how greatly shall he rejoice!
2. Thou hast given him his heart's desire,
   And hast not withholden the request of his lips. [Selah
3. For thou meetest him with the blessings of goodness:
   Thou settest a crown of fine gold on his head.
4. He asked life of thee, thou gavest it him,
   Even length of days for ever and ever.
5. His glory is great in thy salvation:
   Honor and majesty dost thou lay upon him.

6. For thou makest him most blessed for ever:
Thou makest him glad with joy in thy presence.
7. For the king trusteth in Jehovah;
And through the lovingkindness of the Most High he shall not be moved.
8. Thy hand will find out all thine enemies;
Thy right hand will find out those that hate thee.
9. Thou wilt make them as a fiery furnace in the time of thine anger:
Jehovah will swallow them up in his wrath,
And the fire shall devour them.
10. Their fruit wilt thou destroy from the earth,
And their seed from among the children of men.
11. For they intended evil against thee;
They conceived a device which they are not able to perform.
12. For thou wilt make them turn their back;
Thou wilt make ready with thy bowstrings against their face.
13. Be thou exalted, O Jehovah, in thy strength:
So will we sing and praise thy power.

Psalm XXI.

General Subject. Concerning the Lord. P. P.

1–7. From His Divine He has all good and truth, thus honour and glory. P. P.

4, 6, 7. By the king here mentioned is not understood David, but the Lord, who is called king from the Divine spiritual which proceeds from His Divine Human. As blessing signifies acknowledgment, glorification, and thanksgiving that all good and truth, and thence heaven and eternal felicity are from Him, it is hence evident what is signified by "thou preventest him with the blessings of goodness" and by "For thou settest him to be blessings for evermore." Blessings of goodness signify truths from good. A crown of pure gold signifies the good from

which these truths are derived. Honour and glory signify the Divine good and the Divine truth. E. 340.

5. Length applied to time signifies perpetuity and eternity, as length of days in Psalms xxi. 4, 5 and xxiii. 6, but if applied to space it stands for the holiness which follows therefrom. A. 650.

6, 7. See Psalm viii. 6. R. 249.

See Psalm xvi. 7. R. 289.

These things are spoken concerning the Lord. By the honour and majesty said to be laid upon Him are understood all Divine truth and Divine good. E. 288.

7. This also is said concerning the Lord. When He is called a blessing, it signifies that from Him are all celestial and spiritual things, which alone are good, and because they alone are good they alone are true. Therefore as far as there are celestial and spiritual good things in natural, worldly, and corporeal things, so far these are good, and so far are blessed. A. 1420.

8–13. Those who study the Word are worse off, because they study it from something profane that is within. There is no good and truth. Their heart is stubborn. Verse 14. Hence their destruction. P. P.

10. In these passages by fire is signified all lust originating in the love of evil, and its punishment which is torment. E. 504.

The time of wrath. D. P., Page 71.

11. By fruit of the ground are meant works of faith without charity, for these are works of no faith in themselves dead, since they are only of the external man. A. 348.

That those who are of the New Church and in the truth of its doctrine are here meant by the seed of the woman, may be evident from the signification of seed in the following passages: Isaiah lxi. 9; lxv. 23; Psalm xxii. 30: Genesis iii. 15, etc. R. 565.

By seed is signified the truth of doctrine from the Word, and in the supreme sense, Divine truth. E. 768.

12, 13. "Thou wilt set the shoulder against them." To set the shoulder against them means also to resist, thus stands for power. A. 9836.

14. See P. P. under verses 8–13. P. P.

PSALM XXII.

For the Chief Musician; set to Aijeleth hash-Shahar. A Psalm of David.

1. My God, my God, why hast thou forsaken me?
   Why art thou so far from helping me, *and from* the words of my groaning?
2. O my God, I cry in the day-time, but thou answerest not;
   And in the night season, and am not silent.
3. But thou art holy,
   O thou that inhabitest the praises of Israel.
4. Our fathers trusted in thee:
   They trusted, and thou didst deliver them.
5. They cried unto thee, and were delivered:
   They trusted in thee, and were not put to shame.
6. But I am a worm, and no man;
   A reproach of men, and despised of the people.
7. All they that see me laugh me to scorn:
   They shoot out the lip, they shake the head, *saying*,
8. Commit *thyself* unto Jehovah; let him deliver him:
   Let him rescue him, seeing he delighteth in him.
9. But thou art he that took me out of the womb;
   Thou didst make me trust *when I was* upon my mother's breasts.
10. I was cast upon thee from the womb;
    Thou art my God since my mother bare me.
11. Be not far from me; for trouble is near;
    For there is none to help.
12. Many bulls have compassed me;
    Strong bulls of Bashan have beset me round.

13. They gape upon me with their mouth,
As a ravening and a roaring lion.
14. I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted within me.
15. My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death.
16. For dogs have compassed me:
A company of evil-doers have inclosed me;
They pierced my hands and my feet.
17. I may count all my bones.
They look and stare upon me;
18. They part my garments among them,
And upon my vesture do they cast lots.
19. But be not thou far off, O Jehovah:
O thou my succor, haste thee to help me.
20. Deliver my soul from the sword,
My darling from the power of the dog.
21. Save me from the lion's mouth;
Yea, from the horns of the wild-oxen thou hast answered me.
22. I will declare thy name unto my brethren:
In the midst of the assembly will I praise thee.
23. Ye that fear Jehovah, praise him;
All ye the seed of Jacob, glorify him;
And stand in awe of him, all ye the seed of Israel.
24. For he hath not despised nor abhorred the affliction of the afflicted;
Neither hath he hid his face from him;
But when he cried unto him, he heard.
25. Of thee cometh my praise in the great assembly:
I will pay my vows before them that fear him.
26. The meek shall eat and be satisfied;
They shall praise Jehovah that seek after him:
Let your heart live for ever.
27. All the ends of the earth shall remember and turn unto Jehovah;

And all the kindreds of the nations shall worship before thee.

28. For the kingdom is Jehovah's;
And he is the ruler over the nations.

29. All the fat ones of the earth shall eat and worship:
All they that go down to the dust shall bow before him,
Even he that cannot keep his soul alive.

30. A seed shall serve him;
It shall be told of the Lord unto the *next* generation.

31. They shall come and shall declare his righteousness
Unto a people that shall be born, that he hath done it.

Psalm XXII

General Subject. The State of the Lord's Passion. P. P.

4, 5, 6, 9, 10–12. Prayer to the Father that He be not forsaken, seeing that He was more despised than all others, that He was the Father's from conception. P. P.

10. Since in the Word natural generations signify spiritual generations, and these are from the Lord, He is called the Former, and He that taketh from the womb. T. 583.

10, 11. Here also is described the spiritual regeneration of man by such things as belong to natural generation. By "Thou art my bringer forth from the womb" is signified to be regenerated from the Lord, and made a man of the church. By "Thou makest for me trust from my mother's paps" is signified the being led afterwards, and spiritually educated. The paps signify spiritual nourishment in such things as appertain to the church, and mother denoting the church. By "I have been cast upon thee from the womb" is signified that the Lord effected all things from the good of love. "From the belly of my mother" that He effected all things by truths. E. 710.

11. The reason why the belly or the bowels (womb), signify the interiors of the thought or of the understanding is because there are two lives with man, namely, the life of the understanding and the life of the will. To those two

11 fountains of life correspond all the things of the body. . . . It is hence also that the body and the bowels are predicated of thought which is of the understanding, and the heart of affection which is of the will. E. 622.

That man is in the Lord and the Lord in him, and that the Lord has His abode in man if man loves Him, He himself teaches. This abode the Lord prepares for himself in the womb, on which account Jehovah, or the Lord, in the Word is called creator, former, and maker from the womb. Wis. iii.

11, 12. As regeneration and thence the church are signified by going forth from the womb, therefore the Lord is called in the Word He that formeth from the womb, He that bringeth forth from the womb, and they who are regenerated and made a church are said to be carried from the womb. A. 4918.

13-19. That those who are of the church where the Word is have condemned Him to death, that they have crucified Him, that they have divided His garments, or dissipated the truths of His Word. P. P.

14. See Psalm xvii. 12. A. 5828.

See Psalm xvii. 12. R. 241.

See Psalm xvii. 12. E. 278.

15, 18, 19. The subject is the Lord's temptations as to Divine truth, which were the Lord's proprium and hence are called my bones, and as to Divine good which was the Lord's proprium, and hence is called my heart. The numbering of bones is desiring to dissipate these truths by reasonings and falsities, therefore also it immediately follows that they parted my garments and cast lots upon my vesture, for garments also signify truths, but exterior. A. 3812.

17, 21. Dogs stand for those who destroy the goods of faith, who on that account are called the companies of the malignant. To deliver the soul from the sword means from the false vastating the truth of faith. A. 9231.

19. The Lord's garments represented truths in the external form, and His tunic truths in the internal form. The division of the garments represented the dissipation of the truths of faith by the Jews. A. 9093.

The waistcoat (tunic) signifies the garment next to the body. A. 9942.

From the internal sense it is evident that by garments are signified truths, and by the Lord's garments Divine truths. By casting lots and dividing is meant to pull them asunder and dissipate them. A. 9942.

By garments in the Word are signified the truths which clothe good, and in the opposite sense the falsities which clothe evil, for a man is either his good or his evil. R. 166.

That violence was done to the Word in the sense of the letter, but not to the Word in the spiritual sense is also signified by the soldiers dividing the garments of the Lord, but not His coat. E. 195.

Supplication that He may not be forsaken. P. P.

20, 21, 22. A church — will come into existence — from this — that the Lord was assisted by the Father —. P. P.

22. Divine truths from their height are called the horns of unicorns, hence the horn is so often said to be exalted, for exaltation signifies power from the interior. A. 2832.

Since by horns is signified truth in its power, and in the opposite sense the false destroying the truth, therefore speech is attributed to a horn. A. 10182.

By the lion is here signified what is false violently destroying truth, and by the horns of the unicorn are signified the truths which prevail against falsities. E. 316.

23. Since kings formerly represented the Lord as to Divine truth, and the Divine truth received by the angels in the spiritual kingdom of the Lord is the same with Divine good spiritual, and good spiritual is the good of charity, therefore also the kings appointed over the sons of Israel called their subjects brethren, although it was not lawful, on the other hand, for the subjects to call their king brother,

much less is it lawful thus to call the Lord, who is King of kings, and Lord of lords. E. 746.

24. Here to stand in awe of Him means to worship from the truth of faith, for the seed of Israel is the spiritual of the church, or the good and truth of faith. A. 2826.

By fearing the Lord's name is signified to love the things which are the Lord's. By fearing is signified to love, and by the Lord's name, all things by which He is worshipped. That to fear here signifies to love, is because every one who loves fears also to do evil to him whom he loves. R. 527.

That to fear Jehovah God involves and thence signifies to account Him holy and to revere Him, consequently to worship Him with sanctity and reverence. E. 696.

24, 25. By the seed of Israel no other seed is meant than the spiritual church. A. 1025.

25. See Psalm xiii. 2. R. 939.

It is said that Jehovah, that is the Lord, hides His face on account of iniquities, . . . when nevertheless He never hides nor withdraws His Divine good and Divine truth, which are signified by His face. E. 412.

And He endured — the temptation — by power of His Divine. P. P.

27–32. Through this there will be a church that will be gathered together from all parts, and it will worship Him. P. P.

28, 29. In the Jewish church, and in the Word the Lord and His Kingdom were represented, and consequently the celestial things of love and the spiritual things of faith, and also the many things which pertain thereto such as all things which are of the church. A. 1361.

See Psalm xcvi. 7. A. 1261.

People signify those who are of the spiritual church, and nations those who are of the celestial church. E. 331.

30. Dust signifies that which was condemned and infernal. These passages — also Psalm civ. 29 — mean, that when

they turn themselves away from the face of the Lord they expire or die, and so return to the dust, that is, become damned and infernal. A. 278.

31. Seed stands for those who are regenerated, thus those who are of the church and in whom the church is, thus in the sense abstract from persons, those things which make a regenerate person, or which make the church with man, which are faith and charity from the Lord. A. 10249.

See Psalm xxi. 11. R. 565.

By the seed which shall serve Him are meant those who are in truths of doctrine from the Word. By: it shall be numbered to the Lord for a generation, is signified that they shall be His to eternity. To be numbered means to be arranged and disposed in order, in the present case to be numbered together or added, thus to be His. E. 768.

PSALM XXIII.

A Psalm of David.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures;
   He leadeth me beside still waters.
3. He restoreth my soul:
   He guideth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death,
   I will fear no evil; for thou art with me;
   Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:
   Thou hast anointed my head with oil;
   My cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life;
   And I shall dwell in the house of Jehovah for ever.

Psalm XXIII.

General Subject. Concerning the Lord. P. P.

1, 2. Spiritual food is called herbage. A. 57.

When instruction or doctrine from the Word is spoken of in heaven, then in the world of spirits, where spiritual things appear naturally, are represented to the sight meadows green with grass, herbage and flowers with flocks therein. Feeding meaning to be instructed.
A. 5201.

To feed is to teach, because the church is called in the Word the flock, and the men of the church are called sheep and lambs. Hence to feed, signifies to teach, and the shepherd him that teaches. R. 383.

By waters in the Word are signified the truths of faith, likewise the knowledges of truth. E. 71.

It is known in the church that to feed signifies to instruct, the pasture signifies instruction, and a pastor or shepherd an instructor. E. 482.

1–3. Pasture stands for the truths in which man is instructed, and here for such things as relate to spiritual life, for spiritual life is such that if that pasture fails it languishes, and as it were pines away, as does the body when it lacks food. A. 6078.

Concerning the Lord. He teaches and leads to the truths and goods of heaven and the church. P. P.

1, 2, 5. These words in the internal sense signify that he who confides in the Lord is led into all the goods and truths of heaven, and abounds in the delights thereof. By "the Lord is my shepherd" is understood the Lord. By green pastures are signified the knowledges of truth and good, by the still waters are signified the truths of heaven thence derived, by table is signified spiritual nourishment, by anointing the head with oil is signified wisdom derived from good, by my cup runneth over is sig-

nified intelligence from truths, the cup signifying here the same as wine. E. 375.

2. Green pastures or pastures of herbage stand for spiritual nourishment which is of the soul, wherefore it is said, He will restore my soul. A. 7571.

Waters signify truths, and in particular natural truths, which are knowledges from the Word. R. 50.

2, 3. A state of peace and tranquillity is signified by lying down. A. 3696.

4. The valley of the shadow of death stands for lower things which are relatively in shade. As valleys were between mountains and hills, and below them, therefore by valleys are signified the lower or exterior things of the church, because by hills and mountains are signified its higher or interior things, by hills things of charity and by mountains those which are of love to the Lord. A. 4715.

Thy rod and thy staff stand for the Divine truth and good which have power. A. 4876.

4, 5. Sceptre and staff are also the same word in the Hebrew language. That a staff signifies power is manifest. R. 485.

To walk in a shady valley signifies obscurity of the understanding, in which truths do not appear in their light. Thy rod and thy staff shall console me signifies that Divine truth spiritual, together with Divine truth natural shall protect, because power is in them. The rod is Divine truth spiritual, the staff Divine truth natural, both together relate to the power of protecting, for to console is to protect. The meaning of verse 5 is spiritual nourishment by Divine truth. By setting a table is signified to be spiritually nourished. By making fat the head with oil is signified by the good of love. By the cup is signified by the truth of doctrine from the Word. E. 727.

4–6. By a table is signified a receptacle of things celestial, thus heaven as to the reception of such things as are from the Lord. A. 9527.

5. Preparing a table and anointing the head with oil stands for being gifted with the good of charity and love. My cup runneth over means that the natural is thence filled with spiritual truth and good. A. 5120.

To make the head fat with oil means to gift with celestial good. A. 9780.

It is evident that it was an acknowledged custom to anoint themselves and others with oil, see Psalm xlv. 7, xcii. 10: Ezekiel xvi. 9 etc., not with the oil of holiness, with which the priests, the kings, the altar, and the tabernacle were anointed, but with common oil, because this oil signified the gladness and satisfaction arising from the love of good. A. 9954.

See Psalm xi. 6. R. 672.

Cup stands in these passages for Divine truth. On account of this signification it is also called the cup of salvation in Psalm cxvi. 13. E. 960.

Hence there will be no fear of the hells, for He guards, and imparts good and truth in abundance. P. P.

6. In heaven with the Lord to eternity. P. P.

See Psalm xxi. 5. A. 650.

That dwelling is being and living, thus a state, is evident from many passages in the Word. See also Psalm xxvii. 4, and Psalm ci. 7. Dwelling in the house of Jehovah means being and living in the good of love, for this is the house of Jehovah. A. 3384.

Heaven and the church are understood by the house of Jehovah. E. 220.

That to dwell signifies to live, consequently life, may appear from the passages in the Word where dwelling is mentioned as in Isaiah xi. 6; xiii. 20: Jeremiah ii. 6, etc. E. 662.

PSALM XXIV.

A Psalm of David.

1. The earth is Jehovah's, and the fulness thereof;
   The world, and they that dwell therein.
2. For he hath founded it upon the seas,
   And established it upon the floods.
3. Who shall ascend into the hill of Jehovah?
   And who shall stand in his holy place?
4. He that hath clean hands, and a pure heart;
   Who hath not lifted up his soul unto falsehood,
   And hath not sworn deceitfully.
5. He shall receive a blessing from Jehovah,
   And righteousness from the God of his salvation.
6. This is the generation of them that seek after him,
   That seek thy face, *even* Jacob. [Selah
7. Lift up your heads, O ye gates;
   And be ye lifted up, ye everlasting doors:
   And the King of glory will come in.
8. Who is the King of glory?
   Jehovah strong and mighty,
   Jehovah mighty in battle.
9. Lift up your heads, O ye gates;
   Yea, lift them up, ye everlasting doors:
   And the King of glory will come in.
10. Who is this King of glory?
    Jehovah of hosts,
    He is the King of glory. [Selah

Psalm XXIV.

1, 2. The fulness stands for truth and good, the earth for the church in a specific, and the world for the church in a universal sense. That Jehovah founded the world upon the seas is upon what is of knowledge. That He established it upon the floods is upon what is of intelligence.

A. 6297.

1 The earth and the orb (world) stand for the church. The seas upon which He has founded the orb are scientific truths. The rivers upon which He has established it are the truths of faith. A. 9755.

See Psalm ix. 9. R. 551.

The earth and the world stand for the church, and the fulness thereof for all things pertaining to it. The seas upon which He has founded it are the knowledges of truth in common. The floods or flowing streams stand for doctrinals, and the church is founded upon both. E. 304.

By the earth here also is signified the church as to truth, and the fulness thereof signifies all truths in the complex. By the world is signified the church as to good, and by the inhabitants thereof goods in the complex. E. 741.

1-3. Respecting the church which is from the Lord through the Word. P. P.

2. That the earth is founded upon the sea means that the church, which is meant by the earth, is founded upon general truths, for these are its basis and foundations. R. 238.

Rivers signify truths in abundance. R. 409.

See Psalm xi. 2, 3. R. 902.

By the earth is signified the church, by the seas the knowledges in common which are in the natural man, by the floods the truths of faith. Upon these the church is founded. E. 275.

By the earth is signified heaven and the church in the grand aggregate, by the seas are signified knowledges and sciences which are the ultimates of the church, and specifically the knowledges of truth and good, such as are in the literal sense of the Word rationally understood. E. 518.

2, 3. See Psalm xviii. 8, 16. R. 589.

See Psalm xviii. 8, 16. E. 1057.

4. See Psalm v. 7. R. 624.

From these passages it may be seen that to the ancients, who were in the representatives and significatives of the

church, it was permitted to swear by Jehovah God, in order to testify verity. Thereby was signified that they thought what was true, and willed what was good. But it was more especially granted to the sons of Jacob, since they were altogether natural and external men, and not internal and spiritual, and mere external or natural men are desirous of having the truth of a thing attested and confirmed by oath, whilst internal or spiritual men are unwilling, yea are averse to oaths, and account them horrible, especially those where God is appealed to, and the holy things of heaven and the church, and are contented with saying, and with having it said that a thing is so, or that it is true. E. 608.

See Psalm xvi. 10. E. 750.

See Psalm xvii. 1. E. 866.

4, 5. He that has clean hands signifies those who are in truths from faith, and by a pure heart are understood those who are in good from love. Concerning such it is said that they shall receive the blessings from Jehovah, and righteousness from the God of salvation, and by these are signified the reception of Divine truth and Divine good. E. 340.

4–6. Those who are not in falsities and evils will be in it. P. P.

5. Verse quoted. D. P., Page 63.

6. See Psalm xiv. 7. A. 4281.

7, 8. The Lord's combats are treated of. This also is concerning the Lord. L. 33.

7–9. It is manifest that the gate of heaven is where angels are with man, that is where there is influx of good and truth from the Lord, and thus there are two gates. See Matthew vii. 13–14. A. 2851.

7–10. Since Divine truth is represented by royalty in the Word, the Lord as to the Divine truth being represented by kings, therefore to the Divine truth as to a king is attributed glory. A. 5922.

The Lord is here called the King of glory from the

7 Divine truth from which He fought, conquered, and subdued the hells. A. 10053.

Gates in the good sense stand for an opening into heaven. By gates in the Word is signified an entrance into heaven and into the church by good and truth, and also the influx of truth and good with man. A. 10483.

That the Lord is Jehovah, that is that Jehovah is the Lord is also manifest. L. 38.

That the Lord is called King is manifest. R. 664.

They will receive the Lord who has conquered the hells and glorified His Human. P. P.

Verses quoted. D. P., Page 58.

7, 9. The doors of the world being lifted up stands for the opening and elevation of hearts to the Lord, who is the King of glory, and thereby giving communication, that is, that He may flow in with good of charity, and with truth of faith. The Lord is called the King of glory from truth which is from good. A. 8989.

Since there are both ways and doors in the spiritual world, and angelic spirits actually go in the ways and enter through the doors when they enter heaven, therefore door, gates, and portals are often mentioned in the Word, and by them entrance is signified. R. 176.

See Psalm ix. 15. R. 899.

See Psalm ix. 15. E. 208.

8. By wars in the Word spiritual wars are signified, which are fightings against the truth, and are carried on by reasonings from falsities. R. 500.

8, 10. In the Word where mention is made of war is meant in the internal sense spiritual war, which is against falsities and evils, or what is the same thing, which is against the devil, that is the hells. A. 8273.

Since the Lord alone conquered the hells without the aid of any angel, therefore He is called: The King of glory, Jehovah strong and mighty, the mighty in battle. L. 14.

The foregoing statement repeated in T. 116.

PSALM XXV.

A Psalm of David.

1. Unto thee, O Jehovah, do I lift up my soul.
2. O my God, in thee have I trusted,
Let me not be put to shame;
Let not mine enemies triumph over me.
3. Yea, none that wait for thee shall be put to shame:
They shall be put to shame that deal treacherously without cause.
4. Show me thy ways, O Jehovah;
Teach me thy paths.
5. Guide me in thy truth, and teach me;
For thou art the God of my salvation;
For thee do I wait all the day.
6. Remember, O Jehovah, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
7. Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Jehovah.
8. Good and upright is Jehovah:
Therefore will he instruct sinners in the way.
9. The meek will he guide in justice;
And the meek will he teach his way.
10. All the paths of Jehovah are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
11. For thy name's sake, O Jehovah,
Pardon mine iniquity, for it is great.
12. What man is he that feareth Jehovah?
Him shall he instruct in the way that he shall choose.
13. His soul shall dwell at ease;
And his seed shall inherit the land.
14. The friendship of Jehovah is with them that fear him;
And he will show them his covenant.
15. Mine eyes are ever toward Jehovah;
For he will pluck my feet out of the net.

16. Turn thee unto me, and have mercy upon me;
For I am desolate and afflicted.
17. The troubles of my heart are enlarged:
Oh bring thou me out of my distresses.
18. Consider mine affliction and my travail;
And forgive all my sins.
19. Consider mine enemies, for they are many;
And they hate me with cruel hatred.
20. Oh keep my soul, and deliver me:
Let me not be put to shame, for I take refuge in thee.
21. Let integrity and uprightness preserve me,
For I wait for thee.
22. Redeem Israel, O God,
Out of all his troubles.

Psalm XXV.

1-3. Prayers of the church to the Lord, that they may be protected from the hells. P. P.

4-6. That they may be taught truths. P. P.

4, 5. Here also a way manifestly stands for truth. A. 627.

Thus instead of a way angels perceive truths, and this as well in the historic as in the prophetic parts of the Word. A. 2333.

In these passages by a way is signified truth, and in the opposite sense false. A. 10422.

6, 7. Sins stand for evils derived from a depraved will, and transgressions for evils derived from a perverse understanding. A. 9156.

Every one may know that recollection or remembrance cannot be predicated of the Lord, since things past and future in Him are eternal, that is are present from eternity to eternity. To remember when concerning the Lord stands for to have compassion, and thus to preserve or deliver from a principle of mercy. A. 9849.

7-11. That their sins may be forgiven from mercy. P. P.

10. See Psalm xix. 8. A. 4197.

Because the good of love and the truth of faith are in the closest conjunction, and the one is not given without the other, therefore this form of speaking was usual among the ancients, because it was known to them that the good of love was inseparable from the truth of faith, for this reason also these two are often spoken of conjointly in the Word. A. 6180.

The compact of a covenant on the part of the Lord is mercy and election. A. 6804.

Since by a covenant is signified conjunction, and since by the Divine truth proceeding from the Lord — that is the Word — is effected conjunction, therefore all things which are of the Divine truth from the Lord or which are of the Word, are called a covenant. A. 9396.

See Psalm xix. 8–10. E. 392.

12. The man that feareth Jehovah stands for him who worships Him, and that this is said of the spiritual man is manifest. A. 2826.

12, 13. See Psalm xvi. 10. E. 750.

12–14. Thus they will have good and conjunction. P. P.

15–20. Prayer of the church to the Lord, and in the highest sense of the Lord to the Father, that, because He alone fights, He may assist against the hells. P. P.

21. For perfection is His, P. P.

21. An upright man is one who is true from good, or who speaks and does truth from charity. A. 612.

By entire or integrity in the internal sense of the Word is signified Divine truth in effect, which is a life according to the Divine precepts. A. 9905.

22. And thus there is redemption. P. P.

To redeem Israel from his troubles signifies to liberate those who are of the church from falsities which bring trouble. E. 328.

PSALM XXVI.

A Psalm of David.

1. Judge me, O Jehovah, for I have walked in mine
integrity:
I have trusted also in Jehovah without wavering.
2. Examine me, O Jehovah, and prove me;
Try my heart and my mind.
3. For thy lovingkindness is before mine eyes;
And I have walked in thy truth.
4. I have not sat with men of falsehood;
Neither will I go in with dissemblers.
5. I hate the assembly of evil-doers,
And will not sit with the wicked.
6. I will wash my hands in innocency:
So will I compass thine altar, O Jehovah;
7. That I may make the voice of thanksgiving to be heard,
And tell of all thy wondrous works.
8. Jehovah, I love the habitation of thy house,
And the place where thy glory dwelleth.
9. Gather not my soul with sinners,
Nor my life with men of blood;
10. In whose hands is wickedness,
And their right hand is full of bribes.
11. But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
12. My foot standeth in an even place:
In the congregations will I bless Jehovah.

Psalm XXVI.

1–6, 11. To the Lord belong perfection, purity, and innocence. P. P.

See Psalm vii. 10. A. 5385.

See Psalm vii. 10. A. 10032.

See Psalm vii. 10. R. 140.

See Psalm vii. 10. E. 167.

3. See Psalm xxv. 10. A. 6180.

4. Mercy is love, and truth is faith. A. 10577.
See Psalm i. 1. E. 687.

6. Innocent in the proximate sense signifies one who is without blame and without evil, which they also testified formerly by washing of the hands, the reason whereof was this, that the good which is from the Lord with man is without blame and without evil. A. 9262.

6, 7. Since by the altar was represented the Lord as to Divine good, therefore it was the very holy of holies, and sanctified every thing which touched it — See Exodus xxix. 37. A. 9714.

Since the worship of the Lord was represented and thence signified by the altar, it is manifest that nothing else is meant by the altar in Revelation vi. 9. and elsewhere. R. 392.

To wash the hands in innocency signifies to be purified from evils and falsities. To compass the altar of Jehovah signifies conjunction with the Lord by worship from the good of love, which worship being performed by truths from good, it is therefore added — see verse 7. E. 391.

7, 8. He has the Divine love of saving. P. P.

8. Since habitation signifies heaven where the Lord is, it also signifies the good of love and of faith, for these constitute heaven. Habitation in the supreme sense signifies the Lord. A. 9481.

9, 10. He is in combats with the malicious. P. P

10, 11. In this passage to redeem signifies to liberate from falsities, and to reform. E. 328.

11. Redeem me and be merciful unto me.
D. P., Page 86.

11, 12. There is redemption when He conquers. P. P.

PSALM XXVII.

A Psalm of David.

1. Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?
2. When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes, they stumbled and fell.
3. Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.
4. One thing have I asked of Jehovah, that will I seek after:
That I may dwell in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.
5. For in the day of trouble he will keep me secretly in his pavilion:
In the covert of his tabernacle will he hide me;
He will lift me up upon a rock.
6. And now shall my head be lifted up above mine enemies round about me;
And I will offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto Jehovah.
7. Hear, O Jehovah, when I cry with my voice:
Have mercy also upon me, and answer me.
8. *When thou saidst,* Seek ye my face; my heart said unto thee,
Thy face, Jehovah, will I seek.
9. Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.

10. When my father and my mother forsake me,
Then Jehovah will take me up.
11. Teach me thy way, O Jehovah;
And lead me in a plain path,
Because of mine enemies.
12. Deliver me not over unto the will of mine adversaries:
For false witnesses are risen up against me,
And such as breathe out cruelty.
13. *I had fainted*, unless I had believed to see the goodness of Jehovah
In the land of the living.
14. Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah.

Psalm XXVII.

1–3. What the Lord says to the Father: He does not fear the hells which fight against Him. P. P.

3. The camp of the saints — Revelation xx. 9 — stands for the heaven, or kingdom of the Lord on earth, which is the church. As most things in the Word have also an opposite sense so likewise has a camp, which then signifies evils and falsities, and accordingly hell. A. 4236.

By wars in the Word spiritual wars are signified. R. 500.

By an army in the Word the truths and goods of the church, and also its falsities and evils are signified, hence also by a camp. R. 862.

4. See Psalm xxiii. 6. A. 3384.

See Psalm xxiii. 6. E. 220.

See Psalm xxiii. 6. E. 662.

4, 5. See Psalm xv. 1, 2. R. 585.

Here mention is made of the house of Jehovah, a temple, a tent, and a tabernacle. By the house of Jehovah is signified the church which is in the good of love to the Lord, by temple the church which is in truths from that

4 good, by the tent of Jehovah is signified Divine truth, and by the tabernacle Divine good. Hence it is evident that by dwelling in the house of Jehovah all the days of the life, is not meant to dwell in the house of Jehovah, but in the good of love to the Lord. By visiting in the morning the temple of Jehovah is meant to inquire into and learn the truths of that good. By hiding in the tent is signified to hold in Divine truth and to protect from falses. By concealing in the secret of the tabernacle is signified to hold the Divine good and to protect from evils. By exalting upon a rock is signified to instruct in interior truths. E. 799.

4–6. In the highest sense the Lord as to His Human Essence is the tent, the tabernacle, and the temple. A. 414.

4–10, 13, 14. His union with the Father. P. P.

6. By a tent is expressed what is celestial, by shouting, singing, and singing praises, what is spiritual therefrom. A. 420.

8. See Psalm iv. 7. A. 10579.
See Psalm iv. 7. R. 939.
See Psalm iv. 7. E. 412.

8, 9. See Psalm xiii. 2. A. 5585.
See Psalm xvii. 15. A. 5585.

By seeing the face of the Lord is not meant to see His face, but to know and acknowledge Him as He is with regard to His Divine attributes which are many. They who are conjoined with Him by love know Him and thus see His face. R. 939.

The interior things of the church, of the Word, and of worship are signified by seeing, seeking, and beseeching the face of Jehovah. E. 412.

9. Since the Lord as to Divine truth is understood by David, therefore by servant in all such passages is understood in the spiritual sense one who is subservient. David frequently calls himself the servant of Jehovah. E. 409.

10. Father and mother stand for good and truth, which are

said to have forsaken when man observes that of himself he is not able to do anything good, or to know anything true. A. 3703.

11, 12. Whereby He will subjugate the hells. P. P.

12. "Deliver me not to the soul of my enemies" the soul signifies the life of the spirit of the man. E. 750.

12, 13. See Psalm iii. 2, 3. A. 10481.

See Psalm iii. 2, 3. E. 671.

13. There can be only one life, from which is the life of all, and there can be no life — which is life — except through faith in the Lord, who is life, nor can there be faith in which is life except from Him, thus in which He is. A. 290.

Here and in other passages lives are spoken of in the plural, because there are two faculties in man, one which is called understanding and is of truth, and the other which is called will and is of good. These two lives or faculties of life make one when the understanding is of the will, or what is the same when truth is of good. A. 3623.

Making alive, quickening, and life manifestly mean spiritual life, or life in heaven, which is also simply called life. A. 5890.

The reason why the church is signified by the earth is, because by earth or land the land of Canaan is often meant, in which was the church, the heavenly Canaan is nothing else. R. 285.

Heaven is called the land of the living. E. 186.

Since the earth signifies the church, and where the earth is there is heaven, it is therefore called the earth or land of the living, and the land of life. See also Isaiah xxxviii. 11, and Ezekiel xxxii. 23–27. E. 304.

PSALM XXVIII.

A Psalm of David.

1. Unto thee, O Jehovah, will I call:
My rock, be not thou deaf unto me;
Lest, if thou be silent unto me,
I become like them that go down into the pit.
2. Hear the voice of my supplications, when I cry unto thee,
When I lift up my hands toward thy holy oracle.
3. Draw me not away with the wicked,
And with the workers of iniquity;
That speak peace with their neighbors,
But mischief is in their hearts.
4. Give them according to their work, and according to the wickedness of their doings:
Give them after the operation of their hands;
Render to them their desert.
5. Because they regard not the works of Jehovah,
Nor the operation of his hands,
He will break them down and not build them up.
6. Blessed be Jehovah,
Because he hath heard the voice of my supplications.
7. Jehovah is my strength and my shield;
My heart hath trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.
8. Jehovah is their strength,
And he is a stronghold of salvation to his anointed.
9. Save thy people, and bless thine inheritance:
Be their shepherd also, and bear them up for ever.

Psalm XXVIII.

1. A pit signifies falsity. A. 4728.

Here also Jehovah, and rock are mentioned, because by Jehovah is understood the Lord as to Divine good, and by rock the Lord as to Divine truth. Since both these are understood, therefore also it is twice said "be not silent unto me, lest if thou be silent unto me," one having reference to Divine good, and the other to Divine truth. E. 411.

See Psalm xviii. 3, 32, 47. Inv. 35.

1–5. Prayer of the Lord to the Father that the hypocrites may be subjugated. P. P.

6. Blessing involves every good celestial, spiritual, and also natural. These are signified by blessing in the internal sense. In the external sense by blessing is signified every worldly, corporeal, and earthly good, but these if they be a blessing will be of necessity from internal blessing, for this alone is blessing, because it is eternal and joined with every felicity, and is the very being of blessings. Blessed be Jehovah signifies every good for those who worship the Lord from internals. A. 1096.

To bless Jehovah, or the Lord, and to be blessed by Jehovah, or the Lord, was a common form of speech. It was therefore common also to say "Blessed be Jehovah." A. 1422.

By blessing is meant all the good which man has from the Lord, as power and opulence, and the things which accompany them, but especially all spiritual good, as love and wisdom, charity and faith, and thence the joy and happiness which are of life eternal. Because all these are from the Lord it follows that they are in Him, for unless they were in Him they could not be in others from Him. Hence it is that the Lord is called "Blessed" in the Word. R. 289.

6–8. He will assist and will prevail. P. P.

7. Here because song signifies confession from joy of heart, therefore it is said "my heart greatly rejoiceth, and with my song will I confess unto him." E. 326.

7, 8. See Psalm xviii. 1–3 et seq. A. 8261.

8. See Psalm ii. 2. A. 3008.
See Psalm ii. 2, 6. A. 9954.
See Psalm ii. 2, 6. R. 779.
See Psalm ii. 2, 6. E. 375.

9. May those be saved who are in the truths and good of the church. P. P.

PSALM XXIX.

A Psalm of David.

1. Ascribe unto Jehovah, O ye sons of the mighty,
Ascribe unto Jehovah glory and strength.
2. Ascribe unto Jehovah the glory due unto his name;
Worship Jehovah in holy array.
3. The voice of Jehovah is upon the waters:
The God of glory thundereth,
Even Jehovah upon many waters.
4. The voice of Jehovah is powerful;
The voice of Jehovah is full of majesty.
5. The voice of Jehovah breaketh the cedars;
Yea, Jehovah breaketh in pieces the cedars of Lebanon.
6. He maketh them also to skip like a calf;
Lebanon and Sirion like a young wild-ox.
7. The voice of Jehovah cleaveth the flames of fire.
8. The voice of Jehovah shaketh the wilderness;
Jehovah shaketh the wilderness of Kadesh.
9. The voice of Jehovah maketh the hinds to calve,
And strippeth the forests bare:
And in his temple everything saith, Glory.
10. Jehovah sat *as King* at the Flood;
Yea, Jehovah sitteth as King for ever.
11. Jehovah will give strength unto his people;
Jehovah will bless his people with peace.

Psalm XXIX.

1. Here the sons of the gods, or Elim, stand for truth Divine, of which it is manifest that power is predicated. A. 4402.

The Divine truth in the heavens is what in the Word of the Old Testament is meant by God. In the original language God is called Elohim in the plural, and also the angels who are in the heavens, because they are recipients of the Divine truth are called gods. A. 7268.

1–4. Those who are in truths from the Word will adore the Lord, who is the Word. P. P.

2. In the ornament — beauty — of holiness means in the genuine truths of the church. A. 10540.

3. Spiritual waters are meant, that is spiritual things which are of truth. A. 2702.

Voice stands for Divine truth, waters stand for the truths which are in the heavens and from the heavens. A. 9926.

By waters in the Word are meant truths in the natural man. R. 50.

The Lord speaking through heaven from Divine truths is similarly spoken of in Revelation i. 15; xix. 6: Ezekiel xliii. 2. R. 614.

"His voice was like the voice of many waters," Ezekiel xliii. 2. By this is understood Divine truth. E. 71.

Voice stands for whatever proceeds from the Lord and is perceived by angels and by men. E. 261.

3–9. The subject treated of in this Psalm is concerning the Divine truth which destroys falses and evils. This Divine truth is the voice of Jehovah. The glory which is mentioned is the Divine truth which is in heaven and in the church. A. 9926.

By the voice of Jehovah, which is the thunder here, is meant the Divine truth, or the Word, in its power. By the great waters upon which Jehovah sitteth are meant its

3 truths. By the cedars and by Lebanon which He breaketh and breaketh to pieces, are meant the falsities of the natural man. By the calf and the son of unicorns, the falsities of the natural and of the sensual man. By the flame of fire, the affection for falsity. By the wilderness and the wilderness of Kadesh, the church where there is no truth and no good. By the hinds which the voice of Jehovah maketh to be in travail, are meant the Gentiles who are in natural good. By the forests which He maketh bare, the knowledges and cognitions which the Word opens to them. Therefore it follows that "in His temple doth every one speak of glory" means, that in everything in the Word there are Divine truths, for the temple signifies the Lord and hence the Word, also heaven and the church, and glory signifies the Divine truth. S. 18.

That a great voice when it is heard from heaven signifies the Divine truth is manifest. See Psalm lxviii. 32, 33: Joel ii. 11. R. 37.

The subject here treated of is concerning the Divine which proceeds from the Lord, and which in one expression is called the Divine truth. Its effect both with the good and with the evil is described by such things as are here mentioned. E. 261.

3–11. Here again the voice of Jehovah stands for truth Divine and its power, thus also for the Word, since this is truth Divine. A. 7573.

3–5, 7–9. The voice of Jehovah is taken for the Word itself, for the doctrine of faith, for conscience or internal admonition, and for every reproof therefrom. A. 219.

A voice signifies annunciation, and in a good sense annunciation from the Word, which voice is called the voice of Jehovah. A. 6971.

3–5, 7–9, 11. The power of Divine truth is also meant by the voice of Jehovah. A. 10182.

5–11. The power of Divine truth from the Lord. P. P.

6. By the fatted calf — Luke xv. 22, 23 — common goods

corresponding to common truths are understood. The same is signified by calves and heifers in other places.

A. 9391.

By the cedars of Lebanon the knowledges of truth are signified, by a calf is signified the affection of knowing.

R. 242.

7. A flame of fire is the Divine truth proceeding from the Lord. A. 6832.

9. Bringing forth or bearing signifies fruitfulness as to the things of doctrine. A. 2584.

That there is an internal sense which is spiritual in "the voice of Jehovah hath made the hinds to calve" is manifestly evident from this, that immediately afterward it is said "but in His temple every one saith glory" which words do not combine with those which precede concerning hinds and forests without a spiritual sense. A. 6413.

10. It is plain that a flood, or inundation of waters, signifies nothing else than temptations and vastations. A. 739.

See Psalm ix. 8. E. 687.

11. See Psalm iv. 7–9. R. 306.

When evils and falsities are removed and no more infest, then the Lord flows in with peace, in which and from which are heaven, and the delight which fills with beatitude the interiors of the mind, consequently celestial joy.

E. 365.

PSALM XXX.

A Psalm; a Song at the Dedication of the House. *A Psalm* of David.

1. I will extol thee, O Jehovah; for thou hast raised me up,
   And hast not made my foes to rejoice over me.
2. O Jehovah my God,
   I cried unto thee, and thou hast healed me.
3. O Jehovah, thou hast brought up my soul from Sheol;
   Thou hast kept me alive, that I should not go down to the pit.

4. Sing praise unto Jehovah, O ye saints of his,
And give thanks to his holy memorial *name*.
5. For his anger is but for a moment;
His favor is for a lifetime:
Weeping may tarry for the night,
But joy *cometh* in the morning.
6. As for me, I said in my prosperity,
I shall never be moved.
7. Thou, Jehovah, of thy favor hadst made my mountain to stand strong:
Thou didst hide thy face; I was troubled.
8. I cried to thee, O Jehovah;
And unto Jehovah I made supplication:
9. What profit is there in my blood, when I go down to the pit?
Shall the dust praise thee? shall it declare thy truth?
10. Hear, O Jehovah, and have mercy upon me:
Jehovah, be thou my helper.
11. Thou hast turned for me my mourning into dancing;
Thou hast loosed my sackcloth, and girded me with gladness;
12. To the end that *my* glory may sing praise to thee, and not be silent.
O Jehovah my God, I will give thanks unto thee for ever.

Psalm XXX.

1–13. The glorification of the Human of the Lord after He has suffered temptations, even the last of them which was that of the cross. P. P.

2. That the Lord alone preserves from evils is evident from the signification of healing, as relieving and also preserving from evils, for diseases signify evils. A. 8365.

4. That pits are falsities is because men who have been in principles of falsity are kept after death awhile under the lower earth, until falsities have been removed from them, and as it were rejected to the sides. A. 4728.

See Psalm vi. 6. E. 186.

5. Memorial — remembrance — is predicated of the

quality of the Divine in worship, as to both truth and good, and specifically as to good. A. 6888.

6. "The morning cometh and also the night"—Isaiah xxi. 11, 12—signifies that although those have illumination who are of the New Church, yet that it is still night to those who are in the old. The like is signified by morning here. A. 10134.

When the light of truth appears and truth is received the state of the church in the world is as morning and day, when the light of truth does not appear, and truth is not received, the state of the church in the world is as evening and night. C. J. 13.

Every man who is born in the church, or in whom the church has commenced first comes into its light such as it is in the dawn and morning. Coro. 5.

8. See Psalm xiii. 2. R. 939.

See Psalm xiii. 2. E. 412.

12. Dancing is here predicated of truths, and joy of goods, and so loosening sackcloth stands for taking away mourning over destroyed good. A. 4779.

Since in ancient times the gladnesses which excelled all others were spiritual gladnesses, that is from affections of spiritual loves which were those of good and truth, therefore also it was then allowed to adjoin dances to songs and musical harmonies, and so likewise in these ways to testify joy. This is why dances are mentioned in the Word, and thereby are signified gladnesses of affections for truth, or faith from good or charity. A. 8339.

Since in the Word internal things are described by external, so also the joys and gladnesses which are in the interiors of man by plays—or sports—and dances. A. 10416.

Mourning on account of vastated truth in the church was represented by putting on sackcloth. R. 492.

Sack signifies mourning, and to gird a sack over the body instead of a garment signifies mourning on account of the truth of the church being destroyed. E. 637.

PSALM XXXI.

For the Chief Musician. A Psalm of David.

1. In thee, O Jehovah, do I take refuge;
Let me never be put to shame:
Deliver me in thy righteousness.
2. Bow down thine ear unto me; deliver me speedily:
Be thou to me a strong rock,
A house of defence to save me.
3. For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.
4. Pluck me out of the net that they have laid privily for me;
For thou art my stronghold.
5. Into thy hand I commend my spirit:
Thou hast redeemed me, O Jehovah, thou God of truth.
6. I hate them that regard lying vanities;
But I trust in Jehovah.
7. I will be glad and rejoice in thy lovingkindness;
For thou hast seen my affliction:
Thou hast known my soul in adversities:
8. And thou hast not shut me up into the hand of the enemy;
Thou hast set my feet in a large place.
9. Have mercy upon me, O Jehovah, for I am in distress:
Mine eye wasteth away with grief, *yea*, my soul and my poqy.
10. For my life is spent with sorrow,
And my years with sighing:
My strength faileth because of mine iniquity,
And my bones are wasted away.
11. Because of all mine adversaries I am become a reproach,
Yea, unto my neighbors exceedingly,
And a fear to mine acquaintance:
They that did see me without fled from me.
12. I am forgotten as a dead man out of mind:
I am like a broken vessel.

13. For I have heard the defaming of many,
Terror on every side:
While they took counsel together against me,
They devised to take away my life.
14. But I trusted in thee, O Jehovah:
I said, Thou art my God.
15. My times are in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.
16. Make thy face to shine upon thy servant:
Save me in thy lovingkindness.
17. Let me not be put to shame, O Jehovah; for I have called upon thee:
Let the wicked be put to shame, let them be silent in Sheol.
18. Let the lying lips be dumb,
Which speak against the righteous insolently,
With pride and contempt.
19. Oh how great is thy goodness,
Which thou hast laid up for them that fear thee,
Which thou hast wrought for them that take refuge in thee,
Before the sons of men!
20. In the covert of thy presence wilt thou hide them from the plottings of man:
Thou wilt keep them secretly in a pavilion from the strife of tongues.
21. Blessed be Jehovah;
For he hath showed me his marvellous lovingkindness in a strong city.
22. As for me, I said in my haste,
I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications,
When I cried unto thee.
23. Oh love Jehovah, all ye his saints:
Jehovah preserveth the faithful,
And plentifully rewardeth him that dealeth proudly.
24. Be strong, and let your heart take courage,
All ye that hope in Jehovah.

Psalm XXXI.

1–5. Prayer of the Lord to the Father, that He may be protected from those who devise evil. P. P.

3, 4. See Psalm xviii. 3, 32, 47. Inv. 35.

6. Jehovah is called Redeemer and Saviour, and as the Lord alone is the Redeemer and Saviour, it is He who is meant by Jehovah. L. 38.

By spirit is meant the life of the regenerate, which is called spiritual life. L. 49.

These passages prove that Jehovah and the Lord are one. R. 281.

See Psalm xix. 15. R. 613.

See Psalm xix. 15. T. 83.

To redeem means to liberate from falsities and to reform by truths. E. 328.

6–11. And who want to slay Him, whence He has grief of heart. P. P.

Thou hast redeemed me Jehovah, God of truth.
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8. See Psalm v. 12. E. 660.

9. To stand in a broad place means in truth. A. 1613.

The signification of broad in spaces is the extent as to truths, and thus as to what is of doctrine. By breadth the truth of the church is signified. A. 4482.

That length in the Word signifies good and breadth truth may seem a paradox, but still it is so. A. 9487.

In the Word by breadth is signified truth. H. 197.

By breadth is signified truth. R. 861.

By breadth is signified the truth of doctrine from the Word, wherefore by causing his feet to stand in the breadth is signified to cause him to live according to Divine truths. E. 666.

10. By the eye, the soul, and the belly are here signified the understanding, and thence the thought of truth, interior

and exterior. Thus by the belly are signified the interiors of the understanding, which are said to be consumed with grief when they perish by falsities. E. 622.

By these words, also in Psalm xliv. 26, is described a state of temptations, by the eye is signified the understanding, by the soul the faith and understanding of truth, and by the belly the faith and understanding of good. The reason why this is signified by the belly is, because the belly receives the food, and by food and bread is signified the good which nourishes, in the present case the understanding and faith. The defect thereof in temptations is signified by consuming for indignity, bowing down to the dust, and cleaving to the earth in Psalm xliv. 25, 26. E. 750.

12–14. They treat Him with contumely, as upon the cross. P. P.

15–22. Through trust in the Father He is delivered. P. P.

16, 17. It is manifest that to make the face to shine is to be merciful, and to lift up the countenance is to give peace, the face here again standing for mercy. A. 5585.

17. See Psalm xxvii. 8, 9. R. 939.

See Psalm xxvii. 9. E. 409.

Here by Jehovah making his face to shine upon his servant is signified illumination in Divine truth from Divine love, for the Divine truth which proceeds from the Lord as a sun in the angelic heaven communicates all the light which is there, and also illuminates the minds of the angels, and fills them with wisdom, wherefore the face of the Lord, in the proper sense, is the sun of the angelic heaven. E. 412.

21. Interior truths are said to be hiding, for the reason that if they had been revealed, they would then have been profaned. A. 4391.

By tongues in the opposite sense false doctrines are signified. R. 282.

21 See Psalm xxvii. 8, 9. R. 939.

By being hid in the secret of Jehovah's presence is signified the non-appearance of the Divine good before others. To be kept secretly in a pavilion signifies to be kept in Divine truth. The pride of man and the strife of tongues signify the evils of what is false, and the falsity of evil, for pride is predicated of evil because of the love of self. Man signifies truth and also falsity. The strife of tongues signifies the falsity of evils. E. 412.

Here by the secret of Jehovah's presence in which He is said to hide them is signified the Divine good of the Divine love, for the presence of Jehovah signifies the good of love, and secret signifies inwardly in man. By the pride of man is meant the pride of his own intelligence. By the pavilion in which he is said to hide them is signified Divine truth, and by the strife of tongues the falsity of religion, from which they reason against truths, hence it is evident what these words signify in their series. E. 455.

22. See Psalm xxviii. 6. A. 1096.
See Psalm xxviii. 6. A. 1422.
See Psalm xxviii. 6. R. 289.

23. From despair He imagines himself to be forsaken, but He is not. P. P.

24, 25. Let there be trust in the Lord. P. P.

PSALM XXXII.

A Psalm of David. Maschil.

1. Blessed is he whose transgression is forgiven,
Whose sin is covered.
2. Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
3. When I kept silence, my bones wasted away
Through my groaning all the day long.

4. For day and night thy hand was heavy upon me:
My moisture was changed *as* with the drought of summer. [Selah
5. I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin.
6. For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
7. Thou art my hiding-place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance [Selah
8. I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
9. Be ye not as the horse, or as the mule, which have no understanding;
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
10. Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, lovingkindness shall compass him about.
11. Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

Psalm XXXII.

1. Mention is made of transgression and also of sin, because of the marriage of truth and good in everything of the Word, for transgression signifies evil against truth, which is less, and sin evil against good, which is more grievous. A. 6563.

1, 2. The just man is happy. P. P.

2. See Psalm v. 7. A. 9013.

By spirit is meant the very life of man. It denotes in-

2 tellectual life or the life of truth. This is manifest from the consideration that by spirit in the natural sense is meant the life of the respiration of man, and the respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith and thence of the understanding, whilst the pulse, which is of the heart, corresponds to the life of the will, thus of the love. A. 9818.

Because the life of man varies according to his state, therefore by spirit is meant the varying affection of life with man, here a life of various evil affections. L. 48.

The angels also explained to me the meaning of the Word in Psalm xxxii. 2 from the letters or syllables alone, showing that the sum of their meaning was that the Lord is merciful even to those that do evil. S. 90.

Spirit signifies the mind of man, and such things as are of the mind. T. 156.

The statement of S. 90 repeated in T. 278.

See Psalm xvii. 1. E. 866.

3. Roaring signifies grievous lamentations. See also Psalm xxxviii. 8 and Job iii. 24. R. 471.

Roaring signifies grievous lamentations from grief of heart. E. 601.

3, 4. The grievousness of temptations is described. P. P.

5–7. Confession of infirmities and deliverance. P. P.

6, 7. The inundation of waters stands for temptation, which is also called a flood. A. 739.

8, 9. He is wise P. P.

10, 11. Let there be trust. P. P.

11. See Psalm xiv. 7. E. 660.

PSALM XXXIII.

1. Rejoice in Jehovah, O ye righteous:
Praise is comely for the upright.
2. Give thanks unto Jehovah with the harp:
Sing praises unto him with the psaltery of ten strings.
3. Sing unto him a new song;
Play skilfully with a loud noise.
4. For the word of Jehovah is right;
And all his work is *done* in faithfulness.
5. He loveth righteousness and justice:
The earth is full of the lovingkindness of Jehovah.
6. By the word of Jehovah were the heavens made,
And all the host of them by the breath of his mouth.
7. He gathereth the waters of the sea together as a heap:
He layeth up the deeps in storehouses.
8. Let all the earth fear Jehovah:
Let all the inhabitants of the world stand in awe of him.
9. For he spake, and it was done;
He commanded, and it stood fast.
10. Jehovah bringeth the counsel of the nations to nought;
He maketh the thoughts of the peoples to be of no effect.
11. The counsel of Jehovah standeth fast for ever,
The thoughts of his heart to all generations.
12. Blessed is the nation whose God is Jehovah,
The people whom he hath chosen for his own inheritance.
13. Jehovah looketh from heaven;
He beholdeth all the sons of men;
14. From the place of his habitation he looketh forth
Upon all the inhabitants of the earth,
15. He that fashioneth the hearts of them all,
That considereth all their works.
16. There is no king saved by the multitude of a host:
A mighty man is not delivered by great strength.
17. A horse is a vain thing for safety;
Neither doth he deliver any by his great power.

18. Behold, the eye of Jehovah is upon them that fear him,
Upon them that hope in his lovingkindness;
19. To deliver their soul from death,
And to keep them alive in famine.
20. Our soul hath waited for Jehovah:
He is our help and our shield.
21. For our heart shall rejoice in him,
Because we have trusted in his holy name.
22. Let thy lovingkindness, O Jehovah, be upon us,
According as we have hoped in thee.

Psalm XXXIII.

1, 2. See Psalm xviii. 1. E. 326.

1–3. Joy of heart arises from celestial and from spiritual love. The words "rejoice O ye righteous" are predicated of those who are in celestial love, "Confess to Jehovah with the harp and sing unto him with the psaltery" is said of those who are in spiritual love. E. 326.

1–4. Truth of faith concerning which such things are said. Spiritual things, or truths and goods of faith were celebrated with the harp and psaltery and with singing, and the like, but the holy or celestial things of faith were celebrated with wind instruments, such as the trumpet and its kind. It was for this reason that there were so many instruments about the temple, and that this or that was so often celebrated with certain instruments. A. 420.

1–9. A song in praise of the Lord because the church is from Him through the Word. P. P.

1, 3. See Psalm xviii. 1. R. 279.

2, 3. Harps signify confessions of the Lord from spiritual truths. Psaltery and harps correspond to spiritual goods and truths. R. 276.

2–5. Since the harp signifies confession from spiritual truths it is therefore said "Confess unto Jehovah upon the harp." The psaltery and an instrument of ten strings

signifies spiritual corresponding good. The truth of the good is signified by "the Word of Jehovah is right" and the good of the truth by "all his works are done in truth."

E. 323.

2–7. That gladness of heart was signified by songs is plain.

A. 8261.

6. Life is described by breathing and by breath, because the men of the Most Ancient Church perceived the states of love and faith by the states of respiration, which states were gradually changed in their posterity. The Lord likens the spirit or life to the wind, when speaking of the regeneration of man — see John iii. 8. A. 97.

The host of them, or of the heavens stands for truths.

A. 3448.

That by the wind of Jehovah or His breath is signified the life which is of heaven, and which is of the man who is in heaven, that is of a regenerate man, is evident.

A. 8286.

Breathing was a representation of vivification by faith and love. A. 9229.

By heavens are signified the angelic heavens, but by the angelic heavens are signified Divine truths, since the angels are receptacles of Divine truths proceeding from the Lord. A. 9408.

The Word of Jehovah is the Divine truth, as also the spirit of His mouth. That this is the Lord is manifest from John i. 1–3, 14. A. 9818.

The Word of Jehovah is the Divine truth proceeding from the Lord, the breath of the mouth of Jehovah is life thence derived. The heavens thence made and all the host of them are the angels so far as they are receptacles of Divine truth. The reason why the heavens stand for angels is because angels constitute heaven. A. 9987.

The Word is from the Lord and concerning the Lord, and thus the Lord. All thought, speech, and writing derives its essence and life from him who thinks, speaks, and

6 writes, the man with his quality is in them, but the Lord alone is in the Word. Without the Divine truth of the Word which in its essence is the Divine good of the Divine love, and the Divine truth of the Divine wisdom of the Lord, a man cannot have life. R. 200.

The goods and truths of heaven and the church are signified in the Word by armies — hosts, — and in the opposite sense evils and falsities. R. 447.

Men who are in Divine truths from the Lord when acting against evil and falsities, consequently against bands of devils, who considered in their essence are no other than evils and falsities, are in the spiritual world like lions, although as to their bodies they have no more strength than sheep. The reason why there is such strength inherent in Divine truth is, because God is good itself and truth itself, and He created the universe by the Divine truth, and all the laws of order, by which He preserves the universe, are truths. T. 87.

That the universe was created by the Divine truth is openly said in John i. 1, 3, 10 and here. By the Word in both these places is meant the Divine truth. T. 224.

The spirit of God signifies Divine truth, it is therefore called "the spirit of the mouth of Jehovah." E. 183.

That the sun, the moon, and the stars are called armies in the Word is plain from numerous passages. See Psalm cxlviii. 2, 3: Genesis ii. 1: Jeremiah xxxiii. 22. E. 573.

By the Word is here understood Divine truth. E. 700.

The Lord has infinite power by the Divine proceeding, which in general is called Divine truth. E. 726.

6, 7. See Psalm xxix. 3. A. 2702.

By the sea Divine truths with those who are in the borders of heaven are signified. R. 238.

The Word of Jehovah by which the heavens were made, and the breath of His mouth by which is made all the host of them signifies the Divine truth proceeding from

the Lord, the host of heaven standing for all things of love and faith. The waters of the sea which he gathers together as a heap signify the knowledges of truth, and truths in general which are together in the natural man. The depth which he layeth up in storehouses signifies sensual scientifics, which are the most common and ultimate of the natural man, and in which at the same time are truths interior or superior, whence they are called storehouses. E. 275.

By depths are also signified Divine truths. E. 538.

8. Here also by the earth are signified those who are in the truths of the church, and by the inhabitants of the world those who are in the goods of the church. E. 741.

8, 18. See Psalm xxii. 24. R. 527.

Since the fear of Jehovah signifies the reception of Divine truth, and mercy the reception of Divine good, therefore it is said that the eye and the good pleasure of Jehovah are upon them that fear Him, upon them that hope in His mercy. E. 696.

10. See Psalm xviii. 44. S. 86.

See Psalm xviii. 44. R. 483.

See Psalm xviii. 44. T. 251.

Nations stand for those who are in evil, and people for those who are in falsities, and because both the former and the latter are signified, it is therefore said that Jehovah rendereth vain the counsel of the nations, He subverteth the devices of the people. E. 175.

People stand for those who are against the truth of the spiritual church, thus who are in falsities, and nations those who are against the goods of the celestial church, thus who are in evils. These things are also signified by the people and nations who were driven out of the land of Canaan. E. 331.

10, 11. Howsoever much the evil may fight against it, still it will continue. P. P.

11. The reason why generations stand for what is eternal is,

because by them, in the internal sense, are meant the generations of faith and charity. Eternity is predicated of the Divine-celestial or good, and generation of the Divine-spiritual or truth. A. 9789.

12–15. Happy are they who are of that church. P. P.

16–17. Self-intelligence effects nothing. P. P.

See Psalm xx. 8, 9. E. 355.

17. See Psalm xx. 8. W. H.

See Psalm xx. 8, 9. R. 298.

18. See Psalm xix. 9, 10. A. 2826.

See Psalm xi. 4. A. 10569.

See Psalm xi. 4. R. 48.

See Psalm xi. 4. E. 68.

18, 19. That famine, or hunger signifies the desire of knowing and understanding the truths and goods of the church is manifest. R. 323.

See Psalm vi. 6. E. 186.

By them that fear Jehovah are understood those who love to do His precepts. To deliver their soul from death signifies to rescue them from evils and falsities, and thereby from damnation. To keep them alive in famine means to give spiritual life according to the desire. E. 386.

18–22. Those are saved who trust in the Lord. P. P.

19. See Psalm xvi. 10. E. 750.

PSALM XXXIV.

A Psalm of David; when he changed his behavior before Abimelech, who drove him away, and he departed.

1. I will bless Jehovah at all times:
   His praise shall continually be in my mouth.
2. My soul shall make her boast in Jehovah:
   The meek shall hear thereof, and be glad.
3. Oh magnify Jehovah with me,
   And let us exalt his name together.

4. I sought Jehovah, and he answered me,
And delivered me from all my fears.
5. They looked unto him, and were radiant;
And their faces shall never be confounded.
6. This poor man cried, and Jehovah heard him,
And saved him out of all his troubles.
7. The angel of Jehovah encampeth round about them that fear him,
And delivereth them.
8. Oh taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him.
9. Oh fear Jehovah, ye his saints;
For there is no want to them that fear him.
10. The young lions do lack, and suffer hunger;
But they that seek Jehovah shall not want any good thing.
11. Come, ye children, hearken unto me:
I will teach you the fear of Jehovah.
12. What man is he that desireth life,
And loveth *many* days, that he may see good?
13. Keep thy tongue from evil,
And thy lips from speaking guile.
14. Depart from evil, and do good;
Seek peace, and pursue it.
15. The eyes of Jehovah are toward the righteous,
And his ears are *open* unto their cry.
16. The face of Jehovah is against them that do evil,
To cut off the remembrance of them from the earth.
17. *The righteous* cried, and Jehovah heard,
And delivered them out of all their troubles.
18. Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit.
19. Many are the afflictions of the righteous;
But Jehovah delivereth him out of them all.
20. He keepeth all his bones:
Not one of them is broken.
21. Evil shall slay the wicked;
And they that hate the righteous shall be condemned.
22. Jehovah redeemeth the soul of his servants;
And none of them that take refuge in him shall be condemned.

Psalm XXXIV.

1–12. Song in praise of the Lord because He delivers those who trust in Him from all evil. P. P.

5. We may often read in the Word that the Lord answers those who call and cry. R. 376.

See Psalm iv. 2. E. 471.

8. A camp in the spiritual sense signifies all the things of the church which rank themselves among its truths and goods. R. 862.

8, 10. See Psalm xxii. 24. R. 527.

See Psalm xxii. 24. E. 696.

10, 11. That the celestial who are in power from good and its truth, which are from the Lord, are meant by lions is evident. A. 6367.

See Psalm xxxiii. 18, 19. R. 323.

Here also they that fear Jehovah, and with whom there is no want signify those who love to do the precepts of the Lord. They that seek Jehovah, and who shall not want any good thing signify those who for this are loved by the Lord, and receive from Him goods and truths. The young lions that are said to lack and suffer hunger signify those whose knowledge and wisdom are self-derived, to lack and suffer hunger means that they have neither truth nor good. E. 386.

13. In respect to lives they signify in the plural both what is of the will, and what is of the understanding, consequently what is of good, and what is of truth, for the life of man is nothing else than good and truth wherein is life from the Lord, since man without good and truth, and life therein, is no man. A. 3623.

13–23. He saves the good, and the evil perish. P. P.

14. See Psalm xvii. 1. E. 866.

15. See Psalm iv. 7–9. R. 306.

Here peace is used to denote all things belonging to

heaven and to the church, whence the felicity of eternal life is derived. Since this is only given to those who are principled in good, therefore it is said "depart from evil and do good: seek peace and pursue it." E. 365.

17. By the face of Jehovah, or the Lord, is also signified anger, revenge, punishment, and evil, because the simple, in consequence of the common idea that all things are from God, believe that evil is also from God, especially the evil of punishment. Wherefore according to that common idea, and also according to appearance, to Jehovah, or the Lord, is attributed anger, revenge, punishment, and evil, when yet those things are not from the Lord, but from man. A. 9306.

See Psalm xiii. 2. R. 939.

Now because such persons — who have lived in evil — expose themselves to the evil of punishment and to hell, they therefore suppose that this proceeds from the Lord, and that He regards them with a stern countenance, and casts them down into hell, and punishes them nearly in the same way as a man who is in anger, whereas the Lord never regards any one but from the purest love and mercy. It is from the above appearance to the evil, that the expressions in these passages are used in the Word. E. 412.

19. The reason why to approach stands for conjunction and presence is, because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interiors, which are of thoughts and affections. God is said to be nigh at hand to those who desist from evil. A. 9378.

22. They that use violence shall be held guilty. A. 376.

22, 23. Guilt is the blame or imputation of sin and of transgression against good and truth. Thus guilt stands for all sin which remains, its separation by good from the Lord is redemption. A. 3400.

23. Jehovah redeemeth the soul of His servants.

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PSALM XXXV.

A Psalm of David.

1. Strive thou, O Jehovah, with them that strive with me:
   Fight thou against them that fight against me.
2. Take hold of shield and buckler,
   And stand up for my help.
3. Draw out also the spear, and stop the way against them
   that pursue me:
   Say unto my soul, I am thy salvation.
4. Let them be put to shame and brought to dishonor that
   seek after my soul:
   Let them be turned back and confounded that devise
   my hurt.
5. Let them be as chaff before the wind,
   And the angel of Jehovah driving *them* on.
6. Let their way be dark and slippery,
   And the angel of Jehovah pursuing them.
7. For without cause have they hid for me their net *in* a
   pit;
   Without cause have they digged *a pit* for my soul.
8. Let destruction come upon him unawares;
   And let his net that he hath hid catch himself:
   With destruction let him fall therein.
9. And my soul shall be joyful in Jehovah:
   It shall rejoice in his salvation.
10. All my bones shall say, Jehovah, who is like unto thee,
   Who deliverest the poor from him that is too strong for
   him,
   Yea, the poor and the needy from him that robbeth
   him?
11. Unrighteous witnesses rise up;
   They ask me of things that I know not.
12. They reward me evil for good,
   To the bereaving of my soul.
13. But as for me, when they were sick, my clothing was
   sackcloth:
   I afflicted my soul with fasting;
   And my prayer returned into mine own bosom.

14. I behaved myself as though it had been my friend or my brother:
I bowed down mourning, as one that bewaileth his mother.
15. But in mine adversity they rejoiced, and gathered themselves together:
The abjects gathered themselves together against me, and I knew *it* not;
They did tear me, and ceased not:
16. Like the profane mockers in feasts,
They gnashed upon me with their teeth.
17. Lord, how long wilt thou look on?
Rescue my soul from their destructions,
My darling from the lions.
18. I will give thee thanks in the great assembly:
I will praise thee among much people.
19. Let not them that are mine enemies wrongfully rejoice over me;
Neither let them wink with the eye that hate me without a cause.
20. For they speak not peace,
But they devise deceitful words against them that are quiet in the land.
21. Yea, they opened their mouth wide against me;
They said, Aha, aha, our eye hath seen it.
22. Thou hast seen it, O Jehovah; keep not silence:
O Lord, be not far from me.
23. Stir up thyself, and awake to the justice *due* unto me,
Even unto my cause, my God and my Lord.
24. Judge me, O Jehovah my God, according to thy righteousness;
And let them not rejoice over me.
25. Let them not say in their heart, Aha, so would we have it:
Let them not say, We have swallowed him up.
26. Let them be put to shame and confounded together that rejoice at my hurt:
Let them be clothed with shame and dishonor that magnify themselves against me.

27. Let them shout for joy, and be glad, that favor my
righteous cause:
Yea, let them say continually, Jehovah be magnified,
Who hath pleasure in the prosperity of his servant.
28. And my tongue shall talk of thy righteousness
And of thy praise all the day long.

Psalm XXXV.

1–3. In these passages by fighting, taking hold of shield and buckler, and drawing out the spear is not signified to use those arms of war, since they are spoken of concerning Jehovah. It is so said, because all the arms of war signify such things as appertain to spiritual war. By a shield, since it defends the head, is signified defence against falses which destroy the understanding of truth. By a buckler, since it defends the breast, is signified defence against the falses which destroy charity, which is the will of good. By a spear, since it defends all parts of the body, is signified defence in general. By reason of such things it is added, "say to my soul, I am thy salvation."
E. 734.

1–9. The combats of the Lord against the hells, and their subjugation and overthrow. P. P.

2, 3. See Psalm v. 13. R. 436.

7, 8, 17. The state of consummation of the Israelitish church is described in both the historical and prophetic parts of the Word. The vastation, desolation and consummation of that church are still further mentioned in Isaiah ix. 12–20; xxii. 4–14: Jeremiah vii. 31–34: Psalm lxxiii. 17–19; lxxiv. 3, etc. Coro. 59.

The last of the consummation was accomplished when the Lord cried out upon the cross, "It is consummated"—finished. D. P., Page 33.

8, 17. Let destruction come upon him at unawares, and into destruction let him fall. Lord rescue my soul from destruction. D. P., Page 32.

9, 10. It is manifest that bones in the spiritual sense are the intellectual proprium. A. 3812.

10. In the Word the proprium, and indeed a proprium vivified by the Lord, is signified by bones. A. 149.

Bones stand for scientific truths. The needy in this passage mean those who are in little truth, and the poor those who are in little of good, and are infested by evil and falses. From those infestations also the needy are called afflicted in the original tongue, for to be afflicted is to be infested by falses. A. 9209.

See Psalm ix. 19. R. 209.

See Psalm ix. 19. E. 238.

10–16. They purpose putting Him to death for desiring their good, which causes Him grief. P. P.

13. The bosom is man's very self, thus his proprium, and hence appropriation and conjunction by love. My prayer shall return unto mine own bosom, meaning that it would return to himself. A. 6960.

See Psalm xxx. 12. R. 492.

See Psalm xxx. 12. E. 637.

13, 25. Soul is used to denote the life of the spirit of man, which is called his spiritual life. E. 750.

14. By the lame in the Word are also signified those who are in no good, and thence in no truth. A. 4302.

In the churches before the advent of the Lord, which were representative churches, mourning represented spiritual grief of mind arising from the want of truth and good, for mourning was on account of oppression by an enemy, for the death of a father or mother, and other things of a similar nature. E. 372.

15, 16. Since sensual men do not see any truth in its light, but argue and wrangle about everything as to whether it is so, and these altercations in the hells are heard out of them as gnashings of teeth, which in themselves are the collisions of falsity and truth, it is manifest what is meant by gnashing of teeth. R. 435.

16 By gnashing of teeth are understood the effort and act of destroying truths by falsities, for the teeth signify falsities in the extremes, and gnashing signifies the vehemence of combating for them. This effort and act are also from correspondences. E. 556.

17, 18. Real confession of the heart, because it is from celestial love, is in a genuine sense confession. The man who is in this confession acknowledges that all good is from the Lord, and that all evil is from himself. I will confess to thee — give thee thanks — in the great congregation. A. 3880.

Prayer that He may be preserved from them, whence He will have joy. P. P.

19. See John xv. 25 — where the sense is the same. A. 6752.

That all things of the Word are meant by the law in the widest sense may be evident from John xv. 25 "they hated me without a cause." This is written in Psalm xxxv. 19. L. 10.

That the Lord fulfilled all things of the Word is manifest from the passages where it is said that the Law and the Scripture were fulfilled by Him, and that all things were finished, as from John xv. 25, this is written in Psalm xxxv. 19. T. 262.

By the law in the broadest sense is meant the whole Word. See previous paragraph under T. 262. T. 288.

19–21, 25. They blaspheme Him. P. P.

20, 21. See Psalm xvii. 1. R. 624.

See Psalm xvii. 1. E. 866.

22, 23. From His Divine He will overcome them. P. P.

27. See Psalm xxvii. 9. E. 409.

27, 28. Hence the justice of the Lord will be praised in song. P. P.

28. Here also by the tongue is signified confession from the doctrine of the church, for it is said that it meditates — speaks, — righteousness is predicated of the good, and praise of the truth thereof. E. 455.

PSALM XXXVI.

For the Chief Musician. *A Psalm* of David the servant of Jehovah.

1. The transgression of the wicked saith within my heart,
   There is no fear of God before his eyes.
2. For he flattereth himself in his own eyes,
   That his iniquity will not be found out and be hated.
3. The words of his mouth are iniquity and deceit:
   He hath ceased to be wise *and* to do good.
4. He deviseth iniquity upon his bed;
   He setteth himself in a way that is not good;
   He abhorreth not evil.
5. Thy lovingkindness, O Jehovah, is in the heavens;
   Thy faithfulness *reacheth* unto the skies.
6. Thy righteousness is like the mountains of God;
   Thy judgments are a great deep:
   O Jehovah, thou preservest man and beast.
7. How precious is thy lovingkindness, O God!
   And the children of men take refuge under the shadow of thy wings.
8. They shall be abundantly satisfied with the fatness of thy house;
   And thou wilt make them drink of the river of thy pleasures.
9. For with thee is the fountain of life:
   In thy light shall we see light.
10. Oh continue thy lovingkindness unto them that know thee,
    And thy righteousness to the upright in heart.
11. Let not the foot of pride come against me,
    And let not the hand of the wicked drive me away.
12. There are the workers of iniquity fallen:
    They are thrust down, and shall not be able to rise.

Psalm XXXVI.

1-5. Respecting hypocrites, that they think evil. P. P.

2. "Within my heart." See Psalm v. 10. R. 44.

See Psalm v. 10. E. 313.

4. See Psalm v. 7. R. 624.

See Jeremiah ix. 4, 5. By the lips and tongue with which they speak a lie and guile is signified the thought with intention of persuading falses against truths, and of seducing, for the lips and tongue signify the same as the mouth. E. 866.

4, 5. See Psalm iv. 4. R. 137.

6. See Psalm xxv. 10. A. 6180.

They who are in the Lord's spiritual kingdom speak of favor or grace, and they who are in the Lord's celestial kingdom speak of mercy. Mercy is love, and truth is faith. A. 10577.

The Lord in the angelic heaven is a sun, and the Divine truth proceeding from the Lord as a sun presents all the light there. By the air the light of truth is understood, for the air gives light from the sun. The same is signified by the terms clouds, or ethers. Mercy signifies the Divine good of the Divine love, and truth the Divine truth. E. 541.

6, 7. Here both mercy and justice are in like manner of love, and truths and judgments are of faith. A. 2235.

See Psalm xv. 2. A. 9263.

In these passages judgments — righteousness — stands for Divine truth. A. 9857.

Since government from good, such as it is in the Lord's celestial kingdom, is called justice, and government from truth, such as it is in the Lord's spiritual kingdom, is called judgment, therefore in the Word justice and judgment are mentioned where heaven and the church are treated of. By justice is signified celestial good, and by judgment spiritual good, which is in its essence truth. H. 216.

Justice is predicated of Divine good, wherefore it is compared to the mountains of God, for by mountains of God are signified the goods of love. Judgments are predicated of Divine truths, wherefore they are compared to a great abyss for by it is signified Divine truth. E. 946.

6–10. It ought to be acknowledged that all good and truth is from the Lord. P. P.

7. Man and beast stands for interior and exterior good. A. 7523.

The reason that judgment and justice are mentioned so many times in the Word is that judgment is predicated of truth and justice of good. These repetitions, as of the same thing, are on account of the marriage of good and truth. S. 85.

Heaven and the church, where are love to the Lord and love towards the neighbor, and thus where the Lord is, are signified by mountains and hills. R. 336.

By man and beast together is signified man as to spiritual and natural affection. R. 567.

Justice has relation to the good of truth, and judgment to the truth of good. R. 668.

Since in the Word justice is predicated of love, and judgment of wisdom, therefore some passages shall be adduced to prove that the government of God is effected in the world by means of those two. See Psalm lxxxix. 14, 15: Jeremiah ix. 24: Isaiah xxxiii. 5: Amos v. 24: Psalm lxxii. 2, etc. T. 51.

Because righteousness or justice in the Word is predicated of good, and judgment of truth, it is said that the righteousness of Jehovah is like the great mountains, and His judgments are a great deep. The great mountains signify the good of charity, and the great deep signifies truths in common, which are called truths of faith. E. 405.

By depths are also signified Divine truths in abundance, and the arcana of Divine wisdom. E. 538.

By man and beast is signified the interior affection which is spiritual, whence intelligence is derived, and the exterior affection which is natural, whence comes science corresponding to intelligence. E. 650.

8. See Psalm xvii. 8. A. 8764.

See Psalm xvii. 8. R. 245.

"How excellent — precious — is thy lovingkindness" the holy things of the church are signified by things costly or precious. See Deuteronomy xxxiii. 13–15. R. 789.

See Psalm xvii. 8. E. 283.

8, 9. Fatness evidently stands for good, for it is said in Jeremiah xxxi. 13, 14, that their soul shall be satisfied, and it is called the good of Jehovah, which is nothing else than the celestial which is from Him. A. 5943.

9. Fat things signify celestial goods and their affections, and the enjoyments of their affections. R. 782.

By the fatness with which the houses shall be filled is signified the good of love and the satisfaction thence derived. Houses stand for things of the mind. By the river of the delights of which they shall drink is signified intelligence and the happiness thence derived. E. 1159.

9, 10. Fatness and the fountain of life stand for the celestial, which is love, the river of thy pleasure and light, for the spiritual which is faith from love. A. 353.

By "living fountains of water" — Revelation vii. 17, the Lord and also the Word are signified. By waters truths are signified. By Divine truths of the Word — when they are made of the life which is done when one lives according to them — conjunction with the Lord is effected. By leading them to the living fountains of water is signified to lead by the truths of the Word to conjunction with the Lord. R. 384.

By fatness is signified the good of love, and by the river of pleasures truths from that good. To make them drink means to teach. With thee is the fountain of life signifies that with the Lord and from Him there is Divine truth.

Since this is signified by the fountain of life it is therefore added "in thy light shall we see light," for the light of the Lord is Divine truth. E. 483.

10. See Psalm xxvii. 13. A. 290.

See Psalm xxvii. 13. A. 3623.

The light which is life from the Lord in heaven is there called Divine truth, since it affords light to the minds of those who are there, and hence appears as light before their eyes. E. 186.

Since the Lord is life and every man is a recipient of life from Him, therefore also He teaches that He gives life and vivifies — see John v. 21. Hence also God is called a fountain of life. E. 1120.

11. Those who acknowledge the Lord possess all good and truth. P. P.

12. The Lord protects from evil, and the evil perish. P. P.

PSALM XXXVII.

A Psalm of David.

1. Fret not thyself because of evil-doers,
   Neither be thou envious against them that work unrighteousness.
2. For they shall soon be cut down like the grass,
   And wither as the green herb.
3. Trust in Jehovah, and do good;
   Dwell in the land, and feed on *his* faithfulness.
4. Delight thyself also in Jehovah;
   And he will give thee the desires of thy heart.
5. Commit thy way unto Jehovah;
   Trust also in him, and he will bring it to pass.
6. And he will make thy righteousness to go forth as the light,
   And thy justice as the noonday.

7. Rest in Jehovah, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
8. Cease from anger, and forsake wrath:
Fret not thyself, *it tendeth* only to evil-doing.
9. For evil-doers shall be cut off;
But those that wait for Jehovah, they shall inherit the land.
10. For yet a little while, and the wicked shall not be:
Yea, thou shalt diligently consider his place, and he shall not be.
11. But the meek shall inherit the land,
And shall delight themselves in the abundance of peace.
12. The wicked plotteth against the just,
And gnasheth upon him with his teeth.
13. The Lord will laugh at him;
For he seeth that his day is coming.
14. The wicked have drawn out the sword, and have bent their bow,
To cast down the poor and needy,
To slay such as are upright in the way.
15. Their sword shall enter into their own heart,
And their bows shall be broken.
16. Better is a little that the righteous hath
Than the abundance of many wicked.
17. For the arms of the wicked shall be broken;
But Jehovah upholdeth the righteous.
18. Jehovah knoweth the days of the perfect;
And their inheritance shall be for ever.
19. They shall not be put to shame in the time of evil;
And in the days of famine they shall be satisfied.
20. But the wicked shall perish,
And the enemies of Jehovah shall be as the fat of lambs:
They shall consume; in smoke shall they consume away.
21. The wicked borroweth, and payeth not again;
But the righteous dealeth graciously, and giveth.

22. For such as are blessed of him shall inherit the land;
And they that are cursed of him shall be cut off.
23. A man's goings are established of Jehovah;
And he delighteth in his way.
24. Though he fall, he shall not be utterly cast down;
For Jehovah upholdeth him with his hand.
25. I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
26. All the day long he dealeth graciously, and lendeth;
And his seed is blessed.
27. Depart from evil, and do good;
And dwell for evermore.
28. For Jehovah loveth justice,
And forsaketh not his saints;
They are preserved for ever:
But the seed of the wicked shall be cut off.
29. The righteous shall inherit the land,
And dwell therein for ever.
30. The mouth of the righteous talketh of wisdom,
And his tongue speaketh justice.
31. The law of his God is in his heart;
None of his steps shall slide.
32. The wicked watcheth the righteous,
And seeketh to slay him.
33. Jehovah will not leave him in his hand,
Nor condemn him when he is judged.
34. Wait for Jehovah, and keep his way,
And he will exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.
35. I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
36. But one passed by, and, lo, he was not:
Yea, I sought him, but he could not be found.
37. Mark the perfect man, and behold the upright;
For there is a *happy* end to the man of peace.
38. As for transgressors, they shall be destroyed together:
The end of the wicked shall be cut off.
39. But the salvation of the righteous is of Jehovah:
He is their stronghold in the time of trouble.

40. And Jehovah helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him.

Psalm XXXVII.

General Subject. Comparison of the lot of the evil with the lot of the good. P. P.

1. By the zeal of Jehovah, and by a zealous God is meant in the genuine sense love and mercy, but in a sense not genuine, such as is seen by those who are in evils and falsities, anger and vastation are signified. A. 8875.

1, 2, 8–10, 12–15, 17, 20, 21, 28, 32, 35, 36, 38. Although the evil flourish for a short time, yet they perish, and are cast down into hell. P. P.

2. The grass and the green herbage stand for what is most vile. A. 996.

By green grass in the Word is signified that good and truth of the church or of faith, which first springs up in the natural man. By all the green grass being burnt up — Revelation viii. 7 — is signified that every living thing of faith perished, and every living thing of faith perishes when there is no affection for good, and perception of truth. R. 401.

When truth and good which come from heaven do not find a receptacle with man in knowledges and scientifics, but in evils and falsities which are from hell, then scientifics are not alive but dead, and correspond to grass withered and burnt up. E. 507.

3–7, 11, 16, 18, 19, 22–31, 34, 37, 39, 40. The good are saved by the Lord, and taken up into heaven. P. P.

6. "Thy judgment as the noon-day" — as the south. The south signifies the intelligence which is procured by knowledges. The knowledges are celestial and spiritual truths which are so many radiations of light in heaven. A. 1458.

Judgment and judgments stand for Divine truth.
A. 9857.

See Psalm xxxvi. 7. S. 85.

The Divine love and the Divine wisdom are understood in the Word by justice and judgment, the Divine love by justice, and the Divine wisdom by judgment, wherefore in the Word justice and judgment are predicated of God.
W. 38.

See Psalm xxxvi. 7. R. 668.

See Psalm xxxvi. 7. T. 51.

11, 37. See Psalm iv. 7–9. R. 306.

By the meek or afflicted are here meant those who are in temptations in the world. By the abundance of peace in which they shall delight themselves are signified the delights which succeed temptations, for after temptations there are given delights from the Lord by virtue of the conjunction of good and truth at the time, and of conjunction with the Lord thence derived. E. 365.

12. See Psalm xxxv. 15, 16. R. 435.

See Psalm xxxv. 15, 16. E. 556.

14. See Psalm ix. 19. R. 209.

By the miserable and poor are here also understood they who are spiritually such, but yet desire the knowledge of truth and good. This is evident, for it is said that the wicked have drawn out the sword, and have bent their bow. The sword signifies what is false combating against truth and endeavoring to destroy it. Their bow the false doctrine against the doctrine of truth, wherefore it is said that they do this to cast down the miserable and poor.
E. 238.

14, 15. By the sword is signified falsity combating against truth, and by bow the doctrine of what is false. To cast down the poor and needy signifies to pervert those who are in ignorance of truth and good. E. 357.

16–34. The just one is thus described. These things are the good of charity which are the just. That those goods

of charity are from the Lord, so that they are of the Lord with man, is known to the church. A. 9263.

18, 19. See Psalm xxxiii. 18, 19. R. 323.

Here the days of the upright signify the states of those who are in good and thence in truths, or who are in charity and thence in faith. By their inheritance being for ever is signified that they belong to the Lord alone and are in heaven. By their not being ashamed in the time of evil is signified that they shall conquer when they are tempted by evils. By their being satisfied in the day of famine is signified that they shall be supported by truths, when they are tempted and infested by falsities. The time of evil and the day of famine signify states of temptations, and temptations are from evil and falsities. E. 386.

19. The days of famine and evil time. D. P., Page 32.

20. The falsities of lusts welling up out of the evil loves are also described in the Word by smoke from fire, and from a furnace. See Genesis xix. 28. R. 422.

See Psalm xviii. 9. E. 494.

Here by the wicked perishing, and the enemies of Jehovah being consumed into smoke is signified that they shall perish by the falsities of evil. They are called wicked who are in falsities, and enemies who are in evils. Smoke stands for the falsity of evil. E. 539.

21. In the Word where mention is made of borrowing and lending it signifies to be instructed and to instruct from the affection of charity. It is charity to give to the good, and it is not charity to give to the evil what they ask and desire. A. 9174.

By being merciful and lending is described the state of those who are in genuine charity. A. 9174.

22. By benediction or blessing when predicated of man is understood nothing else but the reception of Divine truth and Divine good, because in them are contained heaven and eternal happiness. E. 340.

30. The mouth from correspondence, thus in the spiritual

sense, signifies the thought, but in the natural sense utterance or enunciation. Here by the mouth is signified thought from the affection, for thence man meditates wisdom, and not from the mouth and its speech. E. 580.

35. See Psalm xxxvii. 2 add: that by green or growing green is signified living or alive is manifest. R. 401.

By green is signified what is living or alive. A vegetable object when it flourishes, that is, whilst it as it were lives is green, but when it no longer flourishes, or as it were dies, then the verdure perishes. E. 507.

37. He is called just who does good, and he is called upright who does truth therefrom, which also is to do justice and judgment. Holiness and justice are the celestial of faith, uprightness and judgment are the spiritual therefrom. A. 612.

Peace in the supreme sense signifies the Lord, and in a representative sense it signifies His kingdom, and good from the Lord therein, thus the Divine which flows into good, or into affections for good, which also causes joy and happiness from the inmost. A. 3780.

See Psalm xxv. 21. A. 9905.

That it is Divine and heavenly peace which is meant by peace in the Word, may be evident from Isaiah lii. 7; liv. 10: Jeremiah xvi. 5; xxv. 37: Haggai ii. 9, etc. H. 287.

PSALM XXXVIII.

A Psalm of David, to bring to remembrance.

1. O Jehovah, rebuke me not in thy wrath;
   Neither chasten me in thy hot displeasure.
2. For thine arrows stick fast in me,
   And thy hand presseth me sore.
3. There is no soundness in my flesh because of thine indignation;
   Neither is there any health in my bones because of my sin.

4. For mine iniquities are gone over my head:
As a heavy burden they are too heavy for me.
5. My wounds are loathsome and corrupt,
Because of my foolishness.
6. I am pained and bowed down greatly;
I go mourning all the day long.
7. For my loins are filled with burning;
And there is no soundness in my flesh.
8. I am faint and sore bruised:
I have groaned by reason of the disquietness of my heart.
9. Lord, all my desire is before thee;
And my groaning is not hid from thee.
10. My heart throbbeth, my strength faileth me:
As for the light of mine eyes, it also is gone from me.
11. My lovers and my friends stand aloof from my plague;
And my kinsmen stand afar off.
12. They also that seek after my life lay snares *for me;*
And they that seek my hurt speak mischievous things,
And meditate deceits all the day long.
13. But I, as a deaf man, hear not;
And I am as a dumb man that openeth not his mouth.
14. Yea, I am as a man that heareth not,
And in whose mouth are no reproofs.
15. For in thee, O Jehovah, do I hope:
Thou wilt answer, O Lord my God.
16. For I said, Lest they rejoice over me:
When my foot slippeth, they magnify themselves against me.
17. For I am ready to fall,
And my sorrow is continually before me.
18. For I will declare mine iniquity;
I will be sorry for my sin.
19. But mine enemies are lively, *and* are strong;
And they that hate me wrongfully are multiplied.
20. They also that render evil for good
Are adversaries unto me, because I follow the thing that is good.
21. Forsake me not, O Jehovah:
O my God, be not far from me.

22. Make haste to help me,
O Lord, my salvation.

Psalm XXXVIII.

1–11. The grievousness of the Lord's temptations is described. P. P.

4. See Psalm iv. 7–9. R. 306.

They alone have peace who are in good and thence in truths, and not those who are in evils and thence in falsities. E. 365.

5, 6. Because stench stands for that which is of aversion, in the Word stench is used to express aversion. That they who are in evils and thence in falsities carry a stench about them is very manifest from the hells which are called the hells of corpses, where are assassins, and those who are most tenacious of revenge. A. 7161.

A boil signifies defilement from evils, and blains the blasphemies which are thence. That wounds also signify such things is manifest from Isaiah i. 6. A. 7524.

Sores and wounds signify evils in the outmosts, arising from more internal evils, which are lusts. R. 678.

Wounds stand for the evils of the will, which are evil works; they are said to stink and be corrupt by reason of foolishness, when the delight of the will and of the thought thence derived is to do them. E. 962.

5–8. By diseases are signified the corruptions and evils of spiritual life. Therefore by the various kinds of diseases are signified also the various kinds of corruptions and evils of that life. A. 8364.

6. Stripe in the original tongue is expressed by a term which signifies blackness arising from a collection of blood, or of gore. Blood in the internal sense is the truth of faith from the good of love, and in the opposite sense truth falsified and profaned. Therefore stripe—wounds or bruises—means truth injured or extinguished. A. 9057.

6, 12. By plagues nothing else is signified but spiritual plagues, which affect men as to their soul, and destroy them. R. 657.

7. See Psalm xxxv. 14. E. 372.

9. See Psalm xxxii. 3. R. 471.

See Psalm xxxii. 3. E. 601.

10, 16–23. Trust in the Father that the hells will not prevail. P. P.

12, 13., Those who are of the church purpose to have Him put to death. P. P.

13. See Psalm xi. 6. A. 9348.

14, 15. He bears all things with patience. P. P.

16. See Psalm xviii. 3, 29, 30, 32. A. 300.

PSALM XXXIX.

For the Chief Musician, for Jeduthun. A Psalm of David.

1. I said, I will take heed to my ways,
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
2. I was dumb with silence, I held my peace, even from good;
And my sorrow was stirred.
3. My heart was hot within me;
While I was musing the fire burned;
Then spake I with my tongue:
4. Jehovah, make me to know mine end,
And the measure of my days, what it is;
Let me know how frail I am.
5. Behold, thou hast made my days *as* handbreadths;
And my life-time is as nothing before thee:
Surely every man at his best estate is altogether vanity.
[Selah

6. Surely every man walketh in a vain show;
Surely they are disquieted in vain:
He heapeth up *riches*, and knoweth not who shall gather them.
7. And now, Lord, what wait I for?
My hope is in thee.
8. Deliver me from all my transgressions:
Make me not the reproach of the foolish.
9. I was dumb, I opened not my mouth;
Because thou didst it.
10. Remove thy stroke away from me:
I am consumed by the blow of thy hand.
11. When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man is vanity. [Selah
12. Hear my prayer, O Jehovah, and give ear unto my cry;
Hold not thy peace at my tears:
For I am a stranger with thee,
A sojourner, as all my fathers were.
13. Oh spare me, that I may recover strength,
Before I go hence, and be no more.

Psalm XXXIX.

1–4, 9–12. The Lord's patience in the state of temptations. P. P.

5, 6. It appears as if by these words the times of life only were understood, the end of which he desired to know, and that those times pass away quickly, but in the spiritual sense times are not understood, but instead thereof states of life. Therefore by verse 5 is signified that he may know the state of his life and the quality thereof, thus what quality of life would remain with him. By "behold, thou hast given my days as a handbreadth" is signified that the quality of the state of his life was of very little moment. "My time is as nothing before thee," signifies that the state of his life was of no avail. Time and day

in the Word signify states of life as to truth and as to good, and thence as to intelligence and wisdom. Consequently it is here meant that both the latter and the former as far as they were from himself were worth nothing. E. 629.

5–8. He desires the end of the temptations. P. P.

11. Plagues signify spiritual plagues which affect men as to their souls and destroy them, which are evils and falsities. R. 657.

13. By a stranger just as by a sojourner is signified a comer and inhabitant from another land, but by a stranger are signified those who were instructed in the truths of the church and who received those truths, by sojourners those who were not willing to be instructed in the truths of the church, because they were not willing to receive them. A. 8002.

13, 14. Prayer to the Father that He be not forsaken. P. P.

PSALM XL.

For the Chief Musician. A Psalm of David.

1. I waited patiently for Jehovah;
   And he inclined unto me, and heard my cry.
2. He brought me up also out of a horrible pit, out of the miry clay;
   And he set my feet upon a rock, and established my goings.
3. And he hath put a new song in my mouth, even praise unto our God:
   Many shall see it, and fear,
   And shall trust in Jehovah.
4. Blessed is the man that maketh Jehovah his trust,
   And respecteth not the proud, nor such as turn aside to lies.
5. Many, O Jehovah my God, are the wonderful works which thou hast done,

And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.
6. Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened:
Burnt-offering and sin-offering hast thou not required.
7. Then said I, Lo, I am come;
In the roll of the book it is written of me:
8. I delight to do thy will, O my God;
Yea, thy law is within my heart.
9. I have proclaimed glad tidings of righteousness in the great assembly;
Lo, I will not refrain my lips,
O Jehovah, thou knowest.
10. I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation;
I have not concealed thy lovingkindness and thy truth from the great assembly.
11. Withhold not thou thy tender mercies from me, O Jehovah;
Let thy lovingkindness and thy truth continually preserve me.
12. For innumerable evils have compassed me about;
Mine iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
And my heart hath failed me.
13. Be pleased, O Jehovah, to deliver me:
Make haste to help me, O Jehovah.
14. Let them be put to shame and confounded together
That seek after my soul to destroy it:
Let them be turned backward and brought to dishonor
That delight in my hurt.
15. Let them be desolate by reason of their shame
That say unto me, Aha, aha.
16. Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually,
Jehovah be magnified.

17. But I am poor and needy;
Yet the Lord thinketh upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God.

Psalm XL.

1–6. Thanksgiving and celebration of the Father, that He has helped Him. P. P.

3. A pit is the vastation of falsity, and in the abstract sense falsity. A. 4728.

The desolation and vastation of the man of the church, or of the church in man, was represented by the captivity of the Jewish people in Babylon, and the raising up of the church by the return from that captivity, as described in Jeremiah throughout, especially chapter xxxii. 37 to the end. Desolation is captivity, man then being kept as it were bound, wherefore too by those who are bound, in prison, and in a pit are signified those who are in desolation. A. 5376.

Clay is evil from which is falsity. A. 6669.

Jehovah is called the rock, and then is understood the Lord as to faith. A. 8581.

By the pit of devastation is signified the false of doctrine, and by the mire of clay evil of life. By setting his feet upon a rock is signified to cause him to live according to Divine truths, for by a rock is also signified the truth of doctrine from the Word, and in the supreme sense the Lord as to Divine truth. E. 666.

See Psalm xviii. 3, 32–47. Inv. 35.

3, 4. It is evident that a song means glorification of the Lord on account of liberation, for songs involved gladness of heart, and exaltation of the Lord — gladness of heart on account of the Lord's coming and salvation thereby, and exaltation on account of victory over spiritual enemies. A. 8261.

7, 8. From these passages it is now manifest that sacrifices were not commanded, but permitted, also that nothing else was regarded in the sacrifices but the internal, and that it was the internal, not the external, that was acceptable. A. 2180.

It is evident that presents offered to the Lord were testifications of such things as are offered by the heart, which are the things of faith and charity. A. 9293.

7–9. He came into the world, as is written in the Word, that He might do the will of the Father. P. P.

7, 9. It is evident what sacrifices and burnt-offerings are where there is no charity and faith. See Amos v. 22, 24: Hosea vi. 6. A. 922.

The sons of Israel would have believed and acted altogether otherwise, if they had been willing to receive the doctrine of love and of faith to the Lord, and of charity toward the neighbour. In this case they would have known and believed that burnt-offerings, sacrifices, meat-offerings, libations, and eating of sacrifices did not purify them from any guilt or sin, but that they were purified by the worship of God, and repentance from the heart. A. 9409.

8. The Word is meant by the book. R. 256.

Here as in other places of the Word where a book is mentioned, a volume or scroll is thereby understood, for in ancient times they wrote upon parchments, which were rolled together, and the parchment was called a book. E. 299.

Some passages concerning the coming of the Lord collected from the prophesies of the Old Word, Genesis iii. 14, 15; xlix. 10: Numbers xxiv. 17. Coro. 60.

9. The expression good pleasure in the Hebrew tongue also signifies will, for whatever is done according to the will is well pleasing. To do the good pleasure of Jehovah God signifies to live according to His precepts. This is His good pleasure or will because from Divine love He wills that all may be saved, and by it they are saved.

By the bowels — inward parts — are signified the interiors of the thought. E. 622.

10, 11. He also preached the gospel of the kingdom of God, and taught. P. P.

12. See Psalm xxv. 10. A. 6180.

13–16, 18. Trust from His Divine against those who purpose to put Him to death. P. P.

17. And let those who worship the Lord rejoice in Him. P. P.

To rejoice and to be glad signifies to have delight of the affection of the heart and the soul. Delight of the affection of the heart is of the will, and delight of the affection of the soul is of the understanding. R. 507.

To rejoice is predicated of good and its love or affection, and to be glad is predicated of truth and of its love or affection. E. 660.

18. The needy denote those who are in little truth, and the poor those who are in little of good, and are infested by evils and falses. See also Psalm xxxv. 10. A. 9209.

See Psalm ix. 19. R. 209.

By the miserable and poor are not understood those who are so as to worldly riches, but as to spiritual riches, since David spoke this concerning himself. E. 238.

PSALM XLI.

For the Chief Musician. A Psalm of David.

1. Blessed is he that considereth the poor:
   Jehovah will deliver him in the day of evil.
2. Jehovah will preserve him, and keep him alive,
   And he shall be blessed upon the earth;
   And deliver not thou him unto the will of his enemies.
3. Jehovah will support him upon the couch of languishing:
   Thou makest all his bed in his sickness.
4. I said, O Jehovah, have mercy upon me:
   Heal my soul; for I have sinned against thee.

5. Mine enemies speak evil against me, *saying*,
When will he die, and his name perish?
6. And if he come to see *me*, he speaketh falsehood;
His heart gathereth iniquity to itself:
When he goeth abroad he telleth it.
7. All that hate me whisper together against me;
Against me do they devise my hurt.
8. An evil disease, *say they*, cleaveth fast unto him;
And now that he lieth he shall rise up no more.
9. Yea, mine own familiar friend, in whom I trusted,
Who did eat of my bread,
Hath lifted up his heel against me.
10. But thou, O Jehovah, have mercy upon me, and raise me up,
That I may requite them.
11. By this I know that thou delightest in me,
Because mine enemy doth not triumph over me.
12. And as for me, thou upholdest me in mine integrity,
And settest me before thy face for ever.
13. Blessed be Jehovah, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

Psalm XLI.

1–4. He who is in temptations, and consequent afflictions, is always upheld, and thereby vivified. P. P.

3. The will of his enemies — the soul of his enemies. See Psalm xvi. 10. E. 750.

4. See Psalm iv. 4. R. 137.

4, 5. See Psalm xxx. 2, add: Because healing has this signification, the Lord also calls himself a physician. A. 8365.

5–8. The hells among themselves devise evils against the Lord. P. P.

9. And think that He is to be utterly destroyed. P. P.

10. So also do those who are of the church where the Word is. P. P.

This is spoken concerning the Jews who were in possession of Divine truths, because they had the Word. E. 617.

11, 12. They will not succeed, and will themselves be destroyed. P. P.

13, 14. Perfection belongs to the Lord. P. P.

14. See Psalm xxviii. 6. A. 1096.

That the Lord as to the Divine natural is meant by the God of Israel is plain from many passages in the Word. See Exodus xxiv. 9, 10. A. 7091.

In many places the Lord is called the God of Israel. Isaiah xvii. 6; xxi. 10, 17: Jeremiah vii. 3; ix. 15: Ezekiel viii. 4, etc. L. 39.

See Psalm xxviii. 6. R. 289.

That the Lord is called the God of Israel is evident also from very many passages. T. 93.

Amen signifies verity, thus the Lord himself, since when He was in the world He was Divine truth (verity) itself. E. 228.

PSALM XLII.

For the Chief Musician. Maschil of the sons of Korah.

1. As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
2. My soul thirsteth for God, for the living God:
When shall I come and appear before God?
3. My tears have been my food day and night,
While they continually say unto me, Where is thy God?
4. These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

5. Why art thou cast down, O my soul?
And *why* art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance.
6. O my God, my soul is cast down within me:
Therefore do I remember thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
7. Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
8. *Yet* Jehovah will command his lovingkindness in the day-time;
And in the night his song shall be with me,
Even a prayer unto the God of my life.
9. I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
10. As with a sword in my bones, mine adversaries reproach me,
While they continually say unto me, Where is thy God?
11. Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

Psalm XLII.

1–7. The state of grief and perturbation of the Lord from temptations, with trust from the Divine. P. P.

2. Hart is here affection for truth, panting for the water brooks is for desiring truths. A. 6413.

3. To thirst signifies to desire truths. R. 956.

3, 6. See Psalm xxvii. 8, 9. R. 939.

In these passages by the face of Jehovah, by His presence, His countenance, and appearing before Him are understood the interior things of the church, of the Word, and of worship, because Divine good and Divine truth,

and thus the Lord himself are in them, and from them in the externals, but not in externals without them. E. 412.

5. In David they were called praises and thanksgivings that were made upon instruments. See also Psalm xxxiii. 1–4. A. 420.

See Psalm vii. 18. A. 3880.

See Psalm vii. 18. E. 326.

7. The land of Jordan stands for that which is low, and so for that which is distant from the celestial, as man's externals are from his internals. A. 1585.

Remembering from the land of Jordan means from what is last and thus from what is low. A. 4255.

8. Here also the deep manifestly stands for the extreme of temptation. A. 756.

The deeps stand for the hells — Revelation xi. 7 and xvii. 8 — thus also for falsities from lusts, for these are in the hells and make them. Since these things are signified by deeps, by them are also signified temptations, for temptations are effected by falsities and evils injected from the hells. In this sense it is written in David, Psalm xlii. 7 and Psalm lxxi. 20. A. 8278.

In these passages also the temptations of the Lord by which He subjugated the hells, and glorified His humanity whilst in the world are described. By waves and billows are signified evils and falsities. By deeps, the depths of the earth and sea, and likewise by the pit and the deepest or lowest pit — Psalms lxix. 1, 2–14, 15; lxxi. 20; lxxxviii. 4–6 — are signified the hells where and whence those evils and falsities are. E. 538.

8–11. The growing grievousness of the temptations even to despair. P. P.

9, 10. See Psalm xxxv. 14. E. 372.

By "God my rock" is understood the Lord as to Divine truth, and in the present instance as to defence. E. 411.

See Psalm xviii. 3, 32–47. Inv. 35.

12. The expression "the health of my countenance" sig-

nifies all things within, that is to say, all things of the mind and affections, consequently all things pertaining to love and faith, which on account of their saving nature are here called health, the health of the countenance.

E. 412.

Confidence from the Divine that He will be raised up.

P. P.

PSALM XLIII.

1. Judge me, O God, and plead my cause against an ungodly nation:
   Oh deliver me from the deceitful and unjust man.
2. For thou art the God of my strength; why hast thou cast me off?
   Why go I mourning because of the oppression of the enemy?
3. Oh send out thy light and thy truth; let them lead me:
   Let them bring me unto thy holy hill,
   And to thy tabernacles.
4. Then will I go unto the altar of God,
   Unto God my exceeding joy;
   And upon the harp will I praise thee, O God, my God.
5. Why art thou cast down, O my soul?
   And why art thou disquieted within me?
   Hope thou in God; for I shall yet praise him,
   Who is the help of my countenance, and my God.

Psalm XLIII.

1. See Psalm xxxvi. 4. E. 866.

1, 2. Grievousness of the Lord's temptations even to despair. P. P.

2. See Psalm xxxv. 14. E. 372.

3. See Psalm xxvi. 8. A. 9481.

In these and other passages the Lord is called light from Divine truth, which is from Him, and the truth itself is also called light. H. 129.

3 See Psalm xv. 1. E. 405.

A tent signifies the church with regard to the truth of doctrine. Heaven and the church as to the doctrine of the good of love were signified by a tabernacle, and the doctrine of truth from that good by a tent, on account of the holy worship by the most ancient. E. 799.

3, 4. Referring to knowledges of good and truth. A. 420.

Altar stands manifestly for the Lord. Thus the building of an altar in the ancient and in the Jewish church was for a representative of the Lord. A. 921.

The altar upon which burnt-offerings and sacrifices were offered was the principal representative of the Lord, as was afterward the temple. A. 2777.

Heaven is called the habitation of God from this consideration, that the Divine of the Lord dwells there, for it is the Divine truth proceeding from the Divine good of the Lord which makes heaven, since it gives life to the angels who are there, and the Lord dwells in that which is from himself with the angels. A. 9594.

See Psalm xxvi. 6, 7. A. 9714.

See Psalm xxxiii. 2, 3. R. 276.

See Psalm xxvi. 6, 7. R. 392.

The harp signifies confession from spiritual truths. See Psalm xxxiii. 2–5. E. 323.

By the altar of God is here understood the Lord as to His Divine human, for the subject treated of is the way to heaven and to the Lord there. The way to heaven is understood by "send out thy light and thy truth, let them lead me" light meaning illumination in which truths appear. Heaven, into which it leads, is understood by "let them bring me unto thy holy hill, and to thy tabernacles." By the altar of God is understood where the Lord is in the good of love, and by God is understood where the Lord is in truth of that good. E. 391.

Prayer to the Father that Divine truth may comfort Him. P. P.

4. Since the harp signifies confession from spiritual truths, and spiritual truths are what the angels are affected with who are in the Lord's spiritual kingdom, — which also dissipate falsities, and therewith the spirits themselves who are in them, — therefore it is said — see i. Samuel xvi. 23. E. 323.

4, 5. Harps signify confessions of the Lord from spiritual truths. R. 276.

5. See Psalm xlii. 12. E. 412.

Consolation. P. P.

PSALM XLIV.

For the Chief Musician. *A Psalm* of the sons of Korah. Maschil.

1. We have heard with our ears, O God,
Our fathers have told us,
What work thou didst in their days,
In the days of old.
2. Thou didst drive out the nations with thy hand;
But them thou didst plant:
Thou didst afflict the peoples;
But them thou didst spread abroad.
3. For they gat not the land in possession by their own sword,
Neither did their own arm save them;
But thy right hand, and thine arm, and the light of thy countenance,
Because thou wast favorable unto them.
4. Thou art my King, O God:
Command deliverance for Jacob.
5. Through thee will we push down our adversaries:
Through thy name will we tread them under that rise up against us.
6. For I will not trust in my bow,
Neither shall my sword save me.
7. But thou hast saved us from our adversaries,
And hast put them to shame that hate us.
8. In God have we made our boast all the day long,
And we will give thanks unto thy name forever. [Selah

9. But now thou hast cast *us* off, and brought us to dishonor,
And goest not forth with our hosts.
10. Thou makest us to turn back from the adversary;
And they that hate us take spoil for themselves.
11. Thou hast made us like sheep *appointed* for food,
And hast scattered us among the nations.
12. Thou sellest thy people for nought,
And hast not increased *thy wealth* by their price.
13. Thou makest us a reproach to our neighbors,
A scoffing and a derision to them that are round about us.
14. Thou makest us a byword among the nations,
A shaking of the head among the peoples.
15. All the day long is my dishonor before me,
And the shame of my face hath covered me,
16. For the voice of him that reproacheth and blasphemeth,
By reason of the enemy and the avenger.
17. All this is come upon us; yet have we not forgotten thee,
Neither have we dealt falsely in thy covenant.
18. Our heart is not turned back,
Neither have our steps declined from thy way,
19. That thou hast sore broken us in the place of jackals,
And covered us with the shadow of death.
20. If we have forgotten the name of our God,
Or spread forth our hands to a strange god;
21. Will not God search this out?
For he knoweth the secrets of the heart.
22. Yea, for thy sake are we killed all the day long;
We are accounted as sheep for the slaughter.
23. Awake, why sleepest thou, O Lord?
Arise, cast *us* not off for ever.
24. Wherefore hidest thou thy face,
And forgettest our affliction and our oppression?
25. For our soul is bowed down to the dust:
Our body cleaveth unto the earth.
26. Rise up for our help,
And redeem us for thy lovingkindness' sake.

Psalm XLIV.

1–5. The church was established by the Lord among the ancients, evils having been cast out. P. P.

2. By fathers are signified those who were of the ancient church. A. 6075.

3, 4. The light of the countenance of Jehovah is Divine truth from Divine good, so also the right hand and arm. A. 8281.

4. It is said thy right hand, and thy arm, and the light of thy faces because the right hand stands for power, the arm for strength, and the light of faces Divine truth from the Divine good. A. 10019.

5, 6. See Psalm iii. 2, 3. A. 10481.

6. Thrusting one's enemies with the horn — push down — also means destroying falsities by the power of truth and good of faith. Who cannot see that in these passages no mention would have been made of thrusting with the horn as done by men, unless by the signification of horns as power. A. 9081.

By treading under foot in these passages is also signified to destroy. E. 632.

6–9. This was done by God, and not by man. P. P.

10, 11. By God not going forth with their armies is signified that He did not defend them, because they were in falsities of evil, for armies stand for falsities of evil, hence it is said that they were cast off and put to shame, and made to turn back from the enemy, the enemy meaning evil which is from hell. E. 573.

10–13, 20. Nevertheless the hells now prevail against Him as if there were no Divine presence, whence it is that there is no church. P. P.

12–14. By selling and being sold is signified to alienate truths, and to be alienated from them, and to accept falses for truths and be captivated thereby. E. 840.

14–17. He is blasphemed by the evil of the church. P. P.

15. See Psalm xviii. 44. S. 86.
See Psalm xviii. 44. T. 251.
See Psalm xxxiii. 10. E. 331.

18–22. Notwithstanding that perfection is His. P. P.

19. "The heart has averted itself backwards." In the other life spirits turn themselves according to their loves. They who love the Lord and the neighbour look continually to the Lord, . . . but they who love themselves and the world above all things turn away the face from the Lord, and turn themselves to hell, and every one to those there who are in a similar love with himself, and this also in every turning of their body. A. 10420.

19, 20. That those are here meant by the dragon who are in faith alone, and reject the works of the law as not saving, has been several times attested to me by living experience in the spiritual world. R. 537.

Treating also concerning temptations. That he was then secluded from influx out of heaven like the sensual man, so as not to perceive what was good and what was true, is signified by God breaking him in the place of dragons, and covering him with the shade of death, the place of dragons denoting where they who are dragons are in hell, namely, who have destroyed all good in themselves. The false in which these are is called the shade of death. E. 714.

23. He is so treated on account of the Divine. P. P.

23, 24. By the slain are meant they who are rejected, treated with abuse, and held in hatred by the evil in the world of spirits, and who might be led away, also they who desire to know truths, but cannot on account of the falsities in the church may be evident. See Zechariah xi. 4, 5, 7: Matthew xxiv. 9: John xvi. 2, 3, etc. R. 325.

In the spiritual sense murder means all modes of killing and destroying the souls of men. These modes are various and manifold, as turning them away from God, religion, and Divine worship, by throwing out scandals

against them, and by persuading to such things as cause aversion and also abhorrence. Such things are done by all the devils and satans in hell, with whom they who violate and prostitute the holy things of the church in this world are conjoined. In the prophetic Word they whom they destroy are meant by the slain. T. 310.

By being killed all day long, and accounted as sheep for the slaughter is meant that of ourselves we are perpetually falling into false persuasions, and are seduced by them, and especially when these prevail. E. 315.

24, 27. Therefore may the Divine bring Him help. P. P.

25. See Psalm xxvii. 8, 9. R. 939.

See Psalm xiii. 2. E. 412.

25, 26. He is in the last state of temptation, as if He were forsaken. P. P.

25–27. When man turns himself away from the face of Jehovah he cleaves to the dust and with his belly to the earth. A. 247.

26. By dust also is signified what is damned. A. 7418.

By the soul and the belly in the spiritual sense is signified the thought of the understanding, and by the being bowed down to the dust and cleaving to the earth is signified the being imbued with falsities, for by dust and earth is here signified what is infernal and accursed. E. 622.

See Psalm xxxi. 10. E. 750.

27. That the Lord as to the Human is the Redeemer is not denied in the church. R. 281.

See Psalm xix. 15. R. 613.

To redeem signifies to vindicate from evils and to liberate from falsities, and also to vindicate and liberate from hell. All the evils and falsities with man rise up from hell. Since they are removed by reformation and regeneration from the Lord, these are also signified by redeeming, or by redemption. E. 328.

Arise for our help, and ransom us for thy mercy's sake.

D. P., Page 87.

PSALM XLV.

For the Chief Musician; set to Shoshannim. *A Psalm* of the sons of Korah. Maschil. A Song of loves.

1. My heart overfloweth with a goodly matter;
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.
2. Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
3. Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
4. And in thy majesty ride on prosperously,
Because of truth and meekness *and* righteousness:
And thy right hand shall teach thee terrible things.
5. Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies.
6. Thy throne, O God, is for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
7. Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
8. All thy garments *smell of* myrrh, and aloes, *and* cassia;
Out of ivory palaces stringed instruments have made thee glad.
9. Kings' daughters are among thy honorable women:
At thy right hand doth stand the queen in gold of Ophir.
10. Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house:
11. So will the king desire thy beauty;
For he is thy lord; and reverence thou him.
12. And the daughter of Tyre *shall be there* with a gift;
The rich among the people shall entreat thy favor.
13. The king's daughter within *the palace* is all glorious:
Her clothing is inwrought with gold.

14. She shall be led unto the king in broidered work:
The virgins her companions that follow her
Shall be brought unto thee.
15. With gladness and rejoicing shall they be led:
They shall enter into the king's palace.
16. Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.
17. I will make thy name to be remembered in all generations:
Therefore shall the peoples give thee thanks for ever and ever.

Psalm XLV.

General Subject. The glorification of the Human of the Lord, and heaven and the church from Him. P. P.

1. See Psalm xviii. 1. R. 279.

1, 2. A magnificent word respecting the Lord, and respecting conjunction with Him. P. P.

1–3, 5. To ride upon the word of truth and of gentleness of justice is to teach the doctrine of truth and good. Here, as elsewhere in the Word, the terms word, lip, and tongue signify distinct things. That they are things of doctrine concerning charity is evident, because it is called a song of loves. A. 1288.

1, 4, 5. To ride upon the word of truth stands manifestly for the understanding of truth, and upon the word of the gentleness of justice for the wisdom of good. A. 2761.

2–18. He who knows that the Lord is meant by David, may know why David in his Psalms wrote so often concerning the Lord, when concerning himself. L. 44.

3. The Divine truth is His alone. P. P.

3, 4. A horse signifies the understanding of truth in the church. W. H.

3–10. That these things also are said concerning the Lord is evident from all the particulars of this Psalm. Consequently it is himself of whom it is said, "God hath

3 anointed thee, thy God, with the oil of joy, and all thy garments with myrrh, aloes, and cassia." The signification thereof may appear from the series, namely, that He has Divine wisdom, and that from Him is the doctrine of Divine truth is signified by, "thou art fair, far above the sons of men, grace is poured upon thy lips." To be fair signifies to be wise. The sons of men those who are intelligent in Divine truths, and lips doctrinals. His omnipotence by virtue of Divine truth proceeding from Divine good, and thence the destruction of falses and evils, and subjugation of the hells is signified by, "gird thy sword upon thy thigh," and the remainder of verses 4 and 5. By sword is signified truth combating against the false and destroying it, by the word of verity, the same as by chariots, the doctrine of truth, by riding upon it to instruct and combat, by the right hand omnipotence, by arrows truths combating, by people those who are in falses of evil, by the enemies of the king those who are against truths thus the hells. That hence the kingdom and dominion would be His for ever is signified by verse 7. The sceptre of rectitude stands for Divine truth which has power and the kingdom. That He liberated the good from damnation by destroying the evil, and that on that account the essential Divine united itself to His Human is signified by verse 8. To love justice and to hate evil signifies to vindicate the good from damnation by destroying the evil. To anoint with the oil of joy signifies to unite himself by victories over temptations. God, thy God signifies the reciprocal unition of the Human with the Divine, and of the Divine with the Human. Divine truths united to Divine goods are signified by verse 9. Myrrh the good of the ultimate degree, aloes the good of the second, and cassia the good of the third. That spiritual affections of truth belong to those who are of His kingdom is signified by verse 10. The daughters of kings stand for the spiritual affections of truth, which are called

precious when the truths are genuine. That heaven and the church are in His protection and conjoined to Him because principled in love to Him and from Him is signified by verse 10. The queen signifies heaven and the church, at thy right hand in His protection by virtue of conjunction with Him. Best gold of Ophir signifies the good of love to the Lord. E. 684.

3, 14, 17. Here the Lord is treated of. "Instead of thy fathers shall be thy sons" means that Divine truths shall be as Divine goods. The king's daughter the love of truth, the clothing inwrought with gold the quality of that truth derived from good. The subject is the Lord and His Divine Human, as is manifest from the whole Psalm. A. 3703.

4. Speaking of the Lord, where sword stands for truth combating and thigh for the good of love. To gird the sword upon the thigh signifies that the truth from which He would fight would be from the good of love. A. 3021.

It is said the sword upon the thigh, because truth combating against the false and evil and conquering must be derived from good. All the power of truth is from that source. Truth without good is not indeed truth, for it is only a scientific principle without life, hence truth without good has no power. A. 10488.

The thigh signifies the good of love, and when speaking of the Lord the Divine good of the Divine love. R. 830.

4, 5. A sword signifies the truth of faith combating. Here the Lord is treated of. A. 2799.

See Psalm viii. 6. R. 249.

A horse means the understanding of truth — ride upon the Word of truth. R. 298.

This passage also treats concerning the Lord. To gird the sword upon the thigh signifies Divine truth combating from Divine good. E. 288.

4–6. A sword truth combating against falsities and destroying them. This is said of the Lord. R. 52.

4 These words are concerning the Lord, and concerning His combats with the hells, and concerning His victories over them. T. 86.

By a sword is signified truth combating and destroying. This destruction appears especially in the spiritual world, where they who are in falsities cannot sustain the truth, but are in a state of anguish, as if they struggled with death when they come into the sphere of light, that is into the sphere of Divine truth. E. 131.

He has powerfully conquered the hells by means of Divine truth. P. P.

Of the judgment executed by the Lord.

D. P., Page 72.

4–8. This also is concerning combats with the hells and concerning their subjugation, for the Lord is treated of in the whole of this Psalm, namely, His combats, His glorification, and the salvation of the faithful by Him.

L. 14.

See Psalm xxiv. 8, 10. T. 116.

4 to end of this Psalm. Verses quoted. D. P., Page 59.

4, 5, 10. These things are said concerning the Lord. To gird the sword upon the thigh signifies Divine truth combating from Divine good, wherefore it is said, with thy glory and thy majesty. Glory when predicated of the Lord signifies truth, and majesty Divine good. To ride prosperously signifies to combat from Divine good. The omnipotence and omniscience of the Lord are signified by "thy right hand shall teach thee terrible things." "King's daughters among thy honorable women" signify the affections of truth. The queen upon thy right hand in gold of Ophir, signifies heaven and the church and those therein who are in truths from good, the right hand standing for truth in light, and gold of Ophir the good of love. E. 298.

5. Speaking of the Lord. Riding upon the word of truth means being in the very understanding of truth. A. 6534.

They who ride in chariots and on horses signify those who understand and are in the doctrine of truth derived from the Word. W. H.

5, 6. These things are said concerning the Lord. E. 355.

7. See Psalm ix. 5, 8. A. 5313.

The kingdom is His to eternity. P. P.

8. See Psalm ii. 2, 6. A. 9954.

See Psalm xxiii. 5. A. 9954.

See Psalm ii. 2, 6. R. 779.

See Psalm ii. 2–6. E. 375.

It was customary in ancient times to anoint themselves and others with oil to testify gladness of mind and benevolence. E. 375.

8, 9. These things are said of the Lord, who alone is the Anointed of Jehovah, since the Divine good of the Divine love, which is signified by the oil of anointing was in Him. By His garments which are said to be anointed with myrrh, aloes, and cassia are signified Divine truths from His Divine good in the natural. A. 10252.

The subject treated of in this Psalm throughout is concerning the Lord, and concerning the glorification of His human. That garments are not meant is evident, neither myrrh, aloes and cassia with which they were anointed, but Divine truths derived from Divine good, which the Lord put on as to His human. A. 10258.

He has thereby made the human Divine. P. P.

9. These things are said of the Lord. R. 166.

Ivory signifies natural truth. R. 774.

Garments when mentioned in speaking of the Lord signify the Divine truth proceeding from Him. Here the Lord is treated of. E. 195.

Treating concerning the Lord. The palaces of ivory stand for truths from the rational man, thus rational truths. E. 1146.

Thus heaven and the church are His, and they are in Divine truths from Him. P. P.

10. Gold stands for the good of love. Gold from Ophir is spiritual good. A. 9881.

See Psalm xxxvi. 8. R. 789.

To stand before God signifies to be in the Divine truth, consequently with the Lord. E. 639.

The subject treated of in this Psalm is concerning the Lord and His kingdom. By the daughters of kings among the precious ones are signified the affections of truth, which are called among the precious, because precious in the Word is predicated of truths. By the queen standing at the right hand in gold of Ophir is signified the church from the reception of good from the Lord, for all things with man which belong to his right side have reference to good, and those on the left to truth. E. 1120.

Thus also there are affections for truth, and in these are the societies of heaven. P. P.

10–16. By the king the Lord is here meant, by the queen the church as a wife, by the daughters and virgins affections for good and truth. R. 620.

The Lord also describes His marriage with the church in these words. M. 21.

The foregoing statement repeated in T. 748.

By the daughters of kings are signified affections of Divine truth, by the queen at his right hand in purest gold of Ophir is signified heaven and the church, which are in Divine truth from Divine good. To hear, to see, and incline the ear which are predicated of the king's daughter signify to hearken, perceive, and obey, thus to understand, to act, and be wise from the Lord. That then she will be accepted of the Lord is signified by, then shall the king be delighted in thy beauty, beauty being predicated of the affection of truth, for this constitutes the beauty of angels. Bow thyself down to him signifies worship from a humble heart. The daughter of Tyre with an offering signifies worship from those who are in the knowledges of truth. The rich of the people shall

entreat thy face signifies adoration from those who are in intelligence from those knowledges. The daughter of the king is all glorious within signifies the spiritual affection of truth, which is called glorious from the abundance of truth. Within signifies the spiritual. Her clothing inwrought with gold signifies investing truths formed from the good of love. She shall be brought to the king in raiment of needlework signifies appearances of truth, such as are in the literal sense of the Word. The virgins after her, her friends signifies the spiritual-natural affections of truth, which are of service. With joy and exultation they shall be brought, they shall come into the palace of the king, signifies with celestial joy into heaven where the Lord is. E. 863.

10–17. Daughters stand for goods very frequently in the Word. Here the good and beauty of love is described by the daughter. A. 490.

10 et seq. Since all things which are in the books of the Word, as well those in the historical as those in the prophetical books are representative and significative of Divine-celestial and spiritual things, therefore the affection of that truth is described by the daughter of a king, and the truth itself by her garments. A. 9942.

10, 11, 14, 15. By the king's daughter is signified the affection of truth, and thence the church. E. 395.

10, 14. Gold from correspondence signifies the good of love. R. 913.

This passage treats of the Lord. By the king's daughter is understood the church which is in the affection of truth, and which is described by king's daughters being among her honorable women, by whom are understood the affections of truth themselves. By the queen is understood the Lord's celestial kingdom, which is in the good of love, by her clothing is understood that truths are derived from good. E. 242.

11. Of the church where the Word is: it should depart from the affections of the natural man. P. P.

12. Thus will it be the church of the Lord. P. P.

12, 14, 15. See Psalm xx. 10. R. 664.

13. What is meant by the daughter of Zidon and the daughter of Tyre is plain from the signification of Zidon and of Tyre. See Arcana No. 1201. A. 3024.

By daughters are also signified the false religions of many nations, as the daughter of Tyre, the daughter of Edom — Lamentations iv. 22 — the daughters of Chaldeans and of Babylon, — Psalm cxxxvii. 8. A. 6729.

In this passage is described the church as to the affection of truth, and she is called the daughter of a king, for daughter stands for the church as to affection, and king for truth. A. 10227.

By the rich in the Word, in the spiritual sense, are meant those who are in the knowledges of truth and good, and by riches the knowledges themselves, which are in fact spiritual riches. H. 365.

This is said of Tyre — Ezekiel xxviii. 4, 5 — by which the knowledge of truth and good is signified. R. 206.

The church is here described as to the affection of truth, which is understood by the daughter of Tyre, for a daughter stands for the church as to affection, and a king denotes truth. E. 236.

13, 14. Here by the king's daughter is signified the spiritual affection of truth, and by the daughter of Tyre the affection of the knowledges of truth and good. To be enriched with these is signified by being there with a gift. By the rich among the people are signified the intelligent, and abstractedly the intelligence of truth and good, to be gifted with these is signified by entreating his favour or face, for in the spiritual affection of truth are contained all things pertaining to intelligence, which are therefore signified by the face. E. 412.

13–15. And thus it will have cognitions of truth and good with subservient knowledges. P. P.

14, 15. The king's daughter represents the Lord's spir-

itual kingdom, the virgins her companions that follow her represent affections for truth. A. 3081.

The king's daughter standing for affection for truth, her clothing inwrought with gold for truths wherein is good, broidered work for the lowest truths. A. 5954.

The king's daughter stands for the affection for truth, needlework for the scientific of truth. A. 9688.

The king's daughter is the church as to affection for truth. R. 166.

By the king's daughter is signified the spiritual affection of truth and hence the church from those who are in that affection. The king signifies the Lord as to Divine truth, the raiment of needlework intelligence and wisdom from that truth. The embroidery in which she should be brought to the king signifies the knowledges of truth. E. 195.

14, 15, 17. The king's daughter is the Lord's spiritual kingdom, which is called His spiritual kingdom from the Lord's Divine truth, here described by her clothing inwrought with gold and of broidered work. Sons are the truths of that kingdom that are from the Lord's Divine which should be princes, truth that is primary. A. 5044.

16. So there will be conjunction with the Lord in heaven. P. P.

17. It will possess primary truths. P. P.

18. The whole church will serve the Lord. P. P.

PSALM XLVI.

For the Chief Musician. *A Psalm* of the sons of Korah; set to Alamoth. A Song.

1. God is our refuge and strength,
   A very present help in trouble.
2. Therefore will we not fear, though the earth do change,
   And though the mountains be shaken into the heart
   of the seas;

3. Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof. [Selah
4. There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
5. God is in the midst of her; she shall not be moved:
God will help her, and that right early.
6. The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
7. Jehovah of hosts is with us;
The God of Jacob is our refuge. [Selah
8. Come, behold the works of Jehovah,
What desolations he hath made in the earth.
9. He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
10. Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
11. Jehovah of hosts is with us;
The God of Jacob is our refuge. [Selah

Psalm XLVI.

1. See Psalm xviii. 1. R. 279.

1–4, 7, 8. There will be protection from the Lord when the last judgment comes and continues. P. P.

2–4. By the words "Though the earth be removed, and though the mountains be carried into the midst of the sea" are signified the evils of the love of self and of the world, which strike or dazzle the mind according to their increase. E. 405.

3, 4. That mountains and hills signify love to the Lord and love toward the neighbour may be still more manifestly evident from their opposite sense in which they signify infernal loves, which are the love of self and the love of the world, as is manifest here. R. 336.

By the depth of the sea and by the deep is signified the hell, where are the falsities of evil and whence they arise. E. 538.

3–5. By rivers are signified truths in abundance, because truths are signified by waters. R. 409.

3–6. These words in the spiritual sense involve the following particulars, that although the church with all things thereof perish, still the Word and the Divine truth therein shall not perish. By the earth is signified the church, by the mountains the goods of love, by the waters truths, and by being removed, put in motion, roaring, being troubled, and shaking are signified the states thereof when they perish, and falses and evils enter in their place, consequently the states of the church when it is vastated as to goods, and desolated as to truths. That the Word shall not perish, or the Divine truth which is of the church is signified by the river whose streams shall make glad the city of God, which shall not be removed, a river signifying here the same as a fountain, namely, the Word because streams are predicated of it, by which are signified truths. The city of God signifies the church as to doctrine. To make glad signifies influx and reception from joy of heart. Not to be moved signifies not to perish with regard to anything thereof. E. 518.

3, 4, 7, 9. See Psalm xviii. 7, 8. R. 285.

Here it is evident that by the earth is meant the church. By mountains are signified the goods of love, which are said to be carried into the midst of the sea when the essential knowledges of truth are perverted. E. 304.

5. By the Holy City which is also called the Holy Jerusalem nothing else is meant than the kingdom of the Lord universal, or in each one in particular in whom the kingdom of the Lord is. A. 402.

Waters, rivers, and depths stand for truths from the Lord. A. 2702.

See Psalm vii. 18. A. 8153.

See Psalm xliii. 3, 4. A. 9594.
See Psalm xliii. 3. E. 799.

5, 6. By city in the spiritual sense is meant doctrine. R. 194.

By Jerusalem is understood the celestial church as to the doctrine of truth. Jerusalem is called the holy city, the city of God and the city of a great king. E. 223.

6. By morning in these places is meant the coming of the Lord, when He came into the world and established a new church, in like manner now. R. 151.

Morning means the first time of the church, evening and night the last time of it. T. 764.

See Psalm v. 4. E. 179.
See Psalm xxx. 6. Coro. 5.

6, 7. Those who are of the church and in the doctrine of truth will be saved by the Lord when He comes. P. P.

7, 8. By the God of Jacob and the Holy One of Israel in the Word of the Old Testament the Lord himself is signified. A. 3305.

9, 10. War stands for combats, and the various arms of war stand for those things which belong to spiritual combat, these are broken when cupidities and falsities ceasing, the man comes into the tranquillity of peace. A. 1664.

Here the bow and arrows plainly stand for doctrinals of falsity. A. 2686.

By wars in the Word spiritual wars are signified. R. 500.

Here also by Jehovah making wars to cease to the extremity of the earth is signified that He makes combats to cease as understood in the spiritual sense, which are combats of falses against the truths and goods of the church. E. 734.

They will have no fears of the hells nor of infestations therefrom. P. P.

10. See Psalm xi. 2. R. 299.

Since by wars are signified spiritual combats, which

are here those of what is false against the truth and the good pertaining to the church, it is evident what is meant by Jehovah making wars to cease unto the end of the earth, namely, that all combats and all disagreement should cease from first principles to the ultimates of the truth of the church, the end of the earth signifying its ultimates. That there shall be no combat of doctrine against doctrine is signified by His breaking the bow, that there shall be no combat from any falsity of evil is signified by His breaking the spear asunder. That everything of the doctrine of falsity shall be destroyed is signified by burning the chariot in the fire. E. 357.

11, 12. This is from the Lord. P. P.

12. Verse quoted. D. P., Page 63.

PSALM XLVII.

For the Chief Musician. A Psalm of the sons of Korah.

1. Oh clap your hands, all ye peoples;
   Shout unto God with the voice of triumph.
2. For Jehovah Most High is terrible;
   He is a great King over all the earth.
3. He subdueth peoples under us,
   And nations under our feet.
4. He chooseth our inheritance for us,
   The glory of Jacob whom he loved. [Selah
5. God is gone up with a shout,
   Jehovah with the sound of a trumpet.
6. Sing praises to God, sing praises:
   Sing praises unto our King, sing praises.
7. For God is the King of all the earth:
   Sing ye praises with understanding.
8. God reigneth over the nations:
   God sitteth upon his holy throne.
9. The princes of the peoples are gathered together
   To be the people of the God of Abraham;
   For the shields of the earth belong unto God:
   He is greatly exalted.

Psalm XLVII.

General Subject. The Lord's kingdom. P. P.

1–3. A song in praise of the Lord, that He reigns over the church. P. P.

2, 6–9. Since there are various affections of good and truth and each expresses itself by a sound agreeable to its quality, therefore in the Word various kinds of instruments are mentioned, especially in David, by which similar affections are signified. E. 326.

3, 7–9. That the Lord is called king is manifest. R. 664.

4. That He will remove falsities and evils. P. P.

4, 9, 10. See Psalm xviii. 44. S. 86.
See Psalm xviii. 44. R. 483.
See Psalm xviii. 44. T. 251.
See Psalm xviii. 44. E. 331.

5, 6. That He will establish a church. P. P.

6. Shout stands for the truth of spiritual good, the voice of a trumpet for the truth of celestial good. A. 8815.

The reason why a trumpet or horn signifies Divine truth about to be revealed from heaven is because Divine truth is sometimes heard as the sound of a trumpet when it flows down from the Lord through the heavens to man, for it is augmented in its descent and thus flows in. E. 55.

The signification of a trumpet is the Divine truth manifested and revealed out of heaven. E. 262.

7. He is therefore to be praised in song, P. P.

8, 9. because His kingdom is over the whole church. P. P.

9. See Psalm ix. 8. E. 687.

10. See Psalm vii. 10, 11, add. Trust is again meant. A. 1788.

It is known from the Lord's Word that worship from freedom is truly worship, and that what is spontaneous is pleasing to the Lord, wherefore it is thus said in David. T. 495.

And over the heavens. P. P.

PSALM XLVIII.

A Song; a Psalm of the sons of Korah.

1. Great is Jehovah, and greatly to be praised,
   In the city of our God, in his holy mountain.
2. Beautiful in elevation, the joy of the whole earth,
   Is mount Zion, *on* the sides of the north,
   The city of the great King.
3. God hath made himself known in her palaces for a
   refuge.
4. For, lo, the kings assembled themselves,
   They passed by together.
5. They saw it, then were they amazed;
   They were dismayed, they hasted away.
6. Trembling took hold of them there,
   Pain, as of a woman in travail.
7. With the east wind
   Thou breakest the ships of Tarshish.
8. As we have heard, so have we seen
   In the city of Jehovah of hosts, in the city of our God:
   God will establish it for ever. [Selah
9. We have thought on thy lovingkindness, O God,
   In the midst of thy temple.
10. As is thy name, O God,
    So is thy praise unto the ends of the earth:
    Thy right hand is full of righteousness.
11. Let mount Zion be glad,
    Let the daughters of Judah rejoice,
    Because of thy judgments.
12. Walk about Zion, and go round about her;
    Number the towers thereof;
13. Mark ye well her bulwarks;
    Consider her palaces:
    That ye may tell it to the generation following
14. For this God is our God for ever and ever:
    He will be our guide *even* unto death.

Psalm XLVIII.

1. See Psalm xviii. 1. R. 279.

1–4, 9. The spiritual kingdom of the Lord, how admirable! P. P.

2. Cities signify doctrines or doctrinal tenets. R. 194.

2, 3. The north stands for those who are more remote from the light of good and truth, and the right hand — Psalm lxxxix. 12–13 — for those who are nearer thereto. A. 3708.

The reason why Jerusalem was called the city of God was because by God in the Word of the Old Testament is understood the Divine truth proceeding from the Lord. E. 223.

2–4. By these words is described the worship of the Lord from truths originating in good. The worship of the Lord from spiritual truths and goods, and the pleasure of the soul thence derived is signified by verse 2, and by "beautiful in elevation" in verse 3. Worship is understood by being "great and greatly to be praised." Spiritual truth which is from spiritual good is understood by "the city of our God." The mountain of His holiness, and the pleasure of the soul thence derived is understood by "beautiful in elevation," or for situation. Worship from celestial good is understood by "the joy of the whole earth is mount Zion." Truths from that good are understood by, "on the sides of the north the city of a great king." The sides of the north mean truths from celestial good, and the city of the great king, the doctrine of truth thence derived. E. 405.

3, 4. By Zion in the Word is not meant Zion, but heaven and the church where the Lord reigns by His Divine truth. E. 850.

3, 4, 12–15. See Psalm ii. 6–8, 12. R. 612.

5–8. Here is described the terror and confusion occasioned by an east wind, the description being taken from what

passes in the world of spirits, which is involved in the internal sense of the Word. A. 842.

It will dissipate all falsities. P. P.

5, 7. Despair or extremity of pain is also described in the Word by the pain of a woman in travail. A. 8313.

5, 7, 8. The knowledges of truth and good are also described by ships. Ships cross the sea and bring back the necessaries which supply the natural man for every use, and the knowledges of good and truth are the necessaries which supply the spiritual man for its uses, for from them is the doctrine of the church, and according to this is life. R. 406.

8. Tarshish stands for rituals or doctrinal teachings. A. 1156.

By the east wind is signified what is of lusts and their fantasies. A. 5215.

Falsities from evil are signified by ships. See also Isaiah ii. 11–16; xxiii. 1, 14. A. 6385.

An east wind signifies means of destruction, because it was dry and tempestuous, hence also it signifies means of devastation. A. 7679.

See Psalm xi. 6. R. 343.

It is evident what effect is produced by the wind coming from the east which is called the eastwind, namely, that with the evil it disperses all the goods and truths which they exhibited in an external form before the world, and which they assumed for the sake of appearances. Hence it is that withering and drying up are ascribed to this wind. The east wind also destroys all things where the evil are, their earths, their habitations, and their treasures, for the reason that in the spiritual world these are correspondences of the states of those who dwell there, wherefore when they perish the things which correspond perish also. E. 419.

By the east wind are signified devastation and desolation, for by the wind which comes from the east in the

spiritual world the abodes of the evil are overturned from their foundations, and they themselves with the treasures in which they had placed their hearts are cast out into the hells. E. 514.

9. Since Zion signifies the celestial church, and Jerusalem the church with regard to the doctrine of truth, therefore Zion is called the city of Jehovah, and Jerusalem the holy city, the city of God, and the city of a great king. E. 223.

10. See Psalm v. 10. R. 44.

10, 11. By temple is here signified the church which is in truths from good, which is called the spiritual church, in the midst thereof signifies in the inmost and thence in the whole thereof, wherefore it is said, according to thy name, so is thy praise to the ends of the earth. To the ends of the earth means even to the ultimates of the church, the earth denoting the church. E. 313.

This is the Divine Human. P. P.

11. See Psalm xvi. 8. E. 298.

12. See Psalm xv. 1. E. 405.

See Psalm xl. 17. E. 660.

12, 13. Towers stand for the interior truths which defend what is of love and charity. A. 4599.

12–14. To number means to know of what quality they are. The Lord alone knows the quality of the affection of each, and arranges all into order according to it. R. 364.

By "mount Zion" which is here called on to rejoice is signified the celestial church which consists of those who are in love to the Lord. By "the daughters of Judah" who are exhorted to be glad are signified the affections of good and truth with those who are of that church. Because of thy judgments signifies because of the Divine truths which are with them from the Lord. "Walk about Zion and go round about her" signifies to embrace from love the things pertaining to that church. To "number her towers" signifies to ponder on the superior

or interior truths of that church, to number meaning to see and consider the quality of them, and towers superior and interior truths. "Mark ye well her bulwarks" signifies to love the exterior truths which defend the church against falsities. "Consider her palaces" signifies to perceive the goods of truth, for houses stand for goods, and palaces the more noble goods of truth. "That ye may tell it to the generation following" means the permanence of them to eternity. E. 453.

From this are all things of heaven and of the church. P. P.

12–15. See Psalm xlviii. 3, 4. E. 850.

15. Because the Lord reigns there. P. P.

PSALM XLIX.

For the Chief Musician. A Psalm of the sons of Korah.

1. Hear this, all ye peoples;
   Give ear, all ye inhabitants of the world,
2. Both low and high,
   Rich and poor together.
3. My mouth shall speak wisdom;
   And the meditation of my heart shall be of understanding.
4. I will incline mine ear to a parable:
   I will open my dark saying upon the harp.
5. Wherefore should I fear in the days of evil,
   When iniquity at my heels compasseth me about?
6. They that trust in their wealth,
   And boast themselves in the multitude of their riches;
7. None *of them* can by any means redeem his brother,
   Nor give to God a ransom for him
8. (For the redemption of their life is costly,
   And it faileth for ever),
9. That he should still live alway,
   That he should not see corruption.

10. For he shall see it. Wise men die;
The fool and the brutish alike perish,
And leave their wealth to others.
11. Their inward thought is, *that* their houses *shall continue* for ever,
And their dwelling-places to all generations;
They call their lands after their own names.
12. But man *being* in honor abideth not:
He is like the beasts that perish.
13. This their way is their folly:
Yet after them men approve their sayings. [Selah
14. They are appointed as a flock for Sheol;
Death shall be their shepherd:
And the upright shall have dominion over them in the morning;
And their beauty shall be for Sheol to consume,
That there be no habitation for it.
15. But God will redeem my soul from the power of Sheol;
For he will receive me. [Selah
16. Be not thou afraid when one is made rich,
When the glory of his house is increased:
17. For when he dieth he shall carry nothing away;
His glory shall not descend after him.
18. Though while he lived he blessed his soul
(And men praise thee, when thou doest well to thyself),
19. He shall go to the generation of his fathers;
They shall never see the light.
20. Man that is in honor, and understandeth not,
Is like the beasts that perish.

Psalm XLIX.

1–5. Let there be attention to the following: P. P.

2–4. By the sons of man — homo — are signified spiritual truths which are from the Lord by the Word, which are doctrinals, and by the sons of man — vir — are signified rational and natural truths, which are from the understanding, thus the understanding of the Word. By the

rich and needy are signified those who attain much wisdom from them, and those who attain but little. E. 724.

5. See Psalm xxxiii. 2, 3. R. 276.

6. By heel is meant the lowest natural or the corporeal. A. 259.

6, 7. Respecting those who are merely natural, and boast of knowledges and their own intelligence. P. P.

8. The propitiatory signifies cleansing from evils, thus the remission of sins. But it is to be noted that those expiations were not real cleansings from evils, nor remissions of sins, but that they represented them. A. 9506.

8–10. No salvation comes from that source. P. P.

8, 16. A brother cannot ransom a man, but God will ransom my soul from the hand of hell. D. P., Page 87.

9. See Psalm xxxvi. 8. R. 789.

11. A beast of burden also, in the original tongue, is an expression derived from what is brutish and foolish, thus from what is only to a small degree conscious. A. 9140.

11–14. However much they may boast of such things, they perish. P. P.

15. and come into hell. P. P.

See Psalm ix. 14. A. 6119.

See Psalm vi. 6. E. 186.

15, 16. See Psalm xviii. 5, 6. R. 321.

See Psalm xviii. 5, 6. R. 870.

16. See Psalm xxxi. 6, add: The Lord as to the Human is the Redeemer. R. 281.

See Psalm xix. 15. R. 613.

Here to redeem from the power of the grave or hell means to liberate. To receive denotes to claim for his own and to conjoin them to himself, or to cause them to be His, as servants sold and redeemed. E. 328.

Salvation is solely in the Lord. P. P.

17–21. Knowledge and one's own intelligence does not save after death. P. P.

PSALM L.

A Psalm of Asaph.

1. The Mighty One, God, Jehovah, hath spoken,
And called the earth from the rising of the sun unto
the going down thereof.
2. Out of Zion, the perfection of beauty,
God hath shined forth.
3. Our God cometh, and doth not keep silence:
A fire devoureth before him,
And it is very tempestuous round about him.
4. He calleth to the heavens above,
And to the earth, that he may judge his people:
5. Gather my saints together unto me,
Those that have made a covenant with me by sacrifice.
6. And the heavens shall declare his righteousness;
For God is judge himself. [Selah
7. Hear, O my people, and I will speak;
O Israel, and I will testify unto thee;
I am God, *even* thy God.
8. I will not reprove thee for thy sacrifices;
And thy burnt-offerings are continually before me.
9. I will take no bullock out of thy house,
Nor he-goats out of thy folds.
10. For every beast of the forest is mine,
And the cattle upon a thousand hills.
11. I know all the birds of the mountains;
And the wild beasts of the field are mine.
12. If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof.
13. Will I eat the flesh of bulls,
Or drink the blood of goats?
14. Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High;
15. And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
16. But unto the wicked God saith,
What hast thou to do to declare my statutes,
And that thou hast taken my covenant in thy mouth,

17. Seeing that thou hatest instruction,
And castest my words behind thee?
18. When thou sawest a thief, thou consentedst with him,
And hast been partaker with adulterers.
19. Thou givest thy mouth to evil,
And thy tongue frameth deceit.
20. Thou sittest and speakest against thy brother;
Thou slanderest thine own mother's son.
21. These things hast thou done, and I kept silence;
Thou thoughtest that I was altogether such a one as thyself:
But I will reprove thee, and set *them* in order before thine eyes.
22. Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver:
23. Whoso offereth the sacrifice of thanksgiving glorifieth me;
And to him that ordereth his way *aright*
Will I show the salvation of God.

Psalm L.

1. The reason why from the rising of the sun unto the going down thereof signifies all, from first to the last, who are in the good of love to the Lord is because all who are in heaven have their habitations according to the quarters, and they who are in the good of love to the Lord dwell from the east to the west, in the east those who are in the clear good of love, and in the west those who are in the obscure good of love. E. 401.

In very many passages the north and south are not mentioned but only the east and west, by which are understood all who are in the good of love to the Lord, and in the good of charity toward the neighbour. These quarters also involve the two others, because all who are in good also are in truths, for good and truth everywhere act as a one. E. 422.

1, 2. See Psalm xl. 8. Coro. 60.

1–5. See Psalm ii. 6–8, 12. R. 612.

These words treat manifestly of judgment upon all from Zion, thus from the Lord by Divine truth. The separation of the good from the evil is understood by calling the earth from the rising of the sun to its setting. Judgment upon all is signified by crying to the heaven upwards and to the earth to judge the people. The gathering together of the good and their salvation is understood by, gather my saints unto me. The Divine truth in which the Lord is in His glory is understood by out of Zion the perfection of beauty, God shall shine forth. E. 850.

1–6. The Lord will come for judgment to those with whom is the church. P. P.

2–6. Verses quoted. D. P., Page 72.

3. See Psalm xi. 6. R. 343.

See Psalm xi. 6. E. 419.

See Psalm xi. 6. E. 504.

5, 16. The goods which the sons of Israel should enjoy if they kept the precepts and statutes, and afterwards the evils which should come upon them if they did not keep them. The covenant is mentioned and thereby are signified the external rites which the sons of Israel were to observe. E. 701.

7–13. The Lord does not desire sacrifices and external worship. P. P.

9–14. The reason why wild beasts in the Word signify also the affections of truth and good is, because the expression from which they are so named and called in the original tongue signifies life, for wild beast in that tongue is called "chajah," and chajah signifies life. E. 388.

9, 13, 14. See Psalm xl. 7, 8. A. 2180.

10, 11. Here the wild animals of my field with me or with God stand for the regenerated man, thus for what is living in him. A. 908.

Since by wild beast is signified the false, and the false is of a twofold origin, namely from evil and from honesty, therefore by wild beasts in the Word are also signified the well-disposed nations, which although they are in the false, are yet in probity of life. In this sense the term wild beast is here used. A. 9335.

In the spiritual world a man's affections appear at a distance like beasts, and beasts viewed in themselves are nothing but forms of natural affections, but men are not only forms of natural affections, but also of spiritual at the same time. R. 567.

These things are indeed said concerning sacrifices, and that the Lord does not delight in them, but in confession of the heart and invocation, but still by the wild beast of the forest and beast in the mountains, and by the bird of the mountains and wild beast of the field are signified the affections, such as appertain to the man of the church. E. 650.

11. See Psalm viii. 7–9. R. 757.

By birds are signified things rational and intellectual, thoughts, ideas and reasonings, thus truths or falses. E. 1100.

11, 12. The states of the church are described by beasts. Coro. 3.

12. These things are said concerning sacrifices, that the Lord does not delight in them, but in confession and works, for it follows — see verses 13 and 14. If I should be hungry signifies if I should desire sacrifices, but since the Lord desires worship from goods and truths, it is said, for the world is mine and the fulness thereof, fulness signifying goods and truths in their whole complex. This is said indeed concerning the beasts which should be sacrificed, but by them, in the spiritual sense, are signified various kinds of good and truth. E. 741.

14. See Psalm vii. 18. A. 8153.

14, 15. He desires confession of the heart. P. P.

14, 23. The votive sacrifices, which were another kind of peace offering, in the external sense signified recompense, in the internal sense the will that the Lord should provide, and in the supreme sense a state of providence. This is why mention is made of each in the Word throughout. A. 3880.

16–20. External worship is of no avail, so long as evils are committed. P. P.

17–19. Speaking of a wicked person and running with a thief meaning to alienate truth from himself by falsity. A. 5135.

The last state of the church is called a thief who will climb up into the houses and enter in at the windows, namely, that it is falsity, which will then take possession of the whole man, both his voluntary and his intellectual, and thus will take away all truth and good. A. 8906.

19. See Psalm v. 7. R. 624.

See Psalm v. 7. E. 866.

22. They do evils and therefore evil befalls them. P. P.

PSALM LI.

For the Chief Musician. A Psalm of David; when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1. Have mercy upon me, O God, according to thy loving-kindness:
   According to the multitude of thy tender mercies blot out my transgressions.
2. Wash me thoroughly from mine iniquity,
   And cleanse me from my sin.
3. For I know my transgressions;
   And my sin is ever before me.
4. Against thee, thee only, have I sinned,
   And done that which is evil in thy sight;
   That thou mayest be justified when thou speakest,
   And be clear when thou judgest.

5. Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
6. Behold, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
7. Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
8. Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
9. Hide thy face from my sins,
And blot out all mine iniquities.
10. Create in me a clean heart, O God;
And renew a right spirit within me.
11. Cast me not away from thy presence;
And take not thy holy Spirit from me.
12. Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
13. Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.
14. Deliver me from blood-guiltiness, O God, thou God of my salvation;
And my tongue shall sing aloud of thy righteousness.
15. O Lord, open thou my hps;
And my mouth shall show forth thy praise.
16. For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offering.
17. The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise.
18. Do good in thy good pleasure unto Zion:
Build thou the walls of Jerusalem.
19. Then wilt thou delight in the sacrifices of righteousness,
In burnt-offering and whole burnt-offering:
Then will they offer bullocks upon thine altar.

Psalm LI.

1–7. Prayer that He may be purified of the infirmities derived from the mother. P. P.

4, 5. Iniquity stands for evil against the goods of faith, sin means evil against the goods of charity and love, and transgression evil against the truths of faith, since this latter is evil proceeding from a perverse understanding, and is thus known from the truths of faith. It is therefore said, I acknowledge my transgressions. A. 9156.

4, 9. Here being washed plainly stands for being purified from evils and their falsities. A. 3147.

To be washed signifies to be cleansed from evils and falsities, and so to be reformed and regenerated. R. 378.

That the washing of man's spirit was meant by that of his body, and that the internals of the church were represented by externals, such as were in the Israelitish church, is clearly manifest from these words of the Lord. T. 671.

To wash manifestly means to purify from falsities and evils. To wash from iniquity stands for purification from falsities, and from sin from evils. Since the waters of expiation were prepared from hyssop, it is therefore also said, purge me with hyssop and I shall be clean. E. 475.

6. What is interiorly pure is signified. A. 10296.

8. See Psalm vii. 10. A. 5385.

See Psalm vii. 10. A. 10032.

See Psalm vii. 10. R. 140.

See Psalm vii. 10, add: here the reins are expressed by another word in the original tongue, which involves both the separation of falsities from truths, and of evils from goods. Hence it is clear that the reins signify purification and separation. E. 167.

8, 9. White signifies truth, and truths are what detect falsities and evils pertaining to man, and so purify him. E. 196.

8–12. If He be purified of them He will be pure. P. P.

9. Washing and being made whiter than snow stands for being purified from sins by the reception and putting on of the Lord's justice. A. 4007.

That hyssop is a means of purification is very manifest. Being purged with-hyssop and made clean stands for external purification, being washed and made whiter than snow for internal purification. Snow and whiteness are predicated of truth. A. 7918.

Snow is predicated of truth from its whiteness. A. 8459.

See Psalm xlix. 8. A. 9506.

10. The exulting of the bones which were bruised signifies recreation by truths after temptations. A. 3812.

Since joy is predicated of good and gladness of truth, both are mentioned, otherwise one expression would have been sufficient. Such is the holy manner of speech which is found in the Word, to the end that in each single expression there may be the heavenly marriage, that is the marriage of good and truth. A. 8339.

Both joy and gladness are mentioned, because joy is predicated of good and gladness of truth, or joy is of love and gladness is of wisdom, for joy is of the heart, and gladness of the soul, or joy is of the will, and gladness of the understanding. S. 87.

See Psalm xl. 17. R. 507.

The statement under S. 87 repeated in T. 252.

See Psalm xl. 17. E. 660.

12. To create in the Word signifies to reform and to regenerate. R. 254.

To be created also signifies to be regenerated. T. 573.

Since the creation of the universe had for its end an angelic heaven from the human race, and at the same time a church on earth, and since the salvation of man is thus a continuation of creation, therefore, throughout the Word use is made of the term to create, and its meaning is to form for heaven. T. 773.

12 To create a clean heart signifies to reform as to the good of love, to renew a right spirit within signifies to reform as to the truth of faith, for the heart signifies the good of love, and the spirit a life according to Divine truth, which is the truth of faith. E. 294.

To create signifies to produce anew to form and properly to regenerate, on which account it is that regeneration is a new creation, by which the universal heaven formed of angels, and the universal church formed of men exists, consists, and subsists. Coro. 23.

12, 13. Since the understanding corresponds to the lungs and hence thought to the respiration of the lungs, therefore by soul and spirit in the Word is signified the understanding. The heart signifies the love of the will. W. 383.

12–14. See Psalm xxxi. 6. L. 49.

Verses quoted. D. P., Page 77.

12–14, 19. A clean heart stands for a will averse to evils, which are things unclean. A firm spirit stands for the understanding and faith of truth. A broken spirit and a broken heart stand for a state of temptation and the consequent humiliation of each life. A. 9818.

Heart signifies the good of love and spirit the truth of faith, from which man has spiritual life, for there are two things which constitute the life of man, namely, good and truth united. E. 183.

12, 14. The operation of these virtues — reformation and regeneration — is the Holy Spirit that the Lord sends to those who believe in Him and who dispose themselves to receive Him, and it is meant by the spirit in these passages. T. 143.

13. In the Old Testament the Holy Spirit is nowhere mentioned, but only the Spirit of Holiness in Psalm li. and twice in Isaiah lxiii. T. 158.

13, 14. And He is holy. P. P.

15–17. So will He teach Divine truths. P. P.

18, 19. Not external but internal worship. P. P.
See Psalm xl. 7, 8. A. 2180.
See Psalm xl. 7, 9. A. 9409.
19. By spirit is meant spiritual life for those who are in humiliation. L. 49.
Man's spirit is his mind and whatever proceeds from him. T. 156.
20, 21. See Psalm xxvi. 6, 7. R. 392.
By Zion is understood the church that is principled in the good of love, and by Jerusalem the church which is principled in the truths of doctrine. Hence by, "do good in thy good pleasure unto Zion, build thou the walls of Jerusalem," is signified to restore the church by leading it into the good of love, and by instruction in truths of doctrine. Worship from the good of love, in this case, is signified by verse 21. Righteousness is predicated of celestial good, and burnt-offerings signify love. Worship in such case from the good of charity is signified by, then shall they offer bullocks upon thine altar. Bullocks signify natural spiritual good, which good is the good of charity. E. 391.
He will institute a church in which will be worship from good. P. P.

PSALM LII.

For the Chief Musician. Maschil of David; when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1. Why boastest thou thyself in mischief, O mighty man?
The lovingkindness of God *endureth* continually.
2. Thy tongue deviseth very wickedness,
Like a sharp razor, working deceitfully.
3. Thou lovest evil more than good,
And lying rather than to speak righteousness. [Selah

4. Thou lovest all devouring words,
O thou deceitful tongue.
5. God will likewise destroy thee for ever;
He will take thee up, and pluck thee out of thy tent,
And root thee out of the land of the living. [Selah
6. The righteous also shall see *it*, and fear,
And shall laugh at him, *saying*,
7. Lo, this is the man that made not God his strength,
But trusted in the abundance of his riches.
And strengthened himself in his wickedness.
8. But as for me, I am like a green olive-tree in the house of God:
I trust in the lovingkindness of God for ever and ever.
9. I will give thee thanks for ever, because thou hast done it;
And I will hope in thy name, for it is good, in the presence of thy saints.

Psalm LII.

1–8. Respecting hypocrites: they will be in hell and will perish. P. P.

4. See Psalm v. 7. A. 9013.

4, 6. See Psalm v. 7. R. 624.
See Psalm xxxvi. 4. E. 866.

7. Heaven because it lives from the Lord is called the land of the living. A. 290.
See Psalm xv. 1, 2. R. 585.

Speaking of Doeg the Edomite, that he should be expelled from all the good of the church and also from all the truths thereof is signified by being plucked out of the tabernacle, and rooted out of the land of the living, the tabernacle standing for good, the land, the church, and the living those who are in truths from good. E. 799.

9. So likewise those who trust in their own intelligence. P. P.

10. That by green or growing green is signified living or alive is manifest. R. 401.

An olive signifies love and charity, because the olive tree signifies the celestial church. R. 493.

An olive tree signifies the man of the celestial church. T. 468.

See Psalm xxxvii. 35. E. 507.

It is said, "as a green olive tree in the house of God," because by the green olive tree is signified the good of love springing up by means of the truths of the Word, and by the house of God is signified the church. E. 638.

10, 11. Those who trust in the Lord will flourish. P. P.

PSALM LIII.

For the Chief Musician; set to Mahalath. Maschil of David.

1. The fool hath said in his heart, There is no God.
Corrupt are they, and have done abominable iniquity;
There is none that doeth good.
2. God looked down from heaven upon the children of men,
To see if there were any that did understand,
That did seek after God.
3. Every one of them is gone back; they are together become filthy;
There is none that doeth good, no, not one.
4. Have the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And call not upon God?
5. There were they in great fear, where no fear was;
For God hath scattered the bones of him that encampeth against thee:
Thou hast put them to shame, because God hath rejected them.
6. Oh that the salvation of Israel were come out of Zion!
When God bringeth back the captivity of his people,
Then shall Jacob rejoice, *and* Israel shall be glad.

Psalm LIII.

1–4. Every one has departed from God, there is no one left. P. P.

5, 6. They have destroyed the church without any cause. P. P.

6. See Psalm xxvii. 3. A. 4236.
See Psalm xxxiv. 8. R. 862.

7. See Psalm xiv. 7. R. 591.
See Psalm xiv. 7. R. 612.
See Psalm xiv. 7. E. 460.
See Psalm xl. 17. E. 660.
See Psalm xiv. 7. E. 811.
See Psalm xiv. 7. E. 850.

Therefore there will be a new church from the Lord. P. P.

PSALM LIV.

For the Chief Musician; on stringed instruments. Maschil of David; when the Ziphites came and said to Saul, Doth not David hide himself with us?

1. Save me, O God, by thy name,
And judge me in thy might.
2. Hear my prayer, O God;
Give ear to the words of my mouth.
3. For strangers are risen up against me,
And violent men have sought after my soul:
They have not set God before them. [Selah
4. Behold, God is my helper:
The Lord is of them that uphold my soul.
5. He will requite the evil unto mine enemies:
Destroy thou them in thy truth.
6. With a freewill-offering will I sacrifice unto thee:
I will give thanks unto thy name, O Jehovah, for it is good.
7. For he hath delivered me out of all trouble;
And mine eye hath seen *my desire* upon mine enemies.

Psalm LIV.

1–5. Prayer to the Father that He may assist against those that wish to destroy Him. P. P.

5. Strangers also here stand for evils and the falses of evil, the violent for the same offering violence to goods and truths. They who look at the sense of the letter of the Word alone understand nothing else by strangers but those who are out of the church, and that they rose up against David. Nevertheless there does not anything of person enter into the heavens, but the things which are signified, thus not strangers but instead of them strange things, which are those which are alienated from the church, thus evils and the falses of evil which destroy the church. By David also against whom they arose, is perceived the Lord. A. 10287.

5, 6. See Psalm iii. 2, 3. A. 10481.

6, 7. He assists against them and they will perish. P. P.

7. See Psalm v. 10. R. 44.

That all true internal worship is not from compulsion, but from freedom, and that if worship is not from freedom it is not internal worship is evident from the Word, as from the sacrifices which were free-will offerings or vows, or offerings of peace or thanksgiving, which were called gifts and offerings. A. 1947.

See Psalm xlvii. 10. T. 495.

A song in praise of assistance. P. P.

PSALM LV.

For the Chief Musician; on stringed instruments. Maschil of David.

1. Give ear to my prayer, O God;
And hide not thyself from my supplication.
2. Attend unto me, and answer me:
I am restless in my complaint, and moan,
3. Because of the voice of the enemy,
Because of the oppression of the wicked;
For they cast iniquity upon me,
And in anger they persecute me.
4. My heart is sore pained within me:
And the terrors of death are fallen upon me.
5. Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
6. And I said, Oh that I had wings like a dove!
Then would I fly away, and be at rest.
7. Lo, then would I wander far off,
I would lodge in the wilderness. [Selah
8. I would haste me to a shelter
From the stormy wind and tempest.
9. Destroy, O Lord, *and* divide their tongue;
For I have seen violence and strife in the city.
10. Day and night they go about it upon the walls thereof;
Iniquity also and mischief are in the midst of it.
11. Wickedness is in the midst thereof:
Oppression and guile depart not from its streets.
12. For it was not an enemy that reproached me;
Then I could have borne it:
Neither was it he that hated me that did magnify himself against me;
Then I would have hid myself from him:
13. But it was thou, a man mine equal,
My companion, and my familiar friend.
14. We took sweet counsel together;
We walked in the house of God with the throng.
15. Let death come suddenly upon them,
Let them go down alive into Sheol;
For wickedness is in their dwelling, in the midst of them.

16. As for me, I will call upon God;
And Jehovah will save me.
17. Evening, and morning, and at noonday, will I complain, and moan;
And he will hear my voice.
18. He hath redeemed my soul in peace from the battle that was against me;
For they were many *that strove* with me.
19. God will hear, and answer them,
Even he that abideth of old, [Selah
The men who have no changes,
And who fear not God.
20. He hath put forth his hands against such as were at peace with him:
He hath profaned his covenant.
21. His mouth was smooth as butter,
But his heart was war:
His words were softer than oil,
Yet were they drawn swords.
22. Cast thy burden upon Jehovah, and he will sustain thee:
He will never suffer the righteous to be moved.
23. But thou, O God, wilt bring them down into the pit of destruction:
Bloodthirsty and deceitful men shall not live out half their days;
But I will trust in thee.

Psalm LV.

1–6, 10. The grievousness of temptations is described, in which He prays to the Father. P. P.

5, 6. These things are said concerning temptations in which evil and falses break in from hell and strike with terror for fear of damnation, for the good are terrified and tremble from imminent dangers of the soul, thus from the irruption of evils into the thoughts and intentions of the will. There are therefore various commotions of the

mind which are specially signified by trepidations of the heart, terrors of death, fear, trembling, and horror, which are mentioned according to the order in which they succeed. E. 677.

6–8. The subject here treated of is temptation and distress. Fearfulness and trembling describe that distress; the investigation of truth in that state and circumspection as to whither he may turn himself is signified by "Oh that I had wings like a dove, for then would I fly away and be at rest." The wings of a dove stand for the spiritual affection of truth, to fly away and be at rest means to rescue the life thereby from damnation. That there is as yet no hope of deliverance is signified by, "Lo, then would I wander far off and remain in the wilderness." E. 282.

7–9. He would fain give up the combats, because of their grievousness. P. P.

9. See Psalm xi. 6. R. 343.

See Psalm xi. 6. E. 419.

10. See Psalm xlviii. 2. R. 194.

10–12. See Psalm xviii. 49. A. 6353.

10–15. The malice of the hells is described. P. P.

11, 12. By a wall is signified that which protects, and in speaking of the church the Word in the literal sense is signified. R. 898.

12. See Psalm xvii. 1. E. 866.

16. They will be cast down into hell. P. P.

17–19, 23. Prayer to the Father, and He will bring help, P. P.

18, 19. Here therefore shall be adduced the passages which prove that Jehovah and the Lord are one, and because they are one and not two, that the Lord from eternity, who is Jehovah himself, is by the assumption of the Human the Redeemer and Saviour. Isaiah lxiii. 16: Psalm xix. 14: Jeremiah l. 34, etc. R. 281.

See Psalm xix. 15. R. 613.

See Psalm xix. 15. E. 328.

19. See Psalm iv. 7–9. R. 306.

In the celestial sense by the third commandment is meant conjunction with the Lord, and then peace because there is protection from hell, for by Sabbath is signified rest, and in this highest sense peace. The Lord is therefore called the Prince of peace, and also He calls himself peace. T. 303.

Salvation by conjunction with the Lord is signified, and the consequent removal of evils and falsities. E. 365.

He hath ransomed — redeemed — my soul in peace. D. P., Page 87.

20. See Psalm xxii. 24. R. 527.

The fear of Jehovah signifies worship in which there is sanctity by truths. E. 696.

20–22, 24. against the evil and hypocrites. P. P.

22. A smooth or alluring mouth is predicated of falsity, and the heart and soft things therefrom of evil. A. 3527.

22, 24. These things are said of those who make a pretence of good affections whilst they speak falsities by which they seduce. By the words of their mouth being smoother than butter is signified good pretended by the affections, butter standing for the good of external affection. Their words being softer than oil signifies similar things, oil standing for the good of internal affection. Yet were they drawn swords signifies that nevertheless they are falsities destroying good and truth, drawn swords signifying falsities destroying. But thou, O God, shalt cast them down into the pit signifies into the hell where the destructive falsities of that kind prevail. E. 537.

24. By guile is signified the false which is not from ignorance but from a deliberate purpose of deceiving, as is the case with the impious. F. 866.

PSALM LVI.

For the Chief Musician; set to Jonath elem rehokim. *A Psalm* of David. Michtam; when the Philistines took him in Gath.

1. Be merciful unto me, O God; for man would swallow
   me up:
   All the day long he fighting oppresseth me.
2. Mine enemies would swallow me up all the day long;
   For they are many that fight proudly against me.
3. What time I am afraid,
   I will put my trust in thee.
4. In God (I will praise his word),
   In God have I put my trust, I will not be afraid;
   What can flesh do unto me?
5. All the day long they wrest my words:
   All their thoughts are against me for evil.
6. They gather themselves together, they hide themselves,
   They mark my steps,
   Even as they have waited for my soul.
7. Shall they escape by iniquity?
   In anger cast down the peoples, O God.
8. Thou numberest my wanderings:
   Put thou my tears into thy bottle;
   Are they not in thy book?
9. Then shall mine enemies turn back in the day that I
   call:
   This I know, that God is for me.
10. In God (I will praise *his* word),
    In Jehovah (I will praise *his* word),
11. In God have I put my trust, I will not be afraid,
    What can man do unto me?
12. Thy vows are upon me, O God:
    I will render thank-offerings unto thee.
13. For thou hast delivered my soul from death:
    Hast thou not *delivered* my feet from falling,
    That I may walk before God
    In the light of the living?

Psalm LVI.

1. The case with the Philistines was as with all the nations in the land of Canaan that they represented the goods and truths of the church, and also evils and falses, for when the ancient representative church was among them they represented the celestial things which are of good, and the spiritual things which are of truth, but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of the false. A. 9340.

1–5, 11, 12. Temptations of the Lord, in which He has confidence in the Father. P. P.

6, 7. Malice of the infernals. P. P.

8, 9. O that the Father would help in affliction! P. P.

10. He will help. P. P.

13. See Psalm l. 14, 23. A. 3880.

13, 14. Song of praise for protection. P. P.

14. Here to walk before God is to walk in the truth of faith which is the light of the living. A. 519.

To walk signifies to live, and to walk with God to live with Him, because from Him. R. 167.

By walking in the spiritual sense is signified to live. Ways signify truths. E. 97.

Death stands for damnation, and life for salvation. E. 186.

The soul signifies the life of the spirit of man, which is called his spiritual life. E. 750.

PSALM LVII.

For the Chief Musician; *set to* Al-tashheth. *A Psalm* of David. Michtam; when he fled from Saul, in the cave.

1. Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee;
Yea, in the shadow of thy wings will I take refuge,
Until *these* calamities be overpast.
2. I will cry unto God Most High,
Unto God that performeth *all things* for me.
3. He will send from heaven, and save me,
When he that would swallow me up reproacheth;
[Selah
God will send forth his lovingkindness and his truth.
4. My soul is among lions;
I lie among them that are set on fire,
Even the sons of men, whose teeth are spears and arrows,
And their tongue a sharp sword.
5. Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.
6. They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me;
They are fallen into the midst thereof themselves.
[Selah
7. My heart is fixed, O God, my heart is fixed
I will sing, yea, I will sing praises.
8. Awake up, my glory; awake, psaltery and harp:
I myself will awake right early.
9. I will give thanks unto thee, O Lord, among the peoples:
I will sing praises unto thee among the nations.
10. For thy lovingkindness is great unto the heavens,
And thy truth unto the skies.
11. Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.

Psalm LVII.

1–6. Prayer to the Father when in the combats of temptations with the hells which attack Him. P. P.

2. See Psalm xvii. 8. A. 8764.

See Psalm xvii. 8. R. 245.

See Psalm xvii. 8. E. 283.

3. See Psalm vii. 18. A. 8153.

4, 11. See Psalm xxv. 10. A. 6180.

See Psalm xxxvi. 6. A. 10577.

5. A sword in the opposite sense signifies falsity combating. A. 2799.

A lion is the power of the evil of self-love, when it destroys and lays waste. A. 6367.

The teeth of lions stand for falsities that destroy truths, lions for falsities from evil in their potency. A. 9052.

Mention is often made in the Word of swords and nothing else is signified by them but truth combating against falsities and destroying them. In the opposite sense also falsity fighting against truths. R. 52.

See Psalm xvii. 12. R. 241.

By the lion is signified power. Teeth signify the ultimates of the life of man which are called sensual things, which when they are separated from the interiors of the mind are in mere falsities, and offer violence to truths and destroy them. R. 435.

That sword signifies the false destroying truth is manifest. E. 131.

See Psalm xvii. 12. E. 278.

By lions in this passage are signified those who plunder the church of its truths and thus destroy it. By the sons of men who are set on fire are signified those who are in the truths of the church, and abstractedly the truths themselves which are said to be inflamed by the pride of self-derived intelligence, whence arise falsities. Whose teeth are spears and arrows signifies reasonings from external

5 sensuals and so from the fallacies and falsities of religion, by which truths are destroyed. The teeth signify the ultimates of the life of man, which are external sensual things, and in the present case reasonings grounded therein. The tongue signifies the falsities of religion, wherefore it is said "and their tongue a sharp sword" for by a sword is signified the destruction of truth by falsities. E. 455.

Here by lions are signified those who by means of falsities destroy the truths of the church, their teeth which are said to be spears and arrows signify the scientifics which they apply to confirm falsities and evils and so to destroy the truths and goods of the church. Their tongue a sharp sword signifies crafty reasons from falsities. They are called a sharp sword because a sword signifies falsities destroying truth. E. 556.

By the soul here is also signified the spiritual life, which is the life of faith, thus also the life of the understanding, for the understanding is formed from truths and consists of them, as also faith. Since these things are signified by the soul and the subject here treated of is concerning the vastation of truth, therefore it is said, I lie in the midst of lions, for by lions are here signified falses destroying the truths of the church. It is also said, the sons of men are set on fire, the sons of men signifying the truths of doctrine and of the church, which when they are possessed from a corporeal love and thereby perish are said to be set on fire. E. 750.

The tongue of the impious which speaks falses from interior evils and thereby penetrates and disperses truths is also compared to a sharp sword, and sharp-arrows. E. 908.

5, 7. Their malice against Him. P. P.

8, 9. Confidence from His Divine. P. P.

8–10. See Psalm xxxiii. 2, 3. R. 276.

Songs were for the sake of the exaltation of the life of love, and hence of joy. R. 279.

Confession and glorification from the good of truth or from spiritual good, and from the truth of good or from spiritual truth are expressed in the particulars of this passage. The good of truth is expressed by singing, by being awaked or excited by the psaltery, and by confessing unto the Lord among the people. The truth of good is expressed by singing, by being excited by the harp, and by singing among the nations, for by the people in the Word are understood those who are in truths, and by nations those who are in good, in this case those who are principled in spiritual truth. E. 323.

See Psalm vii. 18. E. 326.

In these passages also mention is made of people and nations by whom are understood all who are in truths and goods. The expressions also which are applied to people are such as are predicated of truths, and those to nations such as are predicated of goods. That no others are understood by nations is evident also from this circumstance, that those things were said by David, who was the enemy of the nation of the Canaanites. E. 331.

10, 11. See Psalm vii. 18. A. 3880.

10–12. A song in praise of the Father for this reason. P. P.

11. See Psalm xxxvi. E. 541.

PSALM LVIII.

For the Chief Musician; *set to* Al-tashheth. *A Psalm* of David. Michtam.

1. Do ye indeed in silence speak righteousness?
   Do ye judge uprightly, O ye sons of men?
2. Nay, in heart ye work wickedness;
   Ye weigh out the violence of your hands in the earth.
3. The wicked are estranged from the womb:
   They go astray as soon as they are born, speaking lies.

4. Their poison is like the poison of a serpent:
They are like the deaf adder that stoppeth her ear,
5. Which hearkeneth not to the voice of charmers,
Charming never so wisely.
6. Break their teeth, O God, in their mouth:
Break out the great teeth of the young lions, O Jehovah,
7. Let them melt away as water that runneth apace:
When he aimeth his arrows, let them be as though they were cut off.
8. *Let them be* as a snail which melteth and passeth away,
Like the untimely birth of a woman, that hath not seen the sun.
9. Before your pots can feel the thorns,
He will take them away with a whirlwind, the green and the burning alike.
10. The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the wicked;
11. So that men shall say, Verily there is a reward for the righteous:
Verily there is a God that judgeth in the earth.

Psalm LVIII.

1–10. Against those who were of the church who cherished evil thoughts against the Lord: they are in mere falsities of evil, of which they perish. P. P.

3–6. See Psalm xviii. 49. A. 6353.

3, 5. Poison in the Word signifies guile, and poisonous serpents such as asps or adders, cockatrices and vipers signify those who are full of guile. A. 9013.

4. Being estranged from the womb means from the good which is of the church, and going astray from the belly means going astray from truth. A. 4918.

See Psalm xxii. 11. E. 622.

It is not understood that the impious are estranged from the womb and that they go astray from the belly, that is from the first birth, for no one from that is estranged from God and goes astray, but to be estranged from the

womb means to recede from good to evil from the first day when they could be reformed. To go astray from the belly means to recede in like manner from truths to falses. To speak a he also signifies to believe falses. The reason why it is said that they recede from the first day when they could be reformed is, because the Lord is in the endeavour to reform all, whosoever they may be, beginning from childhood and continuing through adolescence to youth, but they who do not allow themselves to be reformed are said immediately to recede. E. 710.

4–6. Reasonings which are such that they do not even hear what is wise or the voice of the wise are here called the poison of a serpent. Hence came the form of speech among the ancients that the serpent stoppeth her ear. A. 195.

5. Serpents in the Word signify the sensual man as to craftiness or subtlety, and as to prudence. In these passages the devil or hell is called a serpent. E. 581.

5, 6. Enchantment signifies the rejection of falsity by truths, which was also done by tacitly thinking and muttering charms from a zeal for truth against falsity. R. 462.

Such enchantments the prophets were skilled in. They also used them to excite by them good affections, hearing, and obedience, and these enchantments are mentioned in a good sense in the Word. E. 590.

By witchcraft is signified nearly the same as by incantation, and incantation signifies such persuasion that the person persuaded is rendered incapable of perceiving any otherwise. E. 1191.

7. See Psalm lvii. 5. A. 6367.

Teeth and jaw — Joel i. 6, 7 — stand for the falsities that destroy the truths of the church. A. 9052.

See Psalm lvii. 5. R. 435.

By their teeth in their mouth are signified the scientifics from which they produce falsities. The great teeth of the young lions signify the truths of the Word falsified, which

in themselves are falsities and by which they especially prevail in effecting the destruction of the truths of the church. E. 556.

7, 8. See Psalm xvii. 12. R. 241.

See Psalm xvii. 12. E. 278.

11, 12. So that those who are in good may come into the church. P. P.

PSALM LIX.

For the Chief Musician; *set to* Al-tashheth. *A Psalm* of David. Michtam; when Saul sent, and they watched the house to kill him.

1. Deliver me from mine enemies, O my God:
Set me on high from them that rise up against me.
2. Deliver me from the workers of iniquity,
And save me from the bloodthirsty men.
3. For, lo, they lie in wait for my soul;
The mighty gather themselves together against me:
Not for my transgression, nor for my sin, O Jehovah.
4. They run and prepare themselves without *my* fault:
Awake thou to help me, and behold.
5. Even thou, O Jehovah God of hosts, the God of Israel,
Arise to visit all the nations:
Be not merciful to any wicked transgressors. [Selah
6. They return at evening, they howl like a dog,
And go round about the city.
7. Behold, they belch out with their mouth;
Swords are in their lips:
For who, *say they*, doth hear?
8. But thou, O Jehovah, wilt laugh at them;
Thou wilt have all the nations in derision.
9. *Because of* his strength I will give heed unto thee;
For God is my high tower.
10. My God with his lovingkindness will meet me:
God will let me see *my desire* upon mine enemies.
11. Slay them not, lest my people forget:
Scatter them by thy power, and bring them down,
O Lord our shield.

12. *For* the sin of their mouth, *and* the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak.
13. Consume them in wrath, consume them, so that they shall be no more:
And let them know that God ruleth in Jacob,
Unto the ends of the earth. [Selah
14. And at evening, let them return, let them howl like a dog,
And go round about the city.
15. They shall wander up and down for food,
And tarry all night if they be not satisfied.
16. But I will sing of thy strength;
Yea, I will sing aloud of thy lovingkindness in the morning:
For thou hast been my high tower,
And a refuge in the day of my distress.
17. Unto thee, O my strength, will I sing praises:
For God is my high tower, the God of my mercy.

Psalm LIX.

1–7. Prayer to the Father concerning those who are then of the church, they wish to destroy and slay Him, although He is innocent. P. P.

2–4. By enemies and insurgents are signified the evils and falses which are from hell. A. 10481.

See Psalm iii. 2, 3. E. 671.

6. See Psalm xli. 14. A. 7091.

See Psalm xli. 14. L. 39.

See Psalm xli. 14. T. 93.

And Thou O Jehovah, God of hosts, the God of Israel, awake to visit all the nations. D. P., Page 72.

7, 15. Dogs stand for those who within the church are in the lowest place, who prate much about the things of the church and understand little, and in the opposite sense those who treat with contumely the things of faith.

A. 7784.

7, 15, 16. By dogs are meant the vilest men. R. 952.
8. A sword in the opposite sense signifies falsity combating. A. 2799.
By a sword is meant the devastation of truth in the church. R. 52.
Sword signifies the false destroying truth. E. 131.
They fight from falsities against truths. P. P.
9–11. Confidence in the Father. P. P.
12. He prays for them. P. P.
13, 14. They destroy themselves P. P.
14. See Psalm xiv. 7. A. 4281.
15, 16. by malice. P. P.
17. See Psalm v. 4. E. 179.
17, 18. Confidence respecting help. P. P.

PSALM LX.

For the Chief Musician; set to Shushan Eduth. Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah, and Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

1. O God, thou hast cast us off, thou hast broken us down;
Thou hast been angry; oh restore us again.
2. Thou hast made the land to tremble; thou hast rent it;
Heal the breaches thereof; for it shaketh.
3. Thou hast showed thy people hard things:
Thou hast made us to drink the wine of staggering.
4. Thou hast given a banner to them that fear thee,
That it may be displayed because of the truth.
[Selah
5. That thy beloved may be delivered,
Save with thy right hand, and answer us.
6. God hath spoken in his holiness: I will exult;
I will divide Shechem, and mete out the valley of Succoth.

7. Gilead is mine, and Manasseh is mine;
Ephraim also is the defence of my head;
Judah is my sceptre.
8. Moab is my washpot;
Upon Edom will I cast my shoe:
Philistia, shout thou because of me.
9. Who will bring me into the strong city?
Who hath led me unto Edom?
10. Hast not thou, O God, cast us off?
And thou goest not forth, O God, with our hosts.
11. Give us help against the adversary;
For vain is the help of man.
12. Through God we shall do valiantly;
For he it is that will tread down our adversaries.

Psalm LX.

1–5. Lamentation of the Lord, that He has been forsaken, together with the church. P. P.

3. See Psalm ii. 12. A. 8286.

3, 4. See Psalm xxvii. 13. R. 285.

That these things are said of the church and not of the earth is evident. E. 304.

Here the falling away of the church, and thence the irruption of falsities and the perversion of truth are signified by the breaches which were to be healed. The earth stands for the church. E. 400.

4. Breach signifies damage done to the goods and truths of faith, thus to the church, to heal is to amend and to restore. A. 9163.

6. "for a hundred pieces of money." Genesis xxxiii. 19, in the original for a hundred kesitah. Kesitah is derived from a word which signifiés truth in Psalm lx. 6. A. 4400.

6, 7. Confidence respecting deliverance. P. P.

8. Succoth signifies tents, and tents the holy of truth. A. 4392.

8, 9. Ephraim stands for the intellectual of the church and Manasseh for its voluntary. A. 5354.

8–10. By Shechem is signified the first state of light. A. 1441.

The washpot stands for good defiled by falsities. A. 2468.

8–11. A church internal and external is being instituted. In the highest sense respecting the Human of the Lord, that it will be made Divine. P. P.

Because Gilead was a boundary it signifies in the spiritual sense the first good, which is that of the senses of the body, for it is the good or the pleasure of these into which the man who is being regenerated is first of all initiated. A. 4117.

Judah a lawgiver is celestial good and its truth. A. 6372.

The understanding of the Word both true and false is described in the prophets by Ephraim, especially in Hosea, for Ephraim in the Word signifies the understanding of the Word in the church. Since the understanding of the Word makes the church, therefore Ephraim is called a dear son and a pleasant child in Jeremiah xxxi. 20 and here "the strength of the head of Jehovah." S. 79.

Manasseh signifies the voluntary of the church, he also signifies act, for the will is the effort of every act, and where there is effort there is action when it is possible. R. 355.

The statement under S. 79 repeated in T. 247.

By Manasseh is here signified the good of the church, by Ephraim the truth thereof, and by Gilead the natural. Since truth from natural good has Divine power, therefore it is said, Ephraim is the strength of my head. The reason why Divine power is by truth from good in the natural is, because the natural is the ultimate into which things interior, which are celestial and spiritual flow, and in which they exist and subsist together, and consequently

are in their fulness, in which and from which is all Divine operation. E. 440.

10. The shoe represented the ultimate natural and corporeal which was to be put off. That it is the unclean natural and corporeal is also plain here. A. 1748.

See Psalm lvi. 1. A. 9340.

10–12. Edom stands for the good of the natural which is manifest from the signification of shoe, as the lowest natural. A. 3322.

12. from His own power, P. P.

13, 14. and from His Divine. P. P.

14. See Psalm xliv. 6, add: which is effected by those who are corporeal sensual, for they who are of such a character tread under foot all things of heaven and the church, for they are in the lowest principles, neither can their thoughts be elevated upward by the Lord, for they themselves let them down to the earth, and there they lick the dust. E. 632.

PSALM LXI.

For the Chief Musician; on a stringed instrument. *A Psalm* of David.

1. Hear my cry, O God;
   Attend unto my prayer.
2. From the end of the earth will I call unto thee, when my heart is overwhelmed:
   Lead me to the rock that is higher than I.
3. For thou hast been a refuge for me,
   A strong tower from the enemy.
4. I will dwell in thy tabernacle for ever:
   I will take refuge in the covert of thy wings. [Selah
5. For thou, O God, hast heard my vows:
   Thou hast given *me* the heritage of those that fear thy name.

6. Thou wilt prolong the king's life;
His years shall be as many generations.
7. He shall abide before God for ever:
Oh prepare lovingkindness and truth, that they may preserve him.
8. So will I sing praise unto thy name for ever,
That I may daily perform my vows.

Psalm LXI.

1–6. The Lord's song in praise of the Father because of help. P. P.

3. See Psalm xl. 3. A. 8581.

5. The tent stands for what is celestial, the covert of the wings for the spiritual therefrom. A. 414.

See Psalm xvii. 8. A. 8764.

See Psalm xv. 1, 2. A. 10545.

See Psalm xv. 1, 2. R. 585.

To abide in the tabernacle for ever signifies to be in the Divine good of love. To confide in the hiding place of His wings signifies to be in Divine truths, for the wings of Jehovah signify spiritual truths. E. 799.

7. This is said of the Lord and His kingdom. Days and years here stand for the states of His kingdom. A. 488.

7, 8. Years stand for what is eternal, for this treats of the Lord and of His kingdom. A. 2906.

7–9. And because of union. P. P.

8. The most ancient people, who were celestial, by mercy and truth from the Lord understood nothing else than the reception of influx of love to the Lord, and thence of charity toward the neighbor. But the ancients, who were spiritual, understood charity and faith by the mercy and truth of the Lord with themselves. A. 3122.

See Psalm xxv. 10. A. 6180.

PSALM LXII.

For the Chief Musician; after the manner of Jeduthun. A Psalm of David.

1. My soul waiteth in silence for God only:
From him *cometh* my salvation.
2. He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.
3. How long will ye set upon a man,
That ye may slay *him*, all of you,
Like a leaning wall, like a tottering fence?
4. They only consult to thrust him down from his dignity;
They delight in lies;
They bless with their mouth, but they curse inwardly.
[Selah
5. My soul, wait thou in silence for God only;
For my expectation is from him.
6. He only is my rock and my salvation:
He is my high tower; I shall not be moved.
7. With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
8. Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us.
[Selah
9. Surely men of low degree are vanity, and men of high degree are a lie:
In the balances they will go up;
They are together lighter than vanity.
10. Trust not in oppression,
And become not vain in robbery:
If riches increase, set not your heart *thereon*.
11. God hath spoken once,
Twice have I heard this,
That power belongeth unto God.
12. Also unto thee, O Lord, belongeth lovingkindness;
For thou renderest to every man according to his work.

Psalm LXII.

1–3, 6–9, 12, 13. Confession that the Divine alone has power, and from it there is help. P. P.

3, 7, 8. By rock throughout the Word the Divine truth is understood. Inv. 35.

4, 5, 10. They are of no avail against the Divine. P. P.

5. The midst also signifies the inmost, and thence the all in many places in the Word, even where the evil are treated of. R. 44.

See Psalm v. 10. E. 313.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

1. O God, thou art my God; earnestly will I seek thee:
My soul thirsteth for thee, my flesh longeth for thee,
In a dry and weary land, where no water is.
2. So have I looked upon thee in the sanctuary,
To see thy power and thy glory.
3. Because thy lovingkindness is better than life,
My lips shall praise thee.
4. So will I bless thee while I live:
I will lift up my hands in thy name.
5. My soul shall be satisfied as with marrow and fatness;
And my mouth shall praise thee with joyful lips;
6. When I remember thee upon my bed,
And meditate on thee in the night-watches.
7. For thou hast been my help,
And in the shadow of thy wings will I rejoice.
8. My soul followeth hard after thee:
Thy right hand upholdeth me.
9. But those that seek my soul, to destroy it,
Shall go into the lower parts of the earth.
10. They shall be given over to the power of the sword:
They shall be a portion for foxes.
11. But the king shall rejoice in God:
Every one that sweareth by him shall glory;
For the mouth of them that speak lies shall be stopped.

Psalm LXIII.

1-9. The desire and love of the Lord to be united to His Divine. P. P.

2. Flesh in the respective sense signifies the will proprium in man vivified by the Lord's Divine good. A. 3813.

Thirsting is predicated of truth, weary without water means that there were no truths. A. 8568.

Waters signify truths and in particular natural truths, which are knowledges from the Word. R. 50.

Since by flesh is signified the good of the church, and by blood the truth of the church, it is plainly manifest that by the Lord's flesh and blood in the Holy Supper Divine good and Divine truth from the Lord are signified. Flesh signifies good. R. 832.

To thirst signifies to desire truths. R. 956.

Waters signify the truths of faith, also the knowledges of truth. E. 71.

Morning signifies the coming of the Lord, also His kingdom and church, and the good of love which is from Him. E. 179.

Flesh also signified good with man, as in Ezekiel xi. 19; xxxvi. 26. E. 1082.

6. Here fat stands for the celestial, and lips of songs for the spiritual. That it is celestial is very evident, for the soul shall be satisfied. A. 353.

Lip stands for doctrine. A. 1286.

Fatness manifestly stands for good, for it is said that their soul shall be satisfied. A. 5943.

See Psalm xxxvi. 9. R. 782.

The soul being satisfied with marrow and fatness means being filled with the good of love and with joy thence derived. To praise with lips of songs signifies to worship by truths which gladden the mind. E. 1159.

8. See Psalm xvii. 8. A. 8764.

See Psalm xvii. 8. R. 245.

Wing when predicated of the Lord signifies the Divine spiritual. See also Psalm xvii. 8. E. 283.

9. See Psalm xliv. 4. A. 10019.

10, 11. Those who lie in wait for Him will perish by falsities of evil. P. P.

12. Here to swear by God signifies to speak truth, for it follows, the mouth of them that speak lies shall be stopped. E. 608.

Then there will be salvation from the Lord, and rejection of the evil. P. P.

PSALM LXIV.

For the Chief Musician. A Psalm of David.

1. Hear my voice, O God, in my complaint:
   Preserve my life from fear of the enemy.
2. Hide me from the secret counsel of evil-doers,
   From the tumult of the workers of iniquity;
3. Who have whet their tongue like a sword,
   And have aimed their arrows, even bitter words,
4. That they may shoot in secret places at the perfect:
   Suddenly do they shoot at him, and fear not.
5. They encourage themselves in an evil purpose;
   They commune of laying snares privily;
   They say, Who will see them?
6. They search out iniquities;
   We have accomplished, *say they*, a diligent search:
   And the inward thought and the heart of every one is deep.
7. But God will shoot at them;
   With an arrow suddenly shall they be wounded.
8. So they shall be made to stumble, their own tongue being against them:
   All that see them shall wag the head.
9. And all men shall fear;
   And they shall declare the work of God,
   And shall wisely consider of his doing.

10. The righteous shall be glad in Jehovah, and shall take refuge in him;
And all the upright in heart shall glory.

Psalm LXIV.

1–6. The lying in wait of the evil against the Lord. P. P.

4. See Psalm lvii. 5. R. 52.

See Psalm lvii. 5. E. 131.

4, 5. The wicked are here said to sharpen their tongue like a sword, because a sword signifies falsity combating against truth, they are also said to bend their bows to shoot their arrows even bitter words, because an arrow signifies the falsity of doctrine. To shoot in secret at the perfect signifies the same as to shoot privily at the upright in heart, namely, to deceive those who are principled in truths from good. E. 357.

4–6. See Psalm xi. 2. A. 2709.

7. Here the inward thought stands for the intellectual where the truth ought to reside, and the heart for the will where the good ought to be, but in the present case both perverted, the latter into evil and the former into what is false. E. 313.

Here by the belly of a man are signified the thoughts of what is false, and by the deep heart the affections of evil, the latter pertaining to the will, the former to the understanding. E. 622.

8, 9. They will perish. P. P.

10, 11. Thus the good will be saved. P. P.

PSALM LXV.

For the Chief Musician. A Psalm. A Song of David.

1. Praise waiteth for thee, O God, in Zion;
And unto thee shall the vow be performed.
2. O thou that hearest prayer,
Unto thee shall all flesh come.
3. Iniquities prevail against me:
As for our transgressions, thou wilt forgive them.
4. Blessed is the man whom thou choosest, and causest to approach *unto thee*,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Thy holy temple.
5. By terrible things thou wilt answer us in righteousness,
O God of our salvation,
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
6. Who by his strength setteth fast the mountains,
Being girded about with might;
7. Who stilleth the roaring of the seas,
The roaring of their waves,
And the tumult of the peoples.
8. They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
9. Thou visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them grain, when thou hast so prepared the earth.
10. Thou waterest its furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
11. Thou crownest the year with thy goodness;
And thy paths drop fatness.

12. They drop upon the pastures of the wilderness;
And the hills are girded with joy.
13. The pastures are clothed with flocks;
The valleys also are covered over with grain;
They shout for joy, they also sing.

Psalm LXV.

1. See Psalm xviii. 1. R. 279.

1–14. From the uniting of the Divine and the Human in the Lord will be a church that will be in all truth from the Lord, and safe from infestation from falsities. P. P.

3. All flesh stands for every man. A. 574.

5. To make to approach stands for to be conjoined. A. 9378.

The ultimate heaven is signified by a court and by courts. To inhabit courts is to inhabit heaven. A. 9741.

As the external of the church is signified by the court, therefore also the church on earth and also heaven in the ultimates are signified by it, because the church on earth is the entrance into heaven, and in like manner heaven in ultimates. R. 487.

By virtue of truths from the Lord the temple is called the temple of holiness. R. 586.

Here they are said to be satisfied with the goodness of the house of Jehovah, even of His holy temple, because the house of God in the supreme sense signifies the Lord as to Divine good and the temple as to Divine truth. E. 204.

By these words is signified that they who are in charity or in spiritual affection shall live in heaven, and be there in intelligence and wisdom from Divine truth and Divine good. By the elect or him whom thou choosest are signified those who are principled in love toward their neighbor or in charity. By causing to approach is signified spiritual love or affection, for so far as man is in

5 that love or in that affection so far he is with the Lord, for every one approaches Him according to that love. By inhabiting the courts is signified to live in heaven, to inhabit meaning to live, and the courts heaven. By being saturated with the good of the house is signified to be in wisdom from Divine good. By being saturated with the holiness of the temple is signified to be in intelligence from Divine truth, and from both to be in the fruition of heavenly joy. The house of God signifies heaven and the church as to Divine good, and the temple heaven and the church as to Divine truth. Holiness is predicated of spiritual good which is truth. E. 630.

6. By extremities are signified all things and every where. The extremity is predicated of good, and afar off of truth. A. 9666.

The ends of the earth, and the sea of those who are afar off signify the ultimates of the church. E. 1133.

6-8. By signs are signified testifications that a thing is true. R. 598.

7. See Psalm xxxvi. 7. R. 336.

By mountains here also are signified the goods of love, these the Lord establishes in heaven and in the church by His Divine truth which is omnipotent. By the power of God in the Word is signified Divine truth, and by power when predicated of the Lord, all power or omnipotence. E. 405.

7-9. Thus is described the Divine power of the Lord by things testifying that they may believe, but the things testifying which are signs are not that He strengthened the mountains, maketh the tumult of the seas and of the waves to cease, and the noise of the people, for these are not such signs as can persuade those who ascribe all things to nature, but those things are the signs testifying the Divine power of the Lord which are understood in the spiritual sense. The mountains the superior heavens, the tumult of the seas and waves disputations and ra-

tiocinations of those who are beneath the heavens and are natural and sensual, the noise of the people contradictions by falses. . . . From these considerations it may appear that signs signify testifications concerning the Divine power of the Lord. E. 706.

9. See Psalm xxx. 6. C. J. 13.

10. See Psalm xxix. 3. A. 2702.

10, 11. Rain signifies the Divine truth from heaven. R. 496.

By the earth is here signified the church, by the river full of water doctrine full of truths. By watering the furrows, laying down the ridges, and making it liquid with drops is signified to fill with the knowledges of good and truth. By preparing the corn is signified all that nourishes the soul, wherefore it is added, so thou establishest the earth — that is the church — by blessing the budding thereof is signified to produce continually anew, and to cause truths to spring forth. E. 644.

10, 14. Corn and new wine stand for good and the truth therefrom. See Jeremiah xxxi. 11, 12. A. 3580.

12. See Psalm xxxvi. 8, 9. A. 5943.

13, 14. Here the regeneration of those who are in ignorance of truth, or the gentiles, and the enlightenment and instruction of those who are in desolation is treated of. The wilderness is predicated of these. A. 2708.

By a wilderness is signified a church in which there are no truths, because there is not the Word, as with the upright gentiles at the time of the Lord. R. 546.

Treating of the church with the gentiles. By the dwellings of the wilderness dropping is signified that their minds which before were in ignorance of truth, acknowledge and receive truths, to drop being predicated of influx, acknowledgment and reception of truth, dwellings of the interiors of man which are of his mind, and wilderness the state of ignorance of truth. The hills girding themselves with exultation signifies that goods with them re-

14 ceive truths with joy of heart. The meadows being clothed with flocks, and the valleys covered with corn signifies that both minds, the spiritual and the natural, receive truths suitable to themselves. Meadows stand for those things which are of the spiritual mind, and thence of the rational, valleys those which are of the natural mind, flocks spiritual truth and corn natural truth.

E. 730.

PSALM LXVI.

For the Chief Musician. A Song, a Psalm.

1. Make a joyful noise unto God, all the earth:
2. Sing forth the glory of his name:
   Make his praise glorious.
3. Say unto God, How terrible are thy works!
   Through the greatness of thy power shall thine enemies
   submit themselves unto thee.
4. All the earth shall worship thee,
   And shall sing unto thee;
   They shall sing to thy name. [Selah
5. Come, and see the works of God;
   He is terrible in his doing toward the children of men.
6. He turned the sea into dry land;
   They went through the river on foot:
   There did we rejoice in him.
7. He ruleth by his might for ever;
   His eyes observe the nations:
   Let not the rebellious exalt themselves. [Selah
8. Oh bless our God, ye peoples,
   And make the voice of his praise to be heard;
9. Who holdeth our soul in life,
   And suffereth not our feet to be moved.
10. For thou, O God, hast proved us:
    Thou hast tried us, as silver is tried.
11. Thou broughtest us into the net;
    Thou layedst a sore burden upon our loins.

12. Thou didst cause men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place.
13. I will come into thy house with burnt-offerings;
I will pay thee my vows,
14. Which my lips uttered,
And my mouth spake, when I was in distress.
15. I will offer unto thee burnt-offerings of fatlings,
With the incense of rams;
I will offer bullocks with goats. [Selah
16. Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.
17. I cried unto him with my mouth,
And he was extolled with my tongue.
18. If I regard iniquity in my heart,
The Lord will not hear:
19. But verily God hath heard;
He hath attended to the voice of my prayer.
20. Blessed be God,
Who hath not turned away my prayer,
Nor his lovingkindness from me.

Psalm LXVI.

1. See Psalm xviii. **1.** R. 279.
See Psalm xviii. 1. E. 326.

1–5. Joy that there is a new church that trusts in the Lord. P. P.

6, 7. who will save it from evils. P. P.

8, 9. That the Lord alone has life in himself, and that every man has life from Him, the Lord teaches. See John v. 21, 26. E. 186.

8–12. The Lord was united to His Divine by means of grievous temptations. P. P.

9. They that are in faith in the Lord are called the living. A. 290.

11, 12. The church as to the knowledges of truth falsified is signified. E. 298.

11 In this passage spiritual captivity and deliverance from it are described. Spiritual captivity takes place when the mind is shut up so as not to perceive good and understand truth. Deliverance from that state is when the mind is opened. Thou laidst affliction upon our loins signifies that there is no perception of the good of love, for the loins and thighs signify the good of love. Thou hast caused men to ride over our heads signifies that there is no understanding of truth. Men and likewise heads in this case signify intelligence from the proprium, which is no intelligence. Since these things are signified therefore it is said, we went through fire and water, fire the evils which are from the love of self, water falsities. Deliverance thence is understood by, but thou broughtest us out into a broad place, by which is meant truth, the breadth signifying truth. E. 355.

By causing men to ride over our heads is meant that in the church then there was no intelligence. E. 577.

12. See Psalm iv. 2. R. 861.

13–17. Thus Divine truth from the Lord is with men. P. P.

13, 15. Incense signifies worship from spiritual good. Whether you say worship or confession is the same, for all worship is confession. R. 277.

To offer burnt offerings of fatlings signifies worship from the good of celestial love, to offer incense of rams signifies worship from the good of spiritual love, incense and also rams signifying that good. E. 324.

15. Burnt offerings of fatlings stand for the celestial things of love, and the incense of rams for the spiritual things of faith. A. 2830.

Burnt offerings of fatlings stand for worship from love. A. 5943.

17–19. Since the quality of prayers is according to the state of man's heart, and consequently prayers offered up when the heart is in evil are not true prayers of worship,

therefore it is said, if I regard iniquity in my heart, the Lord will not hear me, by which is signified that He will not receive such worship. The heart of man is his love, and the love of man is his very life, consequently his prayers have a quality according to his love, or according to the quality of his life. E. 325.

19, 20. This has been done through His perfection. P. P.

See Psalm xxviii. 6. A. 1096.

See Psalm xxviii. 6. A. 1422.

See Psalm xxviii. 6. R. 289.

PSALM LXVII.

For the Chief Musician; on stringed instruments. A Psalm, a Song.

1. God be merciful unto us, and bless us,
   And cause his face to shine upon us; [Selah
2. That thy ways may be known upon earth,
   Thy salvation among all nations.
3. Let the peoples praise thee, O God;
   Let all the peoples praise thee.
4. Oh let the nations be glad and sing for joy;
   For thou wilt judge the peoples with equity,
   And govern the nations upon earth. [Selah
5. Let the peoples praise thee, O God;
   Let all the peoples praise thee.
6. The earth hath yielded its increase:
   God, even our own God, will bless us.
7. God will bless us;
   And all the ends of the earth shall fear him.

Psalm LXVII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–6, 8. The whole church will acknowledge and worship the Lord from joy of heart. P. P.

2. The face of Jehovah or of the Lord is mercy, peace and every good, as is clearly evident from the blessing in Numbers vi. 25, 26. A. 222.
See Psalm xxxi. 16, 17. A. 5585.
By the face of Jehovah is signified the Divine good of the Divine love, and the Divine truth from that Divine good. A. 9306.
See Psalm iv. 7. A. 10579.
See Psalm xxvii. 8, 9. R. 939.
In these words by the light of the countenance of Jehovah is understood the Divine truth of the Divine love, thence also the expression implies intelligence and wisdom, for from the Divine truth, or the Divine light in the heavens are derived all the wisdom and intelligence both of angels and men. E. 412.

3–5. See Psalm xviii. 44. S. 86.
See Psalm xviii. 44. R. 483.
See Psalm xviii. 44. T. 251.
See Psalm xviii. 44. E. 331.

4, 5. Here peoples manifestly stand for those who are in truths of faith, and nations for those who are in the good of charity. A. 1259.

4–6. By nations and tongues are understood all who are in the goods of love, and thence in truths. E. 175.

6–8. To sow land or a field is to teach and to learn the truths and goods of faith which are of the church. Produce stands for the goods of truth thence derived. A. 9272.

7. Everything of the church will be theirs. P. P.

PSALM LXVIII.

For the Chief Musician. A Psalm of David, a Song.

1. Let God arise, let his enemies be scattered;
Let them also that hate him flee before him.
2. As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
3. But let the righteous be glad; let them exult before God:
Yea, let them rejoice with gladness.
4. Sing unto God, sing praises to his name:
Cast up a highway for him that rideth through the deserts;
His name is Jehovah; and exult ye before him.
5. A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
6. God setteth the solitary in families:
He bringeth out the prisoners into prosperity;
But the rebellious dwell in a parched land.
7. O God, when thou wentest forth before thy people,
When thou didst march through the wilderness; [Selah
8. The earth trembled.
The heavens also dropped *rain* at the presence of God:
Yon Sinai *trembled* at the presence of God, the God of Israel.
9. Thou, O God, didst send a plentiful rain,
Thou didst confirm thine inheritance, when it was weary.
10. Thy congregation dwelt therein:
Thou, O God, didst prepare of thy goodness for the poor.
11. The Lord giveth the word:
The women that publish the tidings are a great host.
12. Kings of armies flee, they flee;
And she that tarrieth at home divideth the spoil.
13. When ye lie among the sheepfolds,
It is as the wings of a dove covered with silver,
And her pinions with yellow gold.

14. When the Almighty scattered kings therein,
It was as when it snoweth in Zalmon.
15. A mountain of God is the mountain of Bashan;
A high mountain is the mountain of Bashan.
16. Why look ye askance, ye high mountains,
At the mountain which God hath desired for his abode?
Yea, Jehovah will dwell *in it* for ever.
17. The chariots of God are twenty thousand, even thousands upon thousands:
The Lord is among them, *as in* Sinai, in the sanctuary.
18. Thou hast ascended on high, thou hast led away captives;
Thou hast received gifts among men,
Yea, *among* the rebellious also, that Jehovah God might dwell *with them*.
19. Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation. [Selah
20. God is unto us a God of deliverances;
And unto Jehovah the Lord belongeth escape from death.
21. But God will smite through the head of his enemies,
The hairy scalp of such a one as goeth on still in his guiltiness.
22. The Lord said, I will bring again from Bashan,
I will bring *them* again from the depths of the sea;
23. That thou mayest crush *them*, *dipping* thy foot in blood,
That the tongue of thy dogs may have its portion from *thine* enemies.
24. They have seen thy goings, O God,
Even the goings of my God, my King, into the sanctuary.
25. The singers went before, the minstrels followed after,
In the midst of the damsels playing with timbrels.
26. Bless ye God in the congregations,
Even the Lord, *ye that are* of the fountain of Israel.
27. There is little Benjamin their ruler,
The princes of Judah *and* their council,
The princes of Zebulun, the princes of Naphtali.

28. Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
29. Because of thy temple at Jerusalem
Kings shall bring presents unto thee.
30. Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples,
Trampling under foot the pieces of silver:
He hath scattered the peoples that delight in war.
31. Princes shall come out of Egypt;
Ethiopia shall haste to stretch out her hands unto God.
32. Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord; [Selah
33. To him that rideth upon the heaven of heavens, which are of old;
Lo, he uttereth his voice, a mighty voice.
34. Ascribe ye strength unto God:
His excellency is over Israel,
And his strength is in the skies.
35. O God, *thou art* terrible out of thy holy places:
The God of Israel, he giveth strength and power unto *his* people.
Blessed be God.

Psalm LXVIII.

1. See Psalm xviii. **1.** R. 279.
See Psalm xviii. 1. E. 326.
1–3. The hells will be subjugated. P. P.
3. The destruction of the wicked is here compared to smoke driven away by the wind, and to wax which melts before the fire, because smoke signifies falsities, and fire evils. E. 539.
4. See Psalm li. **10.** T. 252.
See Psalm xl. **17.** R. 507.
See Psalm xl. **17.** E. 660.
4–6, 32. Those who are in good will acknowledge the Lord, who is Divine truth itself. P. P.

5. To ride upon the clouds stands for the understanding of the Word as to its interiors, or in its internal sense. That a cloud is the Word in the letter in which is an internal sense may be seen in the Arcana in the preface to Genesis xviii. See Matthew xxiv. 30: Mark xiii. 26: Luke xxi. 27. A. 2761.

This also is said of the Lord, the clouds being the literal sense of the Word. A. 6534.

To praise and extol God by His name Jah means by Divine truth. A. 8267.

They who ride in chariots and on horses signify those who understand and are in the doctrine of truth derived from the Word. W. H.

To ride upon the clouds signifies to be in the wisdom of the Word, for a horse signifies the understanding of the Word. R. 24.

The understanding of the Word is meant by a horse. R. 298.

By the cloud of heaven is meant the Word in the natural sense, and by glory the Word in the spiritual sense. T. 776.

Now who cannot see that these things are not to be understood according to the sense of the letter, namely that Jehovah sits on a cloud, that He rides upon the clouds, and that He makes the clouds His chariot. He who thinks spiritually may know that Jehovah is present in His Divine truth, for this proceeds from Him, consequently that this is here understood by clouds. Therefore also it is said that Jehovah makes the clouds His chariot, for by a chariot is signified the doctrine of truth. E. 36.

Since chariots and horses signify doctrine from the Word and the understanding thereof, and since all doctrine of truth and the understanding thereof are out of heaven from the Lord, therefore it is said concerning Him that He rides upon the Word, upon clouds, upon heaven, upon a cherub, also that He causes to ride. E. 355.

By him that rideth upon the heavens or upon clouds is here also understood the Lord as to the illustration of the Word. Clouds stand for truths in the ultimates which are illustrated, and this is effected by the influx of light, which is Divine truth from the spiritual world or heaven. E. 594.

6. The fatherless stand for those who like little children are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because He leads them as a father, and this by truth into good, that is into the good of life or wisdom. Widows stand for those who as adults are in truth, but not yet in good, whose judge is said to be the Lord, because He leads them, and this by good into truth, that is into the truth of intelligence, for by a judge is signified one who leads. Good without truth, which is the fatherless, becomes the good of wisdom by the doctrine of truth, and truth without good, which is the widow, becomes the truth of intelligence by a life of good. A. 4844.

That orphans are those who are instructed in the truths of the faith of the church from the Word, and by them are afterwards led to good is evident also from the Lord's words in John xiv. A. 9199.

By a widow in the Word is meant one who is without protection, for by a widow in the spiritual sense is signified one who is in good and not in truth. For by a man is signified truth, and by his wife good, hence by a widow good without truth is signified. Good without truth is without protection, for truth protects good. R. 764.

By widows are also signified such of both sexes as are in good and not in truth, thus such as are without defence against the false and evil, whom however the Lord defends. E. 1121.

6, 7. He will be their protection. P. P.

7. By the bound in these places those are not meant who are bound in the world, but they who are bound by hell, and thus by evils and falsities. R. 99.

8–10. Here Sinai stands for truth which is from good, for such is the signification of the heavens dropping at the presence of God, and of God making to drop the rain of His good will. Mount Sinai has these significations because the law was promulgated by the Lord from thence, and the law is Divine truth from Divine good, and is also truth of faith from good. A. 8753.

8–12. He will regenerate them. P. P.

8, 18. That Mount Sinai stands for the law or Divine truth proceeding from the Divine good of the Lord, thus the Word, and in the supreme sense the Lord is manifest. Earth and the heavens stand for the external and internal of the church, chariots doctrine. A. 9420.

9. The Lord is called the God of Israel. L. 39.

That the Lord is called the God of Israel is evident. T. 93.

9, 36. See Psalm xli. 14. A. 7091.

10. Rain signifies the Divine truth from heaven. R. 496.

In these passages also rain does not signify rain, but the influx of Divine truth with man from which he has spiritual life. E. 644.

10, 11. Here the wild animal stands for affection for good, for it is to dwell in God's inheritance. A. 246.

See Psalm l. 10, 11. R. 567.

Here also by wild beasts or animals are signified those who are in the affections of truth and good, or, in the abstract, those affections themselves, for by the showers of benevolence which God is said to have sent is signified the Divine truth from the Divine good. By the weary inheritance which He is said to have confirmed is signified the church which is in Divine truth as to doctrine and as to life. The inheritance signifies the church, called weary or labouring from an earnest desire to do good. By the wild beasts which have dwelt in the inheritance of the church are signified the affections of truth and good. E. 388.

Here beast is manifestly put for the people who receive the influx of Divine truth from the Lord, for the heritage of God, whereby is signified the church, is called thy beast, thy congregation shall dwell therein. By rain of benevolences is signified the influx of Divine truth from the Divine clemency. E. 650.

See Psalm l. 10, 11. Coro. 3.

11. Here by wild animal, because he shall dwell in the inheritance of God no other is meant than the regenerated man. What is living in this man is meant. A. 908.

13–15. It will not be so with the rest although they have the Word. P. P.

14. The wings of a dove are the truths of faith. They are said to be covered with silver, because silver is truth from good. A. 8764.

14, 15. To lie among the orders — between the ranks — signifies to live in or according to the statutes. The wings of a dove covered with silver spiritual truths. Her feathers with yellow gold spiritual good from which those truths are derived. Shaddai a state of temptations. Kings were in it — truths in that state and after it. E. 283.

16, 17. Here mountains stand for celestial love and hills for spiritual love. A. 6435.

Mountains signify heaven where the good of celestial love prevails. A. 10438.

See Psalm xxxvi. 7. R. 336.

By the mountain of Bashan is signified good in the will, such as exists with those who are in the externals of the church, for Bashan was a region beyond Jordan which was given as an inheritance to half the tribe of Manasseh — see Joshua xiii. 29–32 — and by Manasseh is signified the voluntary good of the external or natural man. The joy arising from the good of love is understood by leaping and skipping. The Lord in man dwells in the good of his will, whence are derived goods in active exercise.

Therefore it is said "this is the mountain which God desireth to dwell in, yea, Jehovah will dwell in it for ever." E. 405.

16–18. Respecting the church from the Lord from whom is everything of doctrine. P. P.

18. By a thousand is not signified a thousand, but much without any definite number. It is similar with a hundred and with ten, for lesser numbers signify the like with greater which result from multiplications by them. A. 8715.

Myriads and thousands stand for innumerable. A. 2575.

The chariots of God stand for those things which are of the Word and of doctrine thence derived. Ten thousand of thousands stand for the infinite things which are therein. A. 3186.

Horses and chariots are the intellectuals and doctrinals of good and truth. A. 5321.

By a number in the spiritual sense is meant that which has relation to quality. A myriad is predicated of truths, and a thousand of goods, because a myriad is the greater number, and a thousand less, and truths are manifold, but goods simple. R. 287.

That a chariot signifies doctrine is evident. R. 437.

By the chariots of God are here signified truths of doctrine, and by angels the goods thereof, wherefore myriads are predicated of the former, and thousands of the latter. Since the Lord is called Lord from good and Sinai signifies heaven where and whence is Divine truth, therefore it is said the Lord is among them, as in Sinai in the holy place. The holy place means heaven and the church where is Divine truth. E. 336.

19. By captivity spiritual captivity is meant, which is to be seduced and so led away from truths and goods, and to be led on into falsities and evils. The same is also signified by the bound. R. 591.

Treating also of the Lord. By leading captivity captive is signified to liberate from falses those who were thereby held captive. E. 811.

19–24. He snatched them out of the hand of the infernals. P. P.

20, 27. See Psalm xxviii. 6. R. 289.

20, 36. See Psalm xxviii. 6. A. 1096.

See Psalm xxviii. 6. R. 289.

22. By the head is meant the whole man. A. 10011.

In the opposite sense insanity and folly are signified by the head. R. 538.

By cutting off the hair of the head, shaving the beard and inducing baldness is signified to deprive of all good and truth, since he who is deprived of the ultimates is also deprived of things prior, for prior things exist and subsist in ultimates. E. 66.

By the head in the Word are signified intelligence and wisdom, and in the opposite sense science and thence infatuated thought. E. 577.

24. See Psalm lix. 7, 15. A. 7784.

25. See Psalm xx. 10. R. 664.

25, 26. The damsels playing the timbrels also stand for affections for truth, the term virgin being used in distinction from damsel to express innocence. A. 3081.

A virgin signifies the good of the celestial church, but a maiden the truth of good, which is the spiritual church. The expressions in these verses are all used of the truths of good, which are of the spiritual church. A. 6742.

Praising with the timbrel stands for glorifying from the enjoyment of affection for the good of faith, praising with the harp for the pleasantness of affection for the truth of faith. A. 8337.

See Psalm xlv. 10–16. R. 620.

These things are said concerning the Lord, who is here meant by my God and my King. His advent is understood by His steps in the sanctuary. By the singers, the

25 players on instruments and on timbrels are signified all who are of His spiritual and celestial kingdom. By the singing virgins those who are of the Lord's spiritual kingdom, by players those who are of His celestial kingdom, who are called virgins from the affection of truth and good. Singing, playing on instruments, and on timbrels are predicated of their gladness and joy of heart, for by pulsatory and wind instruments is described the joy of those who are of the celestial kingdom, by singing the gladness of those who are of the spiritual kingdom. E. 863.

25–27. See Psalm xlvii. 2, 6–9. E. 326.

Here to bless God in the congregations, even the Lord from the fountain of Israel signifies to glorify the Lord from spiritual truths, which are truths from good. By congregations in the Word are signified the same as by people, those who are in spiritual truths, and in the abstract those truths themselves. By the fountain of Israel good, since thereby is salvation. E. 340.

25–30. Song in praise of the Lord on this account. P. P.

25–32. The subjects treated of in these passages in the spiritual sense are the advent of the Lord, the glorification of His Human, the subjugation of the hells, and salvation as the necessary consequence of these. Verses 25–27 mean the celebration of the Lord on account of His advent. The innocence of the Lord by virtue of which He operated and performed all things is signified by, there is little Benjamin with their ruler. The princes of Judah and their council signify the glorification of the Lord, or the complete union of the Divine and Human. By His own proper power is signified by the princes of Zebulun and of Naphtali. Verses 29 and 30 mean that hence Divine power belongs to the Lord's Human. The temple signifies the Divine Human of the Lord, and Jerusalem the church for which He did this. The company of spearmen and the multitude of bulls stand for the scientifics of the natural man perverting the goods and truths

of the church, calves of the peoples the goods of the church, the pieces of silver the truths of the church, the people who delight in war, those who pervert and reason against the truths of the church. By the subjugation of the hells is understood the subjugation of the natural man. E. 439.

25, 36. The sanctuary here stands for the heaven where the truth of faith is, therefore it is said God and not Jehovah, as also King, because God is said where truth, and Jehovah where good is the subject. A. 8330.

27. It is here plain that to bless the Lord is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. A. 1422.

See Psalm xxxvi. 9, 10. R. 384.

By a fountain is understood the Word, and by fountains Divine truths thence. E. 483.

27, 28. Neither Benjamin, nor the princes of Judah, of Zebulun and of Naphtali are understood, but the things belonging to the church signified by those tribes. By little Benjamin is here signified the innocence of the natural man, which innocence is the conjunction of good and truth therein. E. 449.

29, 30. Let the causes be investigated whence it is that strength is in ultimates, otherwise it has not power over the natural man where all evil is. Ath., Page 46.

31. The subject here treated of is concerning the arrogance of those who from scientifics are willing to enter into the mysteries of faith and not to acknowledge anything but what they themselves hatch thence. Since these see nothing from the light of heaven, which is from the Lord, but from the lumen of nature, which is from the proprium, they seize upon shadows instead of light, upon fallacies instead of realities, and in general upon the false instead of truth. They think insanely, because from lowest principles and are called the wild beasts of the

31 reed. Because they reason sharply they are called the congregation of the strong. Because they dissipate the truths as yet remaining as scattered among the goods of those who are in the truths of the church, it is said that they tread under foot the fragments of silver among the calves of the people, and further that they disperse the people, that is the church itself, with its truths. The lust of assaulting and destroying those truths is meant by desiring wars. A. 9391.

A calf stands for external or natural good. When there is no good of innocence and charity, as with those who are in externals without an internal, then by a calf is signified natural and sensual delight, which is the delight of pleasures, of lusts, and of the loves of self and of the world. A. 10407.

By calves are here understood the affections for knowing falsities. R. 242.

Since the natural man separated from the spiritual is carried away into falsities of every kind and thereby becomes hurtful, therefore Egypt is said to be a "wild beast of reeds." E. 388.

By the wild beast of the reed is signified the affection or cupidity of the false originating from scientifics of the sensual man, which are fallacies. E. 654.

The church at its end is in falses and evils thence derived, and yet all power appertains to truths from good. Falses have power against those who are in falses from evil. It is from this circumstance also that they who are in falses are called in the Word powerful, mighty, robust, strong, heroes, rulers, terrible, formidable, and vastators. E. 783.

The natural man will be subdued. P. P.

31, 32. The subject here treated of is concerning the kingdom of the Lord, that heed should be taken of the false scientific, that is of the scientific falsely applied from the natural man separate from the spiritual is understood by

rebuke the wild beast of the reed, since those scientifics being derived from the fallacies of the senses, strongly persuade is meant by the congregation of the strong. The calves of the people stand for the goods of the church in the natural man, the plates of silver the truths of the church, to tread upon and disperse means to destroy and dissipate, which is done by those who are natural and sensual, and who think naturally and sensually and not at the same time spiritually, thus who think from the natural and sensual man separate from the spiritual. This man is understood by the wild beast of the reed. E. 627.

32. Egypt here stands for external knowledges and Cush for internal. A. 1164.

See Psalm xvii. 10. R. 782.

See Psalm xvii. 10. E. 1159.

32, 33. Egypt signifies the natural man as to affection for truth, and thence knowledge and intelligence. R. 503.

By the fat ones out of Egypt are signified the gentiles or nations who are in the affection of knowing truths, and by Cush those who imbibe them from the delight of the natural man. E. 654.

33, 34. The heavens of heavens which are of old stand for the wisdom of the Most Ancient Church, a voice for revelation as well as for an internal dictate. A. 219.

See Psalm xxix. 3. A. 9926.

See Psalm lxviii. 5. W. H.

See Psalm xxix. 3–9. R. 37.

The Divine truth is here signified by the voice of Jehovah. E. 261.

33–36. Song in praise of the Divine power of the Lord — acquired by Him — through union — with the Father. P. P.

34. A voice stands for Divine truth, thus for the Word, and for annunciation from it. A. 6971.

See Psalm xxxiii. 6. A. 9408.

A horse signifies the understanding of the Word. R. 298.

See Psalm lxviii. 5. E. 355.

35. The light of a cloud signifies the Divine truth of the Word, and strength the Divine power therein. R. 24.

See Psalm lxviii. 5. T. 776.

See Psalm lxviii. 5. E. 36.

In this passage the same thing is signified by clouds, as by the waters above the firmament — Genesis i. 7 — and by the waters above the heavens — Psalm cxlviii. 4, for clouds are composed of water, and water signifies Divine truth. E. 594.

36. The Divine truth proceeding from the Lord is called the spirit of truth, heaven is called the habitation of holiness, and the church is called the sanctuary. E. 204.

PSALM LXIX.

For the Chief Musician; set to Shoshannim. *A Psalm* of David.

1. Save me, O God;
   For the waters are come in unto my soul.
2. I sink in deep mire, where there is no standing:
   I am come into deep waters, where the floods overflow me.
3. I am weary with my crying; my throat is dried:
   Mine eyes fail while I wait for my God.
4. They that hate me without a cause are more than the hairs of my head:
   They that would cut me off, being mine enemies wrongfully, are mighty:
   That which I took not away I have to restore.
5. O God, thou knowest my foolishness;
   And my sins are not hid from thee.
6. Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts:
   Let not those that seek thee be brought to dishonor through me, O God of Israel.

7. Because for thy sake I have borne reproach;
Shame hath covered my face.
8. I am become a stranger unto my brethren.
And an alien unto my mother's children.
9. For the zeal of thy house hath eaten me up;
And the reproaches of them that reproach thee are fallen upon me.
10. When I wept, *and chastened* my soul with fasting,
That was to my reproach.
11. When I made sackcloth my clothing,
I became a byword unto them.
12. They that sit in the gate talk of me;
And *I am* the song of the drunkards.
13. But as for me, my prayer is unto thee, O Jehovah, in an acceptable time:
O God, in the abundance of thy lovingkindness,
Answer me in the truth of thy salvation.
14. Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
15. Let not the waterflood overwhelm me,
Neither let the deep swallow me up;
And let not the pit shut its mouth upon me.
16. Answer me, O Jehovah; for thy lovingkindness is good:
According to the multitude of thy tender mercies turn thou unto me.
17. And hide not thy face from thy servant;
For I am in distress; answer me speedily.
18. Draw nigh unto my soul, and redeem it:
Ransom me because of mine enemies.
19. Thou knowest my reproach, and my shame, and my dishonor:
Mine adversaries are all before thee.
20. Reproach hath broken my heart; and I am full of heaviness:
And I looked for some to take pity, but there was none;
And for comforters, but I found none.
21. They gave me also gall for my food;
And in my thirst they gave me vinegar to drink.

22. Let their table before them become a snare;
And when they are in peace, *let it become* a trap.
23. Let their eyes be darkened, so that they cannot see;
And make their loins continually to shake.
24. Pour out thine indignation upon them,
And let the fierceness of thine anger overtake them.
25. Let their habitation be desolate;
Let none dwell in their tents.
26. For they persecute him whom thou hast smitten;
And they tell of the sorrow of those whom thou hast wounded.
27. Add iniquity unto their iniquity;
And let them not come into thy righteousness.
28. Let them be blotted out of the book of life,
And not be written with the righteous.
29. But I am poor and sorrowful:
Let thy salvation, O God, set me up on high.
30. I will praise the name of God with a song,
And will magnify him with thanksgiving.
31. And it will please Jehovah better than an ox,
Or a bullock that hath horns and hoofs.
32. The meek have seen it, and are glad:
Ye that seek after God, let your heart live.
33. For Jehovah heareth the needy,
And despiseth not his prisoners.
34. Let heaven and earth praise him,
The seas, and everything that moveth therein.
35. For God will save Zion, and build the cities of Judah;
And they shall abide there, and have it in possession.
36. The seed also of his servants shall inherit it;
And they that love his name shall dwell therein.

Psalm LXIX.

1–5. The temptation-combats of the Lord even to despair, P. P.

2. Waters stand for falsities and also for temptations which are caused by injected falsities. A. 9050.

Soul is here used to denote the life of the spirit of man, which is called his spiritual life. E. 750.

2, 3, 15, 16. By depths as well as by deeps or abysses are signified hells, but by depths hells in respect of evils, and by deeps or abysses hells in respect to the falsities from evils. See Jeremiah xlix. 8, 30. A. 8279.

See Psalm xlii. 8. E. 538.

3, 15, 16. Clay stands for evil in which there is falsity. A. 6669.

6. even to the thought of withdrawal. P. P.

7. See Psalm xli. 14. A. 7091.

7, 8. But He endured for the sake of those who awaited salvation. P. P.

9. See Psalm xxii. 23. E. 746.

9–13. He is shamefully treated by those with whom was the church. P. P.

10. Speaking of the Lord. The zeal of the house of Jehovah stands for His love toward those who receive good and truth, for they are the house of Jehovah. A. 8875.

Zeal in the Word when the Lord is spoken of signifies love and wrath. Here love is meant. R. 216.

11, 12. See Psalm xxx. 12. R. 492.

See Psalm xxx. 12. E. 637.

13. They that dwell in the gate here stand for evils and falsities and also for the infernals. A. 2851.

In Matthew xvi. 18 the gates of hell not prevailing means that the hells durst not go forth and destroy the truths of faith. Gates in the opposite sense stand for an opening into hell. A. 10483.

14. The time, acceptable time, or time of the good pleasure of Jehovah signifies acceptance from a principle of love. Time signifies the existing state when predicated of men, but perpetually existing when predicated of Jehovah, thus His love because this is perpetual. By the latter clause of this verse is signified hearing and help springing from a principle of love by the Divine providence, which is Divine truth. E. 295.

14–21. Prayer to the Father for help lest these prevail. P. P.

15, 16. That the pit here signifies the hells where and whence are falsities is manifest. Let not the pit shut her mouth upon me means, let not the hell whence are falsities, or the falsities from hell wholly possess me, so that I may not escape. The mire stands for the evil of what is false, to sink to perish thereby. Let me be delivered from them that hate me and out of deep waters signifies to be liberated from the evils and falsities which are from the hells, haters mean evils thence derived, and deep waters falsities thence derived. The deep means the hell where are the falsities of evil. E. 537.

16. See Psalm xxx. 4. A. 4728.

18. See Psalm xiii. 2. E. 412.

That God is said to be nigh at hand to those who desist from evils, and afar off from those who are in evils is evident. A. 9378.

These passages prove that Jehovah and the Lord are one. R. 281.

See Psalm xix. 15. R. 613.

See Psalm xxvii. 8, 9. R. 939.

See Psalm xliv. 27. E. 328.

To draw nigh to the soul signifies the Lord's conjoining it to himself, to redeem it signifies to vindicate it from evils. E. 328.

Verse quoted. D. P., Page 87.

22. Since the Jewish church falsified all the truths of the

Word . . . and the Lord in all the things of His passion represented it by permitting the Jews to treat Him as they did the Word, because He was the Word, therefore they give Him vinegar mixed with gall, which is like wormwood, but tasting it He would not drink it. Wormwood signifies infernal falsity owing to its strong bitterness, by which it renders food and drink abominable. R. 410.

When He desired the good and truth of the church, they gave Him falsity and evil as upon the cross gall and vinegar. P. P.

22, 23. Table in the opposite sense signifies a receptacle of such things as are in hell. A. 9527.

22–24. These things being said concerning the Lord, by gall is signified truth mixed with the falsity which is opposite to truth, which is the falsity of evil. The falsities which obtained among the upright gentiles were of another kind and are signified by vinegar. By the Lord's saying, "I thirst" was signified Divine spiritual thirst, which is of Divine truth and good in the church, by which mankind may be saved. By their table becoming a snare before them is signified the going astray of error in regard to every truth of doctrine from the Word. The table stands for all spiritual food, and spiritual food is everything of doctrine from the Word. Their eyes being darkened that they could not see signifies their understanding as to truth, their loins being made to shake continually signifies the will of good and the marriage union thereof with the understanding of truth. E. 519.

22, 26. The last of the consummation of the Israelitish and Jewish church was accomplished when our Lord, the Saviour, after receiving the sponge of vinegar cried out upon the cross, "It is finished." Coro. 59.

23–29. For this reason they are being destroyed. P. P.

24. The thighs and the loins signify marriage love in the first place, and thence all genuine love. A. 3021.

27. They are said to be pierced, or thrust through, because

the sword by which this is done signifies the false destroying truth. Coro. 59.

28, 29. Because remembrance is signified by writing in a book, therefore the faithful are said to be written in the book of life, for by Divine remembrance is signified salvation, and by non-remembrance, or forgetting, is signified damnation. A. 8620.

29. They that are in faith are said to be in the book of lives. A. 290.

The Word is here meant by the book, from which and according to which all are to be judged. Therefore, to be written in the book, to be judged from the book, to be blotted out of the book, frequently occur where the state of the eternal life of any one is treated of. R. 256.

The reason why heaven is signified by the book of life is because a man who is in love and faith to the Lord is a heaven in its least form, and this heaven corresponds to heaven in the greatest form, wherefore he who has heaven in himself also comes into heaven, for he is qualified for it. E. 199.

To write in the Word signifies to inscribe and implant into life. Therefore it is said of Jehovah, or the Lord, that He writes, and that He has written in a book, by which is understood what is inscribed by the Lord on the spirit of man, that is in his heart and soul, or what is the same in his love and faith. E. 222.

30, 31. See Psalm xl. 3, 4. A. 8261.

30–32. When He is delivered the gospel will be preached. P. P.

31. See Psalm xlii. 5. A. 420.

Confession involves the celestial of love. Genuine confession, which is from the heart, can only be from good. The confession which is from truth is called the voice of joy, the voice of them that make merry, and that sing praises. A. 3880.

See Psalm vii. 18. E. 326.

32. See Psalm xxix. 6. A. 9391.

33, 34. See Psalm ix. 19. R. 209.

See Psalm ix. 19. E. 238.

33–37. because then those who are of the church will be saved, and will worship Him. P. P.

34. The prisoners stand for those who are in vastations and in temptations. A. 5037.

35. Here the vastated man is described who is to be regenerated and will worship the Lord. A. 28.

The seas and the things which move therein cannot praise Jehovah, but the things in man that are signified by them and are living, thus from what is living within them. A. 994.

35, 36. According to the style of the Word all created things, as well those of the animal kingdom as those of the vegetable kingdom, signify the various things in man, in general those which are of his will or affection, and those which are of his understanding or thought. They signify these things because they correspond to them. And as the Word is written entirely by correspondences, similar things are therefore said in it of the angels of heaven, and of the men of the church. R. 290.

In these passages by everything that moveth are understood the sensual, by Zion which God shall save, and by the cities of Judah which He shall build, is understood the celestial church and its doctrine, by Zion that church, and by cities the doctrine thereof. E. 342.

36, 37. To possess by inheritance is predicated of those who are in celestial love, and to inherit of those who are in spiritual love. A. 2658.

Dwelling and at the same time possessing is predicated of celestial good, but dwelling of spiritual good. A. 2712.

To possess hereditarily is predicated of those who are in celestial good, and to inherit of those who are in spiritual good, celestial good is the good of love to the Lord, and spiritual good the good of charity toward the neighbor. A. 9338.

By Judah are understood all they who are in good by truths from the Word. E. 119.

PSALM LXX.

For the Chief Musician. *A Psalm* of David; to bring to remembrance.

1. *Make haste*, O God, to deliver me;
Make haste to help me, O Jehovah.
2. Let them be put to shame and confounded
That seek after my soul:
Let them be turned backward and brought to dishonor
That delight in my hurt.
3. Let them be turned back by reason of their shame
That say, Aha, aha.
4. Let all those that seek thee rejoice and be glad in thee;
And let such as love thy salvation say continually,
Let God be magnified.
5. But I am poor and needy;
Make haste unto me, O God:
Thou art my help and my deliverer;
O Jehovah, make no tarrying.

Psalm LXX.

1–4, 6. Prayer to the Father for help against the hells, P. P.

5. that those who worship Him may have salvation. P. P.
See Psalm xl. 17. R. 507.
See Psalm xl. 17. E. 660.

6. These words were spoken by David who was not poor and needy in a literal sense, from which consideration it is evident that spiritual poverty and need are understood. A. 9209.
See Psalm ix. 19. R. 209.
See Psalm xxxvii. 14. E. 238.

PSALM LXXI.

1. In thee, O Jehovah, do I take refuge:
Let me never be put to shame.
2. Deliver me in thy righteousness, and rescue me:
Bow down thine ear unto me, and save me.
3. Be thou to me a rock of habitation, whereunto I may continually resort:
Thou hast given commandment to save me;
For thou art my rock and my fortress.
4. Rescue me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5. For thou art my hope, O Lord Jehovah:
Thou art my trust from my youth.
6. By thee have I been holden up from the womb;
Thou art he that took me out of my mother's bowels:
My praise shall be continually of thee.
7. I am as a wonder unto many;
But thou art my strong refuge.
8. My mouth shall be filled with thy praise,
And with thy honor all the day.
9. Cast me not off in the time of old age;
Forsake me not when my strength faileth.
10. For mine enemies speak concerning me;
And they that watch for my soul take counsel together,
11. Saying, God hath forsaken him;
Pursue and take him; for there is none to deliver.
12. O God, be not far from me;
O my God, make haste to help me.
13. Let them be put to shame *and* consumed that are adversaries to my soul;
Let them be covered with reproach and dishonor that seek my hurt.
14. But I will hope continually,
And will praise thee yet more and more.
15. My mouth shall tell of thy righteousness,
And of thy salvation all the day;
For I know not the numbers *thereof*.

16. I will come with the mighty acts of the Lord Jehovah:
I will make mention of thy righteousness, even of thine only.
17. O God, thou hast taught me from my youth;
And hitherto have I declared thy wondrous works.
18. Yea, even when I am old and grayheaded, O God, forsake me not,
Until I have declared thy strength unto *the next* generation,
Thy might to every one that is to come.
19. Thy righteousness also, O God, is very high;
Thou who hast done great things,
O God, who is like unto thee?
20. Thou, who hast showed us many and sore troubles,
Wilt quicken us again,
And wilt bring us up again from the depths of the earth.
21. Increase thou my greatness,
And turn again and comfort me.
22. I will also praise thee with the psaltery,
Even thy truth, O my God:
Unto thee will I sing praises with the harp,
O thou Holy One of Israel.
23. My lips shall shout for joy when I sing praises unto thee;
And my soul, which thou hast redeemed.
24. My tongue also shall talk of thy righteousness all the day long;
For they are put to shame, for they are confounded, that seek my hurt.

Psalm LXXI.

1–4, 7, 12, 14. Confidence that the Father will assist Him. P. P.

2. See Psalm xvii. 6. A. 3869.

5. Whilst man is in the womb he is in innocence, whence his first state after birth is a state of innocence, and the Lord never dwells with man except in his innocence,

wherefore He then especially dwells with him when he is in innocence, in like manner man is then in a state of peace. Wis. iii.

5, 16. In the Word of the Old Testament when the subject is the celestial things of love or good, it is said Jehovah, but when it is the spiritual things of faith or truth, it is said God. When both together are treated of it is said Jehovah God. The name Lord Jehovih is used when the aid of omnipotence is more especially sought and implored, as in Isaiah xl. 9–11. A. 2921.

6. The signification of that which openeth the womb is that which is born immediately of that which is regenerated, thus what is from charity. For he who is conceived anew comes as it were again into the womb, and he who is born anew goes forth as it were again from the womb, but that what is conceived in the womb and born from the womb is not man as man, but the faith of charity, for this makes the spiritual of man, thus as it were the man himself anew, for then his life is thence derived. A. 8043.

See Psalm xxii. 10. T. 583.

These things — Jeremiah i. 5 — are indeed said concerning the prophet Jeremiah, but still by prophet in the spiritual sense is understood one that teaches truth, and in the abstract sense the doctrine of truth, hence by forming him in the womb, and knowing him before he came forth from the womb is signified foresight that he could be in truth from good by regeneration, thus that he could receive and teach the Word. So in David. E. 710.

6, 7. He was the Father's from birth. P. P.

8, 15–19, 22–24. And the name of God will be preached. P. P.

9–11. Let not the hells say that He has been forsaken by God. P. P.

13. Thus they withdraw. P. P.

15, 16, 18, 19, 24. That the subjugation of the hells, the ordination of the heavens by the Lord, and the glorifica-

tion of His Human, and the salvation thence derived to man who receives the Lord in love and faith, are the justice and merit which belong to the Lord alone may be manifest from these passages. A. 9715.

20. See Psalm xlii. 8. A. 8278.

See Psalm xlii. 8. E. 538.

20, 24. When He has gained the victory. P. P.

22. The Holy One of Israel is the Lord. A. 3305.

See Psalm lxix. 31, add: Singing with the harp and other stringed instruments signifies spiritual things. A. 3880.

Inasmuch as the Lord alone is holy He is called the Holy One of Israel. A. 9229.

That the Lord is He from whom is every thing holy, and that He is the very holy of holies itself is manifest. See Daniel ix. 24. Therefore also the Lord is called the Holy One of Israel. A. 9680.

See Psalm xxxiii. 2, 3. R. 276.

Since by the psaltery is signified spiritual good, or the good of truth, and by the harp spiritual truth, or the truth of good, and confession is made from each therefore it is said (see verse 22). E. 323.

22, 23. See Psalm xxxiii. 1–4. A. 420.

Here the redemption of the soul means liberation from falsities, for by soul in the Word is signified the life of faith, and by heart the life of love, wherefore to redeem the soul signifies to liberate from falsities, and to give the life of faith. E. 328.

23. See Psalm lv. 18, 19. R. 281.

See Psalm xix. 15. R. 613.

I sing to thee, and my soul which thou hast redeemed. D. P., Page 87.

24. By tongue in the spiritual sense is signified the doctrine of the church, and of any religion. R. 282.

Tongues signify confessions from religion, and according to the dogmas of religion. E. 455.

PSALM LXXII.

A Psalm of Solomon.

1. Give the king thy judgments, O God.
   And thy righteousness unto the king's son.
2. He will judge thy people with righteousness,
   And thy poor with justice.
3. The mountains shall bring peace to the people,
   And the hills, in righteousness.
4. He will judge the poor of the people,
   He will save the children of the needy,
   And will break in pieces the oppressor.
5. They shall fear thee while the sun endureth,
   And so long as the moon, throughout all generations.
6. He will come down like rain upon the mown grass,
   As showers that water the earth.
7. In his days shall the righteous flourish,
   And abundance of peace, till the moon be no more.
8. He shall have dominion also from sea to sea,
   And from the River unto the ends of the earth.
9. They that dwell in the wilderness shall bow before him;
   And his enemies shall lick the dust.
10. The kings of Tarshish and of the isles shall render tribute:
    The kings of Sheba and Seba shall offer gifts.
11. Yea, all kings shall fall down before him;
    All nations shall serve him.
12. For he will deliver the needy when he crieth,
    And the poor, that hath no helper.
13. He will have pity on the poor and needy,
    And the souls of the needy he will save.
14. He will redeem their soul from oppression and violence;
    And precious will their blood be in his sight:
15. And they shall live; and to him shall be given of the gold of Sheba:
    And men shall pray for him continually;
    They shall bless him all the day long.
16. There shall be abundance of grain in the earth upon the top of the mountains;

The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
17. His name shall endure for ever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.
18. Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
19. And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
Amen, and Amen.

Psalm LXXII.

1–17. Of the judgment and after it — the kingdom of the Lord. D. P., Page 72.

1–19. Passages concerning the coming of the Lord. Coro. 60.

1, 2, 4, The kingdom of the Lord. P. P.

1, 3, 5, 7. By the sun is signified love, by the moon faith, by the mountains and the hills the Most Ancient Church, by a generation of generations the churches after the flood. It is said "till the moon be no more" because faith will be love. See also what is said in Isaiah xxx. 26. A. 337.

2. See Psalm xxxvi. 7. S. 85.
See Psalm xxxvi. 7. R. 668.
See Psalm xxxvi. 7. T. 51.

2–4. The needy in this passage are they who are in spiritual need and thereby in hunger, that is in a desire to be instructed in truth. A. 9209.

3. Mountains stand here for love to the Lord, hills for love toward the neighbour, such as was with the Most Ancient Church, which because of this character is also signified by mountains and hills in the Word. A. 795.

Here mountains stand for celestial love and hills for spiritual love. A. 6435.

Mountains signify heaven, where the good of celestial love prevails. A. 10438.

3, 6, 7, 15, 16. The happy state of those who are of His kingdom. P. P.

3, 7. See Psalm iv. 7–9. R. 306.

The subjects here treated of are the advent of the Lord and the establishment of His kingdom. By the mountains which shall bring peace to the people is signified love to the Lord, and by the little hills by righteousness love toward the neighbour. Hence it is evident that by peace is understood heavenly joy originating in conjunction with the Lord by love. By the righteous who shall flourish in his days are signified those who are in the good of love, hence it is also said an abundance of peace, for peace is from no other source than from the Lord, and from His conjunction with those who are in the good of love. As long as the moon endureth means that truth will not be separated from good, but that they will be conjoined to become a one. E. 365.

4, 12, 13. See Psalm ix. 19. R. 209.

See Psalm ix. 19. E. 238.

5. See Psalm xxxiii. 11. A. 9789.

Worship of Him from love and faith from eternity, and thereafter. P. P.

5, 7, 17. This also is concerning the Lord. The Lord appears as a sun in heaven before the angels. R. 53.

These things also relate to the Lord, for this Psalm treats concerning Him. The Lord appears in heaven to those who are in His celestial kingdom as a sun, and to those who are in His spiritual kingdom as a moon. They who are principled in love to the Lord shall continue in truths from that good. Since truths with those who are in the celestial kingdom, or who are in love to the Lord are implanted in them, they are called just and are in the good of love, and peace is predicated of that good. E. 401.

6, 7. Rain signifies the Divine truth from heaven. R. 496.

Rain in these passages does not signify rain, but the influx of Divine truth with man, from which he has spiritual life. E. 644.

7. The mediate enlightenment of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon which is the mediate light of the sun. Because this light after His coming was made immediate it is said in Isaiah that the light of the moon shall be like the light of the sun, and in this Psalm, verse 7. This is also spoken of the Lord. W. 233.

7, 8. By "in that day" and "in that time" is meant the coming of the Lord. L. 4.

There are many places in which the Lord's coming and a new church from Him at that time are meant by "that day." R. 704.

7, 10. That heavenly things of faith are here signified may be seen from the particulars that precede and that follow. Similar things were signified by the queen of Sheba, 1 Kings x. 1–3. A. 117.

8. These things are said concerning the Lord, and concerning His dominion over heaven and earth, from sea to sea the extension of things natural, from the river even to the ends of the earth the extension of things rational and spiritual. E. 569.

8, 9. These things are said concerning the Lord. By verse 8 is understood His dominion over all things of heaven and the church, for in the spiritual world the boundaries are seas, and the intermediates are earths, where there are habitations for angels and for spirits. From the river unto the ends of the earth signifies all things of heaven and of the church as to truths. By from sea to sea all things of heaven and of the church as to goods. By enemies are signified evils, of whom it is said that they shall lick the dust, that is shall be accursed.

E. 406.

8–12. The greatness and extension of His dominion. P. P.

8, 11, 17. Verses quoted. D. P., Page 59.

9. Strangers and enemies stand for those that only regard earthly and worldly things. Dust signifies those that did not regard spiritual and celestial things, but those of the body and the earth. A. 249.

10. These words relate to the Lord, and by bringing presents is understood to worship. By the kings of Tarshish and of the isles are understood the interior and exterior truths of the natural man, by the kings the interior and by the islands the exterior truths thereof. The kings of Sheba and Seba, Sheba the interior goods of the natural man, Seba the exterior goods thereof. By the truths of the natural man are meant the knowledges of truths and by his goods the knowledges of goods. E. 406.

External gifts signified internal or spiritual gifts, such as proceed from the heart. E. 661.

10, 11. This is said concerning the Lord, His kingdom and the celestial church. Any one may see that by tribute and gifts worships are signified. By Tarshish and the isles are meant external worship corresponding with internal. By Sheba and Seba internal worships are meant, Sheba celestial and Seba spiritual. A. 1171.

These things were said of the Lord. By bringing a present and a gift is signified the good of love and of faith. Tarshish signifies the doctrinals of love and of faith, Sheba and Seba the knowledges of good and truth. A. 9293.

11. By nations and kings similar things are signified as by nations and peoples. Nations those who are in the good of love, and peoples those who are in the truth of wisdom. R. 921.

11, 13, 15. Here also the advent of the Lord is treated of. By the kings who shall fall down before Him, and by the nations who shall serve Him are understood all who are in truths from good. By the poor whom He shall pre-

serve are understood those who are not in the knowledges of truth and good, but yet desire them. E. 242.

12–14. Protection and redemption. P. P.

13, 14. See Psalm lxix. 2. E. 750.

13–16. The blood precious in the eyes of God stands for the Divine truth with them, the gold of Sheba is wisdom therefrom. R. 379.

The foregoing statement repeated in T. 706.

The subject treated of in these passages is the blessed state of those who are of the Lord's kingdom, and who are here called the needy, by whom are signified those who desire truths from spiritual affection. Concerning these it is here said that the Lord shall redeem their soul from deceit and violence, by which is signified their liberation from evils and falsities which destroy the goods of love and the truths of faith. That their reception of Divine truth is acceptable and grateful to the Lord is signified by its being said, and precious shall their blood be in His sight, blood denoting the Divine truth received. The reformation of the characters here spoken of is described by the words in Verse 15. E. 329.

13, 15. Gold signifies the good of love, because the metals like everything else that appears in the natural world correspond. R. 913.

14. That blood is the holy proceeding from the Lord's Divine Human is plain here, precious blood standing for the holy which they would receive. A. 4735.

See Psalm v. 7. R. 624.

See Psalm lv. 24. E. 866.

14, 15. By the needy here are signified those who desire truth from a spiritual affection. Concerning them it is said that He shall redeem their soul from deceit and violence, by which is signified liberation from evils and falsities which destroy the goods of love and the truths of faith. The reception of Divine truth by them is described by, precious shall their blood be in His sight.

Their reformation is described in verse 15. Gold of Sheba is the good of charity. Prayer continually describes that they shall continually be detained from falsities and preserved in truths, for this is the Divine benediction, and this is to pray continually for him. E. 328.

15. Nothing is more common in the Word than for the good of wisdom or of love to be signified and represented by gold. A. 113.

By Sheba those things are meant which abounded in the land of Cush or Ethiopia gold, precious stones, and spices which signify good, truth, and things therefrom which are grateful. A. 117.

Celestial good is the good of love to the Lord, and spiritual good the good of love towards the neighbour. All those goods in the Word are called gold. Gold from Sheba is the good of knowledges. A. 9881.

17. See Psalm xxi. 7. A. 1420.

They have acknowledged the Divine Human from eternity, in which is all of salvation. P. P.

18. See Psalm xli. 14. A. 7091.

18, 19. See Psalm xxviii. 6. A. 1096.

See Psalm lxviii. 27. A. 1422.

That the Lord is called the God of Israel is manifest. L. 39.

See Psalm xxviii. 6. R. 289.

A song of praise to Him. P. P.

Verses quoted. D. P., Page 59.

19. Amen stands for verity and truth. Holy in the Word is predicated of Divine truth, and to be sanctified of those who receive it. E. 228.

PSALM LXXIII.

A Psalm of Asaph.

1. Surely God is good to Israel,
   Even to such as are pure in heart.
2. But as for me, my feet were almost gone;
   My steps had well nigh slipped.
3. For I was envious at the arrogant,
   When I saw the prosperity of the wicked.
4. For there are no pangs in their death;
   But their strength is firm.
5. They are not in trouble as *other* men;
   Neither are they plagued like *other* men.
6. Therefore pride is as a chain about their neck;
   Violence covereth them as a garment.
7. Their eyes stand out with fatness:
   They have more than heart could wish.
8. They scoff, and in wickedness utter oppression:
   They speak loftily.
9. They have set their mouth in the heavens,
   And their tongue walketh through the earth.
10. Therefore his people return hither:
    And waters of a full *cup* are drained by them.
11. And they say, How doth God know?
    And is there knowledge in the Most High?
12. Behold, these are the wicked;
    And, being alway at ease, they increase in riches.
13. Surely in vain have I cleansed my heart,
    And washed my hands in innocency;
14. For all the day long have I been plagued,
    And chastened every morning.
15. If I had said, I will speak thus;
    Behold, I had dealt treacherously with the generation
      of thy children.
16. When I thought how I might know this,
    It was too painful for me;
17. Until I went into the sanctuary of God,
    And considered their latter end.

18. Surely thou settest them in slippery places:
Thou castest them down to destruction.
19. How are they become a desolation in a moment!
They are utterly consumed with terrors.
20. As a dream when one awaketh,
So, O Lord, when thou awakest, thou wilt despise their image.
21. For my soul was grieved,
And I was pricked in my heart;
22. So brutish was I, and ignorant;
I was *as* a beast before thee:
23. Nevertheless I am continually with thee:
Thou hast holden my right hand.
24. Thou wilt guide me with thy counsel,
And afterward receive me to glory.
25. Whom have I in heaven *but thee?*
And there is none upon earth that I desire besides thee.
26. My flesh and my heart faileth;
But God is the strength of my heart and my portion for ever.
27. For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that play the harlot, *departing* from thee.
28. But it is good for me to draw near unto God:
I have made the Lord Jehovah my refuge,
That I may tell of all thy works.

Psalm LXXIII.

1–9. A matter of wonder to some, that the evil vaunt themselves and prosper. P. P.

10–14. Whereby the good are led astray, imagining that good is of no use, neither affliction. P. P.

12. Here an age signifies the world and the life therein. A. 10248.

13. See Psalm xxvi. 6. A. 9262.

To render the heart pure is to be purified interiorly, and to wash the hands in innocence is exteriorly. A. 10296.

13 Here to wash his hands in innocency means to testify himself to be innocent and pure from evils and falsities, for the washing of the hands was also a proof of innocence, as may further appear from what is recorded of Pilate in Matthew xxvii. 24. E. 475.

15–20, 27. But afterward it is granted them to know that the evil are nevertheless devastated and consumed. P. P.

17–19. Vastation, desolation, and consummation of the Israelitish and Jewish church are here still further mentioned. Coro. 59.

I discern their latter end, thou setteth them in slippery places, they become a waste in a moment, they are at an end. D. P., Page 32.

20. All spiritual things may be exhibited by images in the spiritual world, also by idols, and all the particulars of doctrine may be thereby portrayed. E. 827.

21, 22. See Psalm vii. 10. R. 140.

The infestation of good by evil, and truth by falsity is described by these words. E. 167.

They do not know this. P. P.

22. Beasts signify affections in man, evil with the evil, good with good. A. 46.

See Psalm xlix. 11. A. 9140.

22–24. By the right hand when predicated of man is signified wisdom from Divine truth. To lead with counsel is to lead by Divine truth, to receive to glory is to bless with intelligence, for glory when predicated of the Lord signifies Divine truth and Divine wisdom, but when predicated of man it signifies intelligence thence derived. E. 298.

23–26. But the good are always upheld and live with the Lord. P. P.

PSALM LXXIV.

Maschil of Asaph.

1. O God, why hast thou cast *us* off for ever?
Why doth thine anger smoke against the sheep of thy pasture?
2. Remember thy congregation, which thou hast gotten of old,
Which thou hast redeemed to be the tribe of thine inheritance;
And mount Zion, wherein thou hast dwelt.
3. Lift up thy feet unto the perpetual ruins,
All the evil that the enemy hath done in the sanctuary.
4. Thine adversaries have roared in the midst of thine assembly;
They have set up their ensigns for signs.
5. They seemed as men that lifted up
Axes upon a thicket of trees.
6. And now all the carved work thereof
They break down with hatchet and hammers.
7. They have set thy sanctuary on fire;
They have profaned the dwelling-place of thy name *by casting it* to the ground.
8. They said in their heart, Let us make havoc of them altogether:
They have burned up all the synagogues of God in the land.
9. We see not our signs:
There is no more any prophet;
Neither is there among us any that knoweth how long.
10. How long, O God, shall the adversary reproach?
Shall the enemy blaspheme thy name for ever?
11. Why drawest thou back thy hand, even thy right hand?
Pluck it out of thy bosom *and* consume *them*.
12. Yet God is my King of old,
Working salvation in the midst of the earth.
13. Thou didst divide the sea by thy strength:
Thou brakest the heads of the sea-monsters in the waters.

14. Thou brakest the heads of leviathan in pieces;
Thou gavest him to be food to the people inhabiting the wilderness.
15. Thou didst cleave fountain and flood:
Thou driedst up mighty rivers.
16. The day is thine, the night also is thine:
Thou hast prepared the light and the sun.
17. Thou hast set all the borders of the earth:
Thou hast made summer and winter.
18. Remember this, that the enemy hath reproached, O Jehovah,
And that a foolish people hath blasphemed thy name.
19. Oh deliver not the soul of thy turtle-dove unto the wild beast:
Forget not the life of thy poor for ever.
20. Have respect unto the covenant;
For the dark places of the earth are full of the habitations of violence.
21. Oh let not the oppressed return ashamed:
Let the poor and needy praise thy name.
22. Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee all the day.
23. Forget not the voice of thine adversaries:
The tumult of those that rise up against thee ascendeth continually.

Psalm LXXIV.

1–9. The church with all things appertaining to it has been utterly destroyed, and its holy things profaned, they saying in their heart that religion is not anything. P. P.

2. The mountain of Zion signified the Divine good, and the church as to that good. E. 405.

Since by Israel is signified the church which is in truths derived from good, therefore Israel in the Word is called the tribes of Jehovah's inheritance. E. 431.

Thou hast redeemed to be the tribe of thine inheritance. D. P., Page 87.

2, 10, 11. Prayer to the Lord to bring help. P. P.

3. The vastation, desolation, and consummation of the Israelitish and Jewish church are still further mentioned. Coro. 59.

3, 4. The enemy here mentioned signifies evil from hell, the sanctuary the church, and the feast worship, hence it is evident what these words mean in a series. Roaring signifies grievous lamentation from grief of heart. E. 601.

3, 4, 9. Testifications that a thing is true are signified by signs. R. 598.

The enemy has destroyed all things in the sanctuary means that evil has destroyed the holy things of the church. The enemies have roared in the midst of thy feast signifies that falses have destroyed all things of worship, they have set signs for signs signifies that they have testified and persuaded by every means. We see not our signs signifies that no testifications of truth were received in the church, there is no more a prophet signifies no doctrine of truth. E. 706.

5, 6, 7. By the axe in these places is signified falsity from one's own intelligence, the reason is because by iron is signified truth in ultimates, which is called sensual truth, which when it is separated from rational and spiritual truth is turned into falsity. R. 847.

7. The Divine things proceeding from the Divine Human of the Lord are properly called habitations. Hence heaven itself is called a habitation. A. 9594.

See Psalm xliii. 3. E. 799.

7–9. That lusts arising from evil loves destroyed the goods and truths of the church is signified by the enemies casting fire into the sanctuary, and defiling the dwelling place of the name of Jehovah. That they altogether destroyed all things pertaining to Divine worship is signified by their burning all the synagogues of God in the earth. That there was no longer any doctrine of truth or understanding of truth is signified by verse 9. E. 504.

12. See Psalm v. 10. R. 44.

See Psalm xx. 10. R. 664.

Working salvation in the midst of the earth means in all parts. E. 313.

12–15. Before this He has overthrown the hells. P. P.

13. It is a water serpent which is here signified, for in the original serpent is expressed by the same term as whale, which is the largest fish of the sea. A whale signifies knowledges in general. As whales signify knowledges perverting the truths of faith, by them are also signified reasonings from fallacies, whence come fallacies. A. 7293.

13, 14. In Isaiah xliii. 20 and Jeremiah xiv. 6 the same word is used for dragons as for serpents in general, and whales in the sea are also meant by the same word, by which also the same is signified, namely, the natural principle of man in common, which is the sensual. E. 714.

13–15. The subject here treated of in the internal sense is concerning sciences destroying the truths of faith, the whales whose head shall be broken are scientifics in general, so also Leviathan. The people of Ziim are they who are in falses, or falses themselves. Hence it is evident that the sea is the scientific misapplied to weaken and destroy truths. A. 9755.

Here also by fountains and rivers are signified the falsities of doctrine which are from self-derived intelligence, the mighty rivers are confirmed principles of what is false thence derived. By the dragons and by leviathan are signified the scientifics belonging to the sensual and natural man, from which all that is false is derived, when the spiritual man is shut over them. The people inhabiting the wilderness, to whom leviathan is said to be given for meat, signify those who are immersed in infernal falsities. E. 483.

14. See Psalm lxxiv. 13. A. 7293.

Diabolical love is the love of self. This love causes its

lust to appear in the distance in hell where it reigns like various species of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous serpents. The ochim, tziim, and ijim, which are mentioned in the prophetical portions of the Word, where the love of ruling from the love of self is spoken of are nothing else. T. 45.

The whale also which is understood by the leviathan signifies the natural man as to scientifics. E. 455.

14, 15. To dry up mighty rivers means to dissipate the more powerful falsities. A. 8185.

See Psalm xviii. 5. E. 518.

16. By light in general Divine truth is signified, which is truth from the Word. By the light of the sun spiritual Divine truth, and by the light of the moon and stars natural Divine truth, both from the Word. The Divine truth in the spiritual sense of the Word is like the light of the sun in the day, and in the natural sense of the Word like the light of the moon and stars in the night. R. 414.

By light from the sun, which is called the light of the day and also day, spiritual light is understood, such as the angels enjoy who see the Lord as a sun, and by light from the moon and stars, which is called the light of the night and also night, is understood natural light, such as the angels enjoy who behold the Lord as a moon. E. 527.

16, 17. Alternations with those who are to be regenerated are likened to cold and heat, but the alternations with those who are regenerated to summer and winter. Such alternations are given with the regenerate man not only while he lives in the body, but also when he comes into the other life, for without alternations as of summer and winter as to what is of his will, and as of day and night as to what is of his understanding, he cannot be perfected and rendered happier. But these alternations in the other life are like those of summer and winter in the temperate zones, and as the changes of day and night in springtime. A. 935.

17 Time signifies those things which appertain to time as spring, summer, autumn, and winter, by which are signified states of a person about to be regenerated, and of a regenerate person. Similar things are also signified by the times of the day, morning, noon, evening, and night. E. 610.

And before this, being protected, He has established a church. P. P.

18, 19. See Psalm l. 10, 11. R. 567.

By the enemy who reproachest Jehovah is signified hell and evil thence derived, by the foolish people who despise His name falses which are opposed to the truth of doctrine. People stand for those who are in truth, and in the opposite sense those who are in falses, who are the foolish people. The name Jehovah means all truths of doctrine and of the church. Verse 19 signifies not to give spiritual good to those who are in the lusts of evil. The life of thine afflicted means the spiritual life oppressed by evils and falses. E. 650.

The states of the church are described by beasts. Coro. 3.

18–21. Let there therefore be compassion, that the church perish not, P. P.

19. Wild animals stand for those who are of no charity, the soul of the turtle-dove for the life of faith. A. 870.

Wild animal in the opposite sense is taken in the Word for what is not living. A. 908.

The turtle-dove signifies spiritual good, thus also those who are in that good. The wild beast signifies the falsity of evil desiring to destroy, consequently those are meant who are in that falsity. E. 388.

21. See Psalm ix. 19. R. 209.

See Psalm ix. 19. E. 238.

22, 23. through the uprising of evil. P. P.

PSALM LXXV.

For the Chief Musician; *set to* Al-tashheth. A Psalm of Asaph, a Song.

1. We give thanks unto thee, O God;
   We give thanks, for thy name is near:
   Men tell of thy wondrous works.
2. When I shall find the set time,
   I will judge uprightly.
3. The earth and all the inhabitants thereof are dissolved:
   I have set up the pillars of it. [Selah
4. I said unto the arrogant, Deal not arrogantly;
   And to the wicked, Lift not up the horn:
5. Lift not up your horn on high;
   Speak not with a stiff neck.
6. For neither from the east, nor from the west,
   Nor yet from the south, *cometh* lifting up.
7. But God is the judge:
   He putteth down one, and lifteth up another.
8. For in the hand of Jehovah there is a cup, and the wine foameth;
   It is full of mixture, and he poureth out of the same:
   Surely the dregs thereof, all the wicked of the earth shall drain them, and drink them.
9. But I will declare for ever,
   I will sing praises to the God of Jacob.
10. All the horns of the wicked also will I cut off;
    But the horns of the righteous shall be lifted up.

Psalm LXXV.

1. See Psalm xviii. 1. R. 279.
   See Psalm xviii. 1. E. 326.

1–4. When the Lord comes He will raise up the fallen church. P. P.

2. Confessing and confession mean to acknowledge Jehovah, or the Lord, and the things which are His. That this acknowledgment is doctrine and the Word is manifest. A. 3880.

3, 4. See Psalm xxvii. 13. R. 285.

By the inhabitants of the earth being dissolved are signified those of the church who are not in truths, but who nevertheless desire to know them. To bear up the pillars of the earth signifies to support the church by those truths upon which it is founded. E. 219.

The earth stands for the church which is said to be dissolved when truths fail by which good is attained. Because truths support the church they are called its pillars which God bears up. As the restoration of the church is here described it is therefore said "When I shall receive the congregation I will judge uprightly." E. 304.

By a pillar is signified a stay which supports, and it is predicated of the natural, because the natural is like a support or basis to the spiritual, for the spiritual terminates in the natural and there rests. A. 8106.

The pillars of the earth stand for the goods and truths which support the church, for earth in the Word is the church. A. 9674.

5–7. Let not the evil exalt themselves above the good, P. P.

5, 6, 11. The horns of the wicked stand for the power of falsity from evil, the horns of the just for the power of truth from good. A. 2832.

See Psalm xviii. 2, 3. R. 270.

By lifting up the horn on high is signified to defend strongly what is false against the truth, wherefore it is also said, speak not with a stiff neck. By cutting off their horns is signified to destroy their falsities, and by exalting the horns of the righteous is signified to render the truth of good powerful and strong. E. 316.

8. for the judgment comes in which the evil perish, and the good are saved. P. P.

9. A cup in these passages also stands for insanity from falsities and their evils. It is called the cup of the fury

of Jehovah, and also of the right hand of Jehovah, for the reason that the Jewish nation, like the common people, believed evils and the punishment of evils to come from no other source than from Jehovah, when yet they are from the man himself, and from the infernal crew with him. A. 5120.

As most expressions in the Word have also a contrary sense, so also has wine, in which sense it signifies falsity from evil. A. 6377.

That wine signifies holy truth may also be evident from its opposite sense in which it signifies truth falsified and profaned. R. 316.

By the wine of the anger of God in Revelation xiv. the truth of the Word adulterated and falsified is signified. The same is here signified by mixing wine and by its being poured out. R. 635.

See Psalm xi. 6. R. 672.

To be made drunk signifies to be insane in spiritual, that is, in theological things. R. 721.

Wine in the opposite sense signifies truth falsified, also falsity itself. E. 376.

See Psalm xi. 6. E. 960.

By the cup in the hand of Jehovah and by the wine is signified Divine truth. By mixing and by mixture is signified profanation, for the mixing together of the false with truth is understood. By pouring out thence, and the impious of the earth draining the dregs and drinking them is signified the punishment of profanation. E. 1116.

9, 10. See Psalm xlvi. 7, 8. A. 3305.

9, 11. The evil will then perish through direful falsities. P. P.

10. but the good will worship the Lord. P. P.

11. In these passages by horns is signified power, and indeed power in each sense, namely, the power of truth against the false, and of the false against truth, for the subject treated of in the internal sense of the Word throughout is concerning the state of the church. A. 10182.

PSALM LXXVI.

For the Chief Musician; on stringed instruments. A Psalm of Asaph, a Song.

1. In Judah is God known:
   His name is great in Israel.
2. In Salem also is his tabernacle,
   And his dwelling-place in Zion.
3. There he brake the arrows of the bow;
   The shield, and the sword, and the battle. [Selah
4. Glorious art thou *and* excellent,
   From the mountains of prey.
5. The stouthearted are made a spoil,
   They have slept their sleep;
   And none of the men of might have found their hands.
6. At thy rebuke, O God of Jacob,
   Both chariot and horse are cast into a dead sleep.
7. Thou, even thou, art to be feared;
   And who may stand in thy sight when once thou art angry?
8. Thou didst cause sentence to be heard from heaven;
   The earth feared, and was still,
9. When God arose to judgment,
   To save all the meek of the earth. [Selah
10. Surely the wrath of man shall praise thee:
    The residue of wrath shalt thou gird upon thee.
11. Vow, and pay unto Jehovah your God:
    Let all that are round about him bring presents unto him that ought to be feared.
12. He will cut off the spirit of princes:
    He is terrible to the kings of the earth.

Psalm LXXVI.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–5. The Lord is in His church, protection there against falsities and evils. P. P.

2, 3. Salem in the original language means peace, and also perfection, thus it signifies a state of peace and a state of perfection. A. 1726.

2–4. The bow and arrows plainly stand for the doctrine of falsity. A. 2686.

It is manifest that Shalem is the tranquillity of peace, for it is said that he brake there the fiery shafts of the bow, the shield, and the sword, and the war, and also from its signification in the original language, for Shalem means tranquillity and perfection. A. 4393.

See Psalm xi. 2. R. 299.

3. See Psalm ii. 6–8, 12. R. 612.
See Psalm xlviii. 3, 4. E. 850.

3, 4. See Psalm xlvi. 9, 10. A. 1664.

By wars in the Word spiritual wars are signified which are fightings against the truth. They are carried on by reasonings from falsities. R. 500.

The subject treated of is the cessation of all combat and all strife in the kingdom of the Lord. By Salem in which is the tabernacle of Jehovah is signified His spiritual kingdom, where there is genuine truth, and by Zion where His dwelling place is, the celestial kingdom where there is genuine good. By His breaking the arrows of the bow, the shield, the sword, and the battle is signified the dissipation of all combat of the falsities of doctrine against good and truth, the arrows of the bow standing for the principal things of doctrine. E. 357.

Jerusalem is here called Salem because by Salem is signified peace, from which also Jerusalem is named.

3 The reason of its being so named is because peace signifies all things belonging to heaven and the church. By the tabernacle of God is signified the church which exists from those things, by His dwelling place in Zion the good of love, since the Lord dwells in that good and thence gives truths and causes them to multiply and be fruitful.
E. 365.

4. For the explanation see the two previous statements under E. 357 and E. 365. E. 734.

6, 7. See Psalm xlvi. 7, 8. A. 3305.

A horse signifies the understanding of the Word.
R. 298.

The chariot and the horse here signify the doctrine of the church and the same understanding, of which it is predicated that men fall into a deep sleep when they are without truths. Hence the same is predicated of the member of the church who is without spiritual life from those truths. E. 187.

By the stout hearted are signified those who are in truths from good. By their having slept their sleep is signified their having lapsed from evils into falsities. By the rebuke of the God of Jacob is signified the inversion of their state by their own acts. By both the chariot and the horse being cast into a deep sleep is signified that their intellectual faculty was laid asleep because it had become merely natural. E. 355.

There is no longer any truth in the Jewish church.
P. P.

7. A horse signifies the understanding of truth, and in the opposite sense reasonings which appear as if they were the result of understanding, in confirmation of the false.
W. H.

He who is not in truths but only in worship is like him that is sleeping and dreaming. Natural life viewed in itself, or without spiritual life is nothing but a sleep.
R. 158.

See Psalm xiii. 4. E. 1006.

8–11, 13. The Lord will effect a judgment in which the evil will perish and the good will be saved. P. P.

12. Let the Lord be worshipped. P. P.

PSALM LXXVII.

For the Chief Musician; after the manner of Jeduthun. A Psalm of Asaph.

1. I will cry unto God with my voice,
   Even unto God with my voice; and he will give ear unto me.
2. In the day of my trouble I sought the Lord:
   My hand was stretched out in the night, and slacked not;
   My soul refused to be comforted.
3. I remember God, and am disquieted:
   I complain, and my spirit is overwhelmed. [Selah
4. Thou holdest mine eyes watching:
   I am so troubled that I cannot speak.
5. I have considered the days of old,
   The years of ancient times.
6. I call to remembrance my song in the night:
   I commune with mine own heart;
   And my spirit maketh diligent search.
7. Will the Lord cast off for ever?
   And will he be favorable no more?
8. Is his lovingkindness clean gone for ever?
   Doth his promise fail for evermore?
9. Hath God forgotten to be gracious?
   Hath he in anger shut up his tender mercies? [Selah
10. And I said, This is my infirmity;
   But I will remember the years of the right hand of the Most High.
11. I will make mention of the deeds of Jehovah;
   For I will remember thy wonders of old.

12. I will meditate also upon all thy work,
And muse on thy doings.
13. Thy way, O God, is in the sanctuary:
Who is a great god like unto God?
14. Thou art the God that doest wonders:
Thou hast made known thy strength among the peoples
15. Thou hast with thine arm redeemed thy people,
The sons of Jacob and Joseph. [Selah
16. The waters saw thee, O God;
The waters saw thee, they were afraid:
The depths also trembled.
17. The clouds poured out water;
The skies sent out a sound:
Thine arrows also went abroad.
18. The voice of thy thunder was in the whirlwind;
The lightnings lightened the world:
The earth trembled and shook.
19. Thy way was in the sea,
And thy paths in the great waters,
And thy footsteps were not known.
20. Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

Psalm LXXVII.

1–10. State of temptation of the Lord even to despair, whether the Father would give help. P. P.

6. Here the days of old are the states of the Most Ancient church, and the years of ancient times the states of the Ancient church. A. 488.

The days of old and the years of ancient times stand for the Most Ancient church and for the Ancient church. A. 2906.

The days of an age denote the time of the Most Ancient church, which was a celestial church. The years of generation and generation stand for the time of the Ancient church, which was a spiritual church. A. 10248.

11–16. Strengthening Himself from His Divine from

things past, that those who had prayed for it had been saved. P. P.

14, 15. That there is one God, and none besides Him the Jews and Israelites said indeed with the mouth, but did not believe with the heart. This is why it is said in the Word that Jehovah is greater than other gods, and there is none like Him. A. 7401.

16. Here by the sons of Jacob and Joseph are understood those who are in the good of life according to their religious principle, for by Jacob in the Word is understood the external church which is with those who are in the good of life. By Joseph are here understood Manasseh and Ephraim for it is said, "Thou hast redeemed the sons of Joseph" by whom are understood those who are in good and truth as to the external man, consequently as to life. To redeem them with His arm means to save them by His omnipotence, for such were saved by the Lord by His coming into the world, and could not have been saved otherwise. E. 448.

Thou hast with thy arm redeemed thy people. What here follows treats about the judgment upon the evil. D. P., Page 87.

16, 18, 19. Lightnings from the flame which affects the eyes signifies enlightenment, and thunder from the crash which affects the ears signifies perception, and when these signify enlightenment and perception, then voices signify instruction. R. 236.

The subject treated of in this Psalm is concerning the establishment of the church anew. By the clouds pouring out waters are signified truths from the literal sense of the Word, by the skies or superior clouds sending a sound truths from the spiritual sense of the Word. By the arrows which went abroad are understood fulminations, from which there appear as it were arrows from a bow. They are present when there are thunders and lightnings, and by them are signified Divine truths. By

the voice of thunder in the heaven is signified Divine truth as to perception and understanding in the church, and by the lightning lightening the world illumination thence. The world signifies the church. E. 273.

17. By the deep, and by the sea and the depths thereof are here signified the hells. E. 538.

17–19. A voice here is truth Divine which enlightens those who are of the church. A. 7573.

17–20. And that power was His through Divine truth. P. P.

17, 18, 20. See Psalm xxix. 3. A. 2702.

18. Here by the clouds pouring out water is signified that genuine truths are derived from the literal sense of the Word. By the skies sending out a sound is signified influx from the heavens, by thine arrows also went abroad Divine truths thence derived. E. 594.

18, 19. The voice of thunder stands for truth Divine, lightnings for its flashing, and the world for the church, therefore the lightnings lightening the world mean the enlightening of the church by truth Divine. A. 8813.

Often in the Word it is said that when Jehovah comes down the earth trembles and the mountains melt, whereby is signified the commotion of all at the presence of the Divine, for the Divine is such that no one can bear it, unless he is in a kind of cloud, and thus is accommodated to its reception, for it is like the fire which is in the sun, which if it were to fall bare upon any one would consume him in a moment. A. 8816.

19. See Psalm ix. 9. R. 551.

By these words is described the state of the impious from the presence of the Lord in His Divine truth, which state is similar to that of the sons of Israel when the Lord appeared to them upon mount Sinai. That they were exceedingly afraid is known from the Word, and the reason of this was because they were evil in heart. E. 741.

20. See Psalm xxiv. 2. R. 238.

That by the sea is not understood the sea, nor by waters, waters is evident since it is said that therein are the way and the path of Jehovah, wherefore by the sea and by waters are understood such things as Jehovah or the Lord is in, which are the knowledges of truth in general from the Word, and truths therein, the sea signifying such knowledges, and the waters truths. Knowledges and truths differ in this, that the former are of the natural man, and the latter of the spiritual man. E. 275.

And that the church was preserved. P. P.

PSALM LXXVIII.

Maschil of Asaph.

1. Give ear, O my people, to my law:
   Incline your ears to the words of my mouth.
2. I will open my mouth in a parable;
   I will utter dark sayings of old,
3. Which we have heard and known,
   And our fathers have told us.
4. We will not hide them from their children,
   Telling to the generation to come the praises of Jehovah,
   And his strength, and his wondrous works that he hath done.
5. For he established a testimony in Jacob,
   And appointed a law in Israel,
   Which he commanded our fathers,
   That they should make them known to their children;
6. That the generation to come might know *them*, even the children that should be born;
   Who should arise and tell *them* to their children,
7. That they might set their hope in God,
   And not forget the works of God,
   But keep his commandments,

8. And might not be as their fathers,
A stubborn and rebellious generation,
A generation that set not their heart aright,
And whose spirit was not stedfast with God.
9. The children of Ephraim, being armed and carrying bows,
Turned back in the day of battle.
10. They kept not the covenant of God,
And refused to walk in his law;
11. And they forgat his doings,
And his wondrous works that he had showed them.
12. Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
13. He clave the sea, and caused them to pass through;
And he made the waters to stand as a heap.
14. In the day-time also he led them with a cloud,
And all the night with a light of fire.
15. He clave rocks in the wilderness,
And gave them drink abundantly as out of the depths.
16. He brought streams also out of the rock,
And caused waters to run down like rivers.
17. Yet went they on still to sin against him,
To rebel against the Most High in the desert.
18. And they tempted God in their heart
By asking food according to their desire.
19. Yea, they spake against God;
They said, Can God prepare a table in the wilderness?
20. Behold, he smote the rock, so that waters gushed out,
And streams overflowed;
Can he give bread also?
Will he provide flesh for his people?
21. Therefore Jehovah heard, and was wroth;
And a fire was kindled against Jacob,
And anger also went up against Israel;
22. Because they believed not in God,
And trusted not in his salvation.
23. Yet he commanded the skies above,
And opened the doors of heaven;
24. And he rained down manna upon them to eat,
And gave them food from heaven.

25. Man did eat the bread of the mighty:
He sent them food to the full.
26. He caused the east wind to blow in the heavens;
And by his power he guided the south wind.
27. He rained flesh also upon them as the dust,
And winged birds as the sand of the seas:
28. And he let it fall in the midst of their camp,
Round about their habitations.
29. So they did eat, and were well filled;
And he gave them their own desire.
30. They were not estranged from that which they desired,
Their food was yet in their mouths,
31. When the anger of God went up against them,
And slew of the fattest of them,
And smote down the young men of Israel.
32. For all this they sinned still,
And believed not in his wondrous works.
33. Therefore their days did he consume in vanity,
And their years in terror.
34. When he slew them, then they inquired after him;
And they returned and sought God earnestly.
35. And they remembered that God was their rock,
And the Most High God their redeemer.
36. But they flattered him with their mouth,
And lied unto him with their tongue.
37. For their heart was not right with him,
Neither were they faithful in his covenant.
38. But he, being merciful, forgave *their* iniquity, and destroyed *them* not:
Yea, many a time turned he his anger away,
And did not stir up all his wrath.
39. And he remembered that they were but flesh,
A wind that passeth away, and cometh not again.
40. How oft did they rebel against him in the wilderness,
And grieve him in the desert!
41. And they turned again and tempted God,
And provoked the Holy One of Israel.
42. They remembered not his hand,
Nor the day when he redeemed them from the adversary;

43. How he set his signs in Egypt,
And his wonders in the field of Zoan,
44. And turned their rivers into blood,
And their streams, so that they could not drink.
45. He sent among them swarms of flies, which devoured them;
And frogs, which destroyed them.
46. He gave also their increase unto the caterpillar,
And their labor unto the locust.
47. He destroyed their vines with hail,
And their sycomore-trees with frost.
48. He gave over their cattle also to the hail,
And their flocks to hot thunderbolts.
49. He cast upon them the fierceness of his anger,
Wrath, and indignation, and trouble,
A band of angels of evil.
50. He made a path for his anger;
He spared not their soul from death,
But gave their life over to the pestilence,
51. And smote all the first-born in Egypt,
The chief of their strength in the tents of Ham.
52. But he led forth his own people like sheep,
And guided them in the wilderness like a flock.
53. And he led them safely, so that they feared not;
But the sea overwhelmed their enemies.
54. And he brought them to the border of his sanctuary,
To this mountain, which his right hand had gotten.
55. He drove out the nations also before them,
And allotted them for an inheritance by line,
And made the tribes of Israel to dwell in their tents.
56. Yet they tempted and rebelled against the Most High God,
And kept not his testimonies;
57. But turned back, and dealt treacherously like their fathers:
They were turned aside like a deceitful bow.
58. For they provoked him to anger with their high places,
And moved him to jealousy with their graven images.
59. When God heard *this*, he was wroth,
And greatly abhorred Israel;

60. So that he forsook the tabernacle of Shiloh,
The tent which he placed among men;
61. And delivered his strength into captivity,
And his glory into the adversary's hand.
62. He gave his people over also unto the sword,
And was wroth with his inheritance.
63. Fire devoured their young men;
And their virgins had no marriage-song.
64. Their priests fell by the sword;
And their widows made no lamentation.
65. Then the Lord awaked as one out of sleep,
Like a mighty man that shouteth by reason of wine.
66. And he smote his adversaries backward:
He put them to a perpetual reproach.
67. Moreover he refused the tent of Joseph,
And chose not the tribe of Ephraim,
68. But chose the tribe of Judah,
The mount Zion which he loved.
69. And he built his sanctuary like the heights,
Like the earth which he hath established for ever.
70. He chose David also his servant,
And took him from the sheepfolds:
71. From following the ewes that have their young he brought him,
To be the shepherd of Jacob his people, and Israel his inheritance.
72. So he was their shepherd according to the integrity of his heart,
And guided them by the skilfulness of his hands.

Psalm LXXVIII.

1–7. The Word was given to the children of Jacob, and they were confirmed in it by means of miracles; P. P.

2–4. The mode of expression of the Most Ancient Church was such that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented. They therefore expressed themselves not only by representatives, but also formed these

in a certain historical series. This is the style of which Hannah prophesied — i. Samuel ii. 3 — such representatives are called in David "Dark sayings of old." A. 66.

5. See Psalm xiv. 7. A. 4281.

The second essential of the New Church, which is conjunction with the Lord by a life according to the precepts of the Decalogue, is a testimony. Here the decalogue is called the testimony. R. 490.

The testimony is Divine truth, and in particular it is these two things — that the Lord is God of heaven and earth, and that the precepts of the Decalogue are precepts of life, on which account the Decalogue is also called the testimony. R. 555.

Here by Jacob and Israel is signified the church, by Jacob the internal church. By the law and testimony is signified the Word. By the testimony is signified that in the Word which teaches the good of life, and by the law that which teaches the truth of doctrine. E. 392.

5, 6. See Psalm xix. 8. A. 4197.

8. A heart not right stands for a will not right. A spirit not constant with God stands for the understanding and faith of Divine truth not constant. A. 9818.

See Psalm xxxii. 2. L. 48.

Spirit here signifies such things as are of a perverted and wicked mind. T. 156.

Heart in the opposite sense signifies evil, and spirit what is false. E. 183.

8–10. But their fathers and the children had gone back, and had not lived according to it. P. P.

9. That the spiritual man was in old times called a shooter and an archer, and that doctrine was called a bow and a quiver, and that the truths of doctrine, or rather doctrinal tenets, were called darts, javelins, and arrows is further evident in David. Ephraim stands for the intellectual of the church. A. 2709.

By Ephraim is meant the intellectual of the church.

Hence also the sons of Ephraim are called shooters with the bow. A. 5354.

See Psalm lx. 9, add: and the sons of Ephraim are called "armed" and "shooters" with the bow. By the bow is signified doctrine from the Word fighting against falsities. S. 79.

The foregoing statement repeated in T. 247.

By Ephraim is signified the understanding of truth, and by his children the truths themselves, wherefore they are also said to be armed, and carrying bows, that is combating against evils and falsities. That in this case they did not resist those evils and falsities, because they were not conjoined to the Lord is signified by their turning back in the day of battle, and their not keeping the covenant of God. E. 357.

The day of battle. D. P., Page 72.

10. The covenant of God is called the law of God. By the law is meant in an extended sense the whole Word, in a less extended sense the historical Word, in a limited sense the Word written by Moses. A. 9396.

11–13. The miracles in the desert even having no effect, all of which involved how the Lord teaches and leads those whom He calls to His church. All these things recited. P. P.

14. The reason why there was a cloud upon the tabernacle by day, and a fire by night, was because the tabernacle represented heaven and the church, the cloud the presence of the Lord by Divine truth, and the fire His presence by Divine good, which is called the good of faith, each ultimate in order, whence they were as coverings for the tabernacle. E. 594.

15. See Psalm xxxvi. 7. E. 538.

15, 16. The rock stands for the Lord, waters, rivers, and depths from it, for truths from Him. A. 2702.

Deeps stand for waters in store, and waters in store or deeps for the truths of faith in abundance. To make

them to drink great deeps out of the rock means the truths of faith without scarcity, for the rock is faith from the Lord, thus the Lord as to faith. A. 8278.

15, 16, 20. Rivers signify truths in abundance. R. 409.

Divine truth from the Lord, from the reception of which intelligence flows is signified by the waters from the rock in Horeb, concerning which it is thus written in David. E. 518.

15, 16, 20, 35. The rock signifies the Lord as to Divine truth, or what is the same thing, Divine truth from the Lord. This is evident from the subjects here treated of, which are the redemption and the regeneration of the men of the church, which are effected by Divine truth from the Lord. E. 411.

16, 20, 35. By rock throughout the Word the Divine truth is understood. Inv. 35.

16. Waters signify the truths of faith. E. 71.

18. Soul stands for the life of the spirit of man, which is called his spiritual life. E. 750.

23. Opening the doors of the heavens stands for giving communication with the truths and goods which are from the Lord in the heavens. A. 8989.

23, 24. It is called the bread of heaven — See Psalm cv. 40 — because it rained down from heaven with the dew, but in the spiritual sense it is called the bread of heaven because it flows down from the Lord through the angelic heaven. In this sense no other heaven is understood and no other bread, than what nourishes the soul of man. E. 146.

See Psalm xxxvi. 6. E. 541.

24. Manna in the spiritual sense is the good of truth, that is the good of the spiritual church. Therefore it is also called the corn of heaven. A. 8464.

24, 25. By provision — meat — is also signified support from truth and good. A. 5490.

26, 27. By the east wind is signified what is of lusts and

their fantasies. By the flesh which that wind brought are signified lusts, and by the winged fowl their fantasies.
A. 5215.

31. See Psalm xvii. 8. R. 782.

32–37. On account of the miracles they returned, indeed, but only with the mouth, not with the heart. P. P.

35. It may be seen that the Divine of the Lord, which is called the Father, and Jehovah, and God; and the Divine Human, which is here called Redeemer are not two but one. L. 34.

The Lord is called the God of Israel, Redeemer, and Saviour. L. 39.

That the Lord is called Lord and God is manifest.
L. 41.

They did not remember that God was their rock, and the high God their Redeemer. D. P., Page 87.

35, 42. That the Lord is called a rock appears from these passages. Coro. 2.

37. See Psalm l. 5, 16. E. 701.

Where mention is made of propitiation or expiation it is manifest that cleansing from evils, thus the remission of sins is signified. A. 9506.

38–40. The Lord forgave them. P. P.

39. This is said of the people desiring flesh in the wilderness, that they were corporeal. That they desired flesh represented that they lusted only for things of the body.
A. 574.

Since by flesh when predicated of man is signified the proprium, which is the evil of the love of self and the world, it is evident what is signified by flesh when predicated of the Lord, namely, His proprium, which is the Divine good of the Divine love. A. 10283.

By spirit is meant the life of man, a spirit — wind — that passeth away. L. 47.

By flesh are signified the things proper to any one which have relation to goods and truths, and in the opposite sense to evils and falsities. R. 748.

The evil of man's will, which is his proprium from birth is here signified by flesh, just as in Numbers xi. 4–33. E. 1082.

41. See Psalm xlvi. 7, 8. A. 3305.

See Psalm lxxi. 22. A. 9229.

See Psalm lxxi. 22. A. 9680.

The Lord is called the Holy One of Israel. L. 40.

The Lord alone is Holy because He is the Divine truth itself. R. 173.

The Lord as to the Human is called the Holy One of Israel. T. 93.

They tempted God and aggrieved the Holy One of Israel. D. P., Page 63.

41–51. Again they were seemingly converted when they recalled the miracles in Egypt, all of which involve the removal and dispersion from them of the hells. A recital of these things. P. P.

42, 43. That signs were testifications of the truth is manifest. See also John vi. 30–33: Isaiah vii. 11, 14; xxxviii. 22, etc. R. 598.

It is evident that the miracles performed in Egypt, and afterwards with the sons of Israel are called signs and miracles, signs because they testified and persuaded, and miracles because they excited and induced astonishment. E. 706.

45. The fly stands for the falsities in the extremes of the natural mind, thus in the sensual, nearest the body. These falsities are compared to such an insect because things in that part of the mind are like insects flying in the air, obscuring interior things, and also bringing harm to them, for they are mostly imaginary and are fallacies, the reasonings from which are like things built upon air. Swarms of flies of this kind are here meant. A. 7441.

By frogs are signified ratiocinations from lusts, because they croak and are lascivious. R. 702.

See Psalm xviii. 5. E. 518.

45, 46. These things are said of Egypt, and the caterpillar is mentioned, though there is no mention made of it in Moses, but only the locust. That the caterpillar also is mentioned, is because by it is signified evil, and by the locust falsity, each in the outmosts of the natural.
A. 7643.

Since by locusts is signified the sensual as to falsity and evil, or what is the same thing, the falsity and evil of the sensual man, therefore the same is signified by the caterpillar.
E. 543.

46. Falsities in the outermost things, because they consume the truths and goods of the church springing up in man, are signified by the locusts which consume the grass in the plains and the herbs in the fields.
R. 424.

47–49. Hail and rain stand for the vastation of truth and good by falsities from evil, the vine for the truth and good of the internal church, the sycamore and fig-tree for the truths and goods of the external church.
A. 7553.

See Psalm xviii. 12–15.
A. 7575.

See Psalm xviii. 13–15.
R. 399.

By green or growing green is signified living or alive. The same that is described in Revelation viii. came to pass in Egypt, namely, that from hail and fire mingled every tree and every herb of the field was burnt up.
R. 401.

Since hail means falsity destroying the truths of the church, it is therefore said, "he destroyed their vines with hail, and their sycamore trees with frost." By vine is signified the spiritual truth of the church, and by sycamore its natural truth. By hot thunderbolts or fire is signified the love of evil and its ardor for destroying the goods of the church. It is therefore said, "he gave up their cattle also to the hail, and their flocks to hot thunderbolts." Cattle and flocks signify the evil affections or lusts arising from evil love, and hot thunderbolts or fire the lust and ardor of destroying. By sending evil angels among them is signified the falsity of evil from hell.

49. All these things are predicated of Jehovah although entirely contrary to His nature. They are predicated of Him for the reason explained before, and also in order that men may first lay hold of the very general idea that the Lord governs and disposes each and every event; and afterward learn that nothing of evil is from the Lord, much less does He kill, but that it is man who brings evil upon himself and ruins and destroys himself — although it is not man, but evil spirits who excite and lead him. A. 592.

By anger, wrath, fury, fire are meant punishments and condemnations, into which man casts himself when into evils, for it is of the Divine order that goods carry with them recompenses, and hence it is that evils carry with them punishments, because they are conjoined. A. 6997.

49, 50. Not that Jehovah ever puts anger against any one, but they against their own selves, nor does He as is said send evil angels, but man draws them. A. 357.

Heat, anger, indignation, fury here stand for a turning away, opposition, and consequent punishment. A. 5798.

In many places in the Word anger and fury are mentioned together, and anger there is predicted of evil and fury of falsity. R. 635.

50. Speaking of the Egyptians, the pestilence stands for every kind of evil and its damnation. A. 7102.

51. By the firstborn in Egypt was represented faith without charity. The tents of Ham are the worship therefrom. A. 1063.

In the opposite sense tents signify worship not holy. A. 1566.

The worship of the Egyptians from principles of what is false, arising from truth separate from good, or what is the same, from faith separate from charity, is called the tents of Ham. A. 3325.

By the firstborn is signified in the genuine sense the good of charity, but in the sense of appearance the truth

of faith. Because those two are the foundations of the church, therefore by the ancients the firstborn was called the might of the father and the beginning of his strength. A. 6344.

Since by tents are signified the goods of the church and of worship, therefore by tents in the opposite sense are signified the evils of worship and of the church. A. 10545.

52–55. The Lord thus led them unto the land which was the seat of the church. P. P.

55. See Psalm xvi. 6. A. 9854.

56–58. Yet they backslid and worshipped another God. P. P.

57. By father in the genuine sense is signified good, and in the supreme sense it signifies the Lord. But since most expressions in the Word have an opposite sense, so also has father and in this sense it signifies evil. So also mother which in the genuine sense signifies truth, in the opposite sense falsity. A. 3703.

To deal treacherously is a customary form of speaking in the Word, signifying in the internal sense to act contrary to the truth and good in heaven, or what is the same, contrary to Divine order. A. 8999.

They are compared to a deceitful bow, because by a bow is signified doctrine combating in both senses, that is the doctrine of false combating against truth, and of truth against false, for arrows or darts signify falses or truths by which combat is maintained. E. 866.

59–64. Therefore they were forsaken by the Lord, and delivered over to their falsities and evils, this of themselves. P. P.

60. Tent here signifies the same as the temple in which God is said to dwell when He is present with man in love. Hence man when he lived in holy worship was called by the ancients a tent, and afterwards a temple. A. 1102.

See Psalm xv. 1, 2. R. 585.

By tabernacle is signified the church as to good, or the good of the church. E. 799.

60, 61. See Psalm lxviii. 19. R. 591.

By the habitation of Shiloh is signified the church which is in the good of love, and by the tent the church which is in the truths of doctrine. Hence it is evident what is signified by God forsaking the habitation of Shiloh, the tent which He placed among men, namely, that the goods of love and the truths of doctrine were destroyed. By the strength which He delivered into captivity is signified spiritual truth derived from celestial good, by captivity seclusion from the understanding thereof, and so destruction by falses. By the gracefulness which He delivered in the hand of the enemy is signified natural truth from spiritual, and the destruction thereof. E. 811.

62–64. Young men signify truths and virgins the affections for them. R. 620.

Treating of the devastation of the church by falses and evils. God has given up His people to the sword, and was inflamed with His inheritance, signifies that the church perishes by falses and evils, the sword denoting the destruction of truth by falses, and God's being inflamed destruction by evils. The people in this case those who are in falses and evils. The fire has devoured His young men signifies that the love of self, and the conceit of self-derived intelligence therein originating has destroyed the understanding of truth. Virgins not given in marriage signifies that the affection for truth perished through its not being understood. His priests fallen by the sword signifies that the goods of the church, which are the goods of works, of charity, and of life were destroyed by falses. E. 863.

65–67. Thus they were rejected. P. P.

67. See Psalm lxxviii. 60. E. 799.

68. See Psalm ii. 6–8, 12. R. 612.

Mount Zion signifies the Divine good and the church as to that good. E. 405.

See Psalm xlviii. 3, 4. E. 850.

68, 69. Judah in the internal sense signifies the Lord's celestial church, and in the universal sense the Lord Himself. A. 3881.

68–72. Therefore a new church was instituted which would worship the Lord, and which the Lord could lead. P. P.

70–72. The Lord is meant by David in these places. R. 3.

See Psalm xxiii. 1, 2. R. 383.

The Lord as to Divine truth is understood by David in the Word. E. 409.

To feed stands for to instruct in truths. E. 482.

PSALM LXXIX.

A Psalm of Asaph.

1. O God, the nations are come into thine inheritance;
Thy holy temple have they defiled;
They have laid Jerusalem in heaps.
2. The dead bodies of thy servants have they given to be food unto the birds of the heavens.
The flesh of thy saints unto the beasts of the earth.
3. Their blood have they shed like water round about Jerusalem;
And there was none to bury them.
4. We are become a reproach to our neighbors,
A scoffing and derision to them that are round about us.
5. How long, O Jehovah? wilt thou be angry for ever?
Shall thy jealousy burn like fire?
6. Pour out thy wrath upon the nations that know thee not,
And upon the kingdoms that call not upon thy name.
7. For they have devoured Jacob,
And laid waste his habitation.
8 Remember not against us the iniquities of our fore-fathers:

Let thy tender mercies speedily meet us;
For we are brought very low.
9. Help us, O God of our salvation, for the glory of thy name;
And deliver us, and forgive our sins, for thy name's sake.
10. Wherefore should the nations say, Where is their God?
Let the avenging of the blood of thy servants which is shed
Be known among the nations in our sight.
11. Let the sighing of the prisoner come before thee:
According to the greatness of thy power preserve thou those that are appointed to death;
12. And render unto our neighbors sevenfold into their bosom
Their reproach, wherewith they have reproached thee, O Lord.
13. So we thy people and sheep of thy pasture
Will give thee thanks for ever:
We will show forth thy praise to all generations.

Psalm LXXIX.

1, 2. Birds signify such things as are of the understanding and thought, and thence of design, in both senses, as well the bad as the good. R. 757.

By the heathen or nations here mentioned are understood evils of life and falsities of doctrine, for by the inheritance of God is understood the church, in which the Lord is all good and all truth, since both are all from Him. Polluting the holy temple and laying Jerusalem on heaps signifies to profane worship and pervert the doctrine of the church. The holy temple signifies worship because worship is therein performed, and Jerusalem the church as to doctrine, thus the doctrine of the church. By verse 2 is signified to destroy all truths by falsities and goods by evil, the fowls of the heaven here standing for the thoughts of what is false, and the beasts of the earth for the affections for evil thence derived. E. 388.

Birds in the opposite sense signify fallacies arising from the sensual man, also reasonings from falses against truths, and also falses themselves. In many passages in the Word mention is made of being given for food to the birds and wild beasts. Thereby is signified to perish entirely by fallacies, falses, and reasonings thence derived, also by evil lusts and in general by falses and evils from hell. E. 1100.

1-4. Falsifications of the Word and direful evils have destroyed the church. P. P.

2. Many a time it is said in the prophets that carcasses should be given for meat to the fowl of the air and the beast of the field — Jeremiah vii. 33; xix. 7: Ezekiel xxix. 5, etc. By this was signified that they should be destroyed by falsities, which are the fowls of the air, and by evils or lusts, which are the beasts of the earth. A. 988.

By wild beasts and birds are signified falses arising from the lust of evil and from reasoning. E. 650.

5. By blowing with the nostrils or breathing is signified to be angry. A. 8286.

5, 6. See Psalm xxxvii. 1. A. 8875.

Zeal with the Lord is not wrath, it only appears in externals as if it were, interiorly it is love. R. 216.

5-12. The cry of the church for help, that she be not destroyed at the same time, and her prayer that those who have ruined the church be removed. P. P.

8. See Psalm viii. 5. A. 9849.

9. See Psalm xlix. 8. A. 9506.

11. See Psalm x. 15. A. 4933.

The prisoners stand for those who are in vastations and temptations. A. 5037.

See Psalm lxviii. 7. R. 99.

See Psalm lxviii. 19. R. 591.

Many who were interiorly good were guarded by the Lord, lest they should be infested by the dragon and his beasts — Revelation xxi. The same are also meant by

the captives and those bound in the pit, and liberated by the Lord. R. 884.
See Psalm lxviii. 19. E. 811.

12. The severities and increase of punishments were expressed by seven. A. 395.
See Psalm xxxv. 13, add: to render into their bosom meaning to themselves. A. 6960.
Seven-fold here stands for to the full. A. 9228.
Seven-fold means fully. R. 10.
Seven times here signifies fully. E. 257.

13. See Psalm lxix. 31. A. 3880.
Thus there will be worship of the Lord. P. P.

PSALM LXXX.

For the Chief Musician; set to Shoshannim Eduth. A Psalm of Asaph.

1. Give ear, O Shepherd of Israel,
Thou that leadest Joseph like a flock;
Thou that sittest *above* the cherubim, shine forth.
2. Before Ephraim and Benjamin and Manasseh, stir up thy might,
And come to save us.
3. Turn us again, O God;
And cause thy face to shine, and we shall be saved.
4. O Jehovah God of hosts,
How long wilt thou be angry against the prayer of thy people?
5. Thou hast fed them with the bread of tears,
And given them tears to drink in large measure.
6. Thou makest us a strife unto our neighbors;
And our enemies laugh among themselves.
7. Turn us again, O God of hosts;
And cause thy face to shine, and we shall be saved.
8. Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plantedst it.

9. Thou preparedst *room* before it,
And it took deep root, and filled the land.
10. The mountains were covered with the shadow of it,
And the boughs thereof were *like* cedars of God.
11. It sent out its branches unto the sea,
And its shoots unto the River.
12. Why hast thou broken down its walls,
So that all they that pass by the way do pluck it?
13. The boar out of the wood doth ravage it,
And the wild beasts of the field feed on it.
14. Turn again, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine,
15. And the stock which thy right hand planted,
And the branch that thou madest strong for thyself.
16. It is burned with fire, it is cut down:
They perish at the rebuke of thy countenance.
17. Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for thyself.
18. So shall we not go back from thee:
Quicken thou us, and we will call upon thy name.
19. Turn us again, O Jehovah God of hosts;
Cause thy face to shine, and we shall be saved.

Psalm LXXX.

1–4, 8. Prayer of the new church to the Lord to come and lead, P. P.

2. That the shepherd of the flock is one who does the good of charity every one may know, for it is a familiar figure of both the Old Testament and the New. He who leads and teaches is called a shepherd, and they that are led and taught are called the flock. A. 343.

Dwelling within the cherubim is the Lord as to a state of providence, lest any one should enter into the holy things of love and faith unless prepared by the Lord. A. 3384.

2 See Psalm xviii. 11. A. 9509.

See Psalm xviii. 10, 11. Add: By cherubs is signified the ultimate of Divine truth as a guard. S. 97.

By the cherubs the Divine truth in the ultimates as a guard is signified. R. 239.

See Psalm xviii. 10, 11. T. 260.

See Psalm xviii. 10, 11. Add: Since the subject treated of in this chapter is the arrangement of all things for judgment, therefore also the cherubim is treated of, that is the guard and providence of the Lord that the superior heavens may not be approached unless by the good of love and of charity, for unless this had been done before the judgment, the very heavens themselves, where the true angels were, would have been endangered. E. 277.

See Psalm xxiii. 6. E. 662.

2, 3. Here also Joseph is the spiritual man. Ephraim, Benjamin, and Manasseh, are the three constituents of that church. A. 3969.

Benjamin signifies in the original language the son of the right hand. By this is signified spiritual truth which is from celestial good, and the power therefrom. Here also Benjamin is the spiritual of the celestial. A. 4592.

See Psalm lx. 8, 9. A. 5354.

From the spiritual sense of the words it is evident that they contain a supplication to the Lord to instruct those who are of the church, and to lead them by truths to good, thus to heaven. The Lord is called the shepherd of Israel because He instructs and leads. By Joseph are understood those of the church who are in truths derived from good. Thou that dwellest between the cherubim, signifies the Lord above the heavens, whence He sends forth the light which enlightens the minds of angels and men, hence it is added, "shine forth." That the light of truth may penetrate even to those who are in natural truths and good, thus to the ultimates or lowest in the church is signified by, "before Ephraim and Benjamin

and Manasseh stir up thy strength." By Ephraim are understood those who are in natural truth, such as the truth of the Word in the literal sense. By Manasseh those who are in natural good, which is the delight of doing good and learning truth, by Benjamin the connecting principle of good and truth, or the conjoining medium in the natural. By stirring up strength is understood to penetrate with light even to the natural. That they should be saved is signified by, "come and save us." E. 440.

By Joseph is signified the spiritual church, which exists with those who are in truths derived from good, that is in truths of doctrine as to life. E. 448.

By Ephraim, Benjamin, and Manasseh are understood those who are in natural truth and good, and in the conjunction thereof. E. 449.

3. See Psalm lx. 9. R. 355.

4, 8, 20. See Psalm xxxi. 16, 17. A. 5585.

See Psalm lxvii. 2. A. 9306.

See Psalm iv. 7. A. 10579.

See Psalm xxvii. 8, 9. R. 939.

See Psalm lxvii. 2. E. 412.

5–7. because they are in affliction. P. P.

8, 9. Here also the Lord is spoken of, who is called a vine out of Egypt in relation to the knowledges in which He was instructed. A. 1462.

9, 10. In the supreme sense the Lord is meant, the vine out of Egypt is truth from outward knowledges, driving out the nations is purging of evils, sweeping before it is making ready that goods may fill. A. 3142.

Man is born natural, becomes rational and afterwards spiritual; and thus the vine out of Egypt is planted and takes root. R. 503.

9–12. He has instituted a church and reformed it by truths from the Word. P. P.

9 et seq. Mizraim or Egypt in the Word signifies external

knowledges or various matters of knowledge wherewith men would explore the mysteries of faith, and thereby confirm received principles of falsity. It also signifies simply knowledges, and so such as are useful. A. 1165.

9–12, 14. The vine out of Egypt in the supreme sense stands for the Lord, the glorification of His human being described by it and its branches. In the internal sense the vine is here the spiritual church, and the man of that church, such as he is when made new or regenerated by the Lord as to the intellectual and voluntary. The boar in the wood is the falsity, and the wild beasts of the field are the evil which destroy the church as to faith in the Lord. A. 5113.

9, 10, 12. By the vine out of Egypt is signified the church, which the sons of Israel represented. By driving out the nations is signified to expel the evils of the natural man, which are expelled by truths. Planting it, purging before it and causing its roots to take root signifies instruction according to order, namely, the imbibing scientifics and knowledges, then the being as in a wilderness and tempted, and afterwards introduced into the land of Canaan, which is the church. Sending out the shoots thereof under the sea signifies the increase of intelligence, and the extension thereof to the ultimates of good and truth appertaining to the church. Sending out the little branches unto the river signifies unto the rational. By the river — Euphrates — is signified the rational. E. 654.

9, 11. See Psalm xxxvi. 7. R. 336.

By the vine brought out of Egypt is signified the spiritual church, which commences with man by scientifics and knowledges in the natural man. The vine signifies the spiritual church, and Egypt the scientifics, which are in the natural man. After evils were thence ejected the establishment of the church took place, the heathen stand for evils, to plant the vine the establishment of the church. The whole church was from spiritual good and truths,

the mountains spiritual goods, and the goodly cedars spiritual truths. It is evident that by these words are understood the bringing forth of the children of Israel out of Egypt and their introduction into Canaan. E. 405.

9, 12. The river Euphrates stands for the faculties of sense and knowledge. The Euphrates was the boundary of Asshur, to which the dominion of Israel extended — as knowledge in the memory is the boundary of the intelligence and wisdom of the spiritual and celestial man.

A. 120.

A vine out of Egypt stands for the spiritual church, represented by the sons of Israel, to the sea and to the river for interior truths and goods. A. 9341.

By the vine are understood the children of Israel who are called a vine because they represented the spiritual church, which is signified by a vine in the Word. Their tarrying in Egypt represented their initiation into the things of the church, for Egypt represents the scientifics subservient to the things of the church. The extension of the intelligence of the church even to things scientific and rational is signified by sending out her boughs and branches, the sea the scientific, the river — Euphrates — the rational, sending out multiplication and extension.

E. 518.

The foregoing statement partly repeated in E. 569.

12. By rivers is signified truths in abundance. R. 409.

13, 14. And yet falsities begin to destroy it. P. P.

14. By wild beasts are signified the affections of the false arising from the delights of the loves of self and of the world. These affections are also represented by wild beasts, as by panthers, tigers, wild boars, wolves, bears in the other life. A. 9335.

See Psalm viii. 7–9. R. 567.

By a vine here is signified the same as by a vineyard, namely, the church as to truth, which is called the spiritual church. Its vastation by the lusts and falsities of the

14 natural man separated from the spiritual, is understood by the boar out of the wood wasting it, and the wild beast devouring it. The boar signifies the evil lusts of the natural man, and the wild beast of the field falsities. E. 388.

By wild beasts in the opposite spiritual sense are signified lusts of the false from evil, and by birds the thoughts and reasonings thence. Since the man of the church thereby spiritually perishes, therefore everywhere in the Word where the vastation of the church is treated of, it is said that they shall be given to the wild beasts and the birds to be devoured. E. 650.

15, 16. See Psalm xx. 7. A. 8281.

15–20. May the Lord come and restore it, and may it thus be vivified. P. P.

15, 16, 18. David spake these words concerning himself and concerning the church, which is the sense of the letter, for he understood himself by the shoot and by the son, but in the spiritual sense by the vine and by the shoot which Jehovah planted is signified the spiritual church, represented by the sons of Israel. By the son whom He made strong for himself is signified the truth of doctrine from the Word. By verse 18 is signified the truth of the Word in the natural sense, which is the sense of the letter, and the same in the spiritual sense, which is the internal sense. E. 724.

16, 18. By the right hand is meant omnipotence. T. 136.

17. See Psalm xiii. 2. R. 939.

See Psalm xxxiv. 17. E. 412.

18. The man of the right hand of Jehovah, and the son of man stand for the Lord as to Divine truth. A. 8281.

Here the hand of Jehovah stands for guard from omnipotence and omniscience, the man of the right hand for whom there is such a guard stands for the wise, and the son of man for the intelligent, both by Divine truth. E. 298.

18, 19. See Psalm xliv. 4. A. 10019.

18–20. The man of the right hand here also is the Lord as to the Word, so too is the Son of Man. L. 27.

PSALM LXXXI.

For the Chief Musician; set to Gittith. *A Psalm* of Asaph.

1. Sing aloud unto God our strength:
   Make a joyful noise unto the God of Jacob.
2. Raise a song, and bring hither the timbrel,
   The pleasant harp with the psaltery.
3. Blow the trumpet at the new moon,
   At the full moon, on our feast-day.
4. For it is a statute for Israel,
   An ordinance of the God of Jacob.
5. He appointed it in Joseph for a testimony,
   When he went out over the land of Egypt,
   Where I heard a language that I knew not.
6. I removed his shoulder from the burden:
   His hands were freed from the basket.
7. Thou calledst in trouble, and I delivered thee;
   I answered thee in the secret place of thunder;
   I proved thee at the waters of Meribah. [Selah
8. Hear, O my people, and I will testify unto thee:
   O Israel, if thou wouldest hearken unto me!
9. There shall no strange god be in thee;
   Neither shalt thou worship any foreign god.
10. I am Jehovah thy God,
    Who brought thee up out of the land of Egypt:
    Open thy mouth wide, and I will fill it.
11. But my people hearkened not to my voice;
    And Israel would none of me.
12. So I let them go after the stubbornness of their heart,
    That they might walk in their own counsels.
13. Oh that my people would hearken unto me,
    That Israel would walk in my ways!

14. I would soon subdue their enemies,
And turn my hand against their adversaries.
15. The haters of Jehovah should submit themselves unto him:
But their time should endure for ever.
16. He would feed them also with the finest of the wheat;
And with honey out of the rock would I satisfy thee.

Psalm LXXXI.

1–5. Song in praise of the Lord by His church. P. P.
1, 2, 4, 5. The God of Jacob is the Lord. A. 3305.
2, 3. See Psalm lxviii. 25, 26. A. 8337.
2, 3, 4. Songs were for the sake of the exaltation of the life of love, and hence of joy. R. 279.

On account of musical instruments and also dances signifying joy and gladness which result from affections, and also the affections of the mind themselves, which their several sounds produce both in what is simple and in what is complex, therefore David and the whole house of Israel played before Jehovah on all manner of instruments made of fir wood, even on harps and psalteries and on timbrels, on cornets and on cymbals — see ii. Samuel vi. 5. E. 323.

See Psalm xlvii. 2, 6, 9. E. 326.

3–6. That Joseph is here the spiritual church, or the spiritual man, is manifest from every word and expression, for in the Word there are words which express spiritual things, and others which express celestial things, and this with uniformity throughout. In this passage are words which express spiritual things, as the psalm, the timbrel, the harp with the psaltery, blowing the trumpet in the new moon, in the festival on the day of our feast. A. 3969.

Here by taking a psalm, and bringing the timbrel are meant confessions from spiritual and celestial truths, and the delights of the affection of truth and good. Verse 6 means worship from the delight of those affections.

Verse 7 signifies that those things were for the new church instituted with the children of Israel, which was in truth of doctrine. By a language which I understood not, signifies when the old church was destroyed, which was at that time in falsities of doctrine, for Egypt when Joseph was Lord there, represented a church which is in the knowledges of truth and good and in confirming sciences, but when the children of Israel began to be hated and ill-treated Egypt then represented the church destroyed, and in mere falsities. See Exodus i. 8. E. 448.

4. States of life as to truths are signified by months, because the times determined by the moon are meant by months, and truth of the understanding and of faith is signified by the moon. R. 935.

6–8. When called upon and when He has proved man, He delivers Him from the hells. P. P.

7. To carry on the shoulder when subjection is treated of signifies service. See Matthew xxiii. 4: Isaiah ix. 4; x. 27. A. 9836.

The natural man as to what is scientific is signified by the iron furnace (basket), the furnace stands for the natural man and iron what is scientific, in this case scientific falsities, because it is said that they were brought out of it. E. 540.

8. The quality of the complaint in the temptation is signified in the internal sense by Meribah, namely, that the Israelitic nation were not willing to entreat Jehovah by supplication, but that they expostulated. A. 8588.

See Psalm lxxvii. 16, 18, 19. R. 236.

That a voice out of heaven when from the Lord is heard as thunder is manifest. See John xii. 28–30: Job xxxvii. 4, 5. R. 472.

See Psalm xviii. 14, 15. E. 273.

9–12. The church among the children of Israel has gone back, and worships another God, P. P.

13. therefore they have been left to themselves. P. P.

14–17. If they had obeyed the hells would have been removed from them, and they would have enjoyed every good. P. P.

14, 17. The fat of the kidneys of wheat is the celestial of love and charity, and as fat or fatness signifies the celestial, and wheat love, they are therefore frequently joined together in the Word. A. 3941.

Wheat and barley signify the good and truth of the church. R. 315.

By the finest of the wheat, and honey out of the rock are here signified good of every kind and the delight thereof originating in celestial good from the Lord, the finest means celestial good, wheat good of every kind in general, honey the delight of good, and rock the Lord. That these things will be given to those who are signified by Israel, if they live according to the precepts of the Lord, is understood by verse 14, ways in the Word signifying truths and also precepts, and to walk signifies to live. E. 374.

By the rock here also is understood the Lord as to Divine truth. E. 411.

17. Satisfying with honey out of the rock stands for filling with enjoyment from the truths of faith. A. 5620.

Because fat signified good it is also adjoined to such things as are not fat in themselves, but still signify goods. Thus fat and good were as if the same thing. A. 5943.

Rock signified the Lord as to faith. A. 8581.

By the fat of wheat is signified the delight of spiritual good, and by honey out of the rock the delight of natural good by truths from the Lord. E. 619.

PSALM LXXXII.

A Psalm of Asaph.

1. God standeth in the congregation of God;
   He judgeth among the gods.
2. How long will ye judge unjustly,
   And respect the persons of the wicked? [Selah
3. Judge the poor and fatherless:
   Do justice to the afflicted and destitute.
4. Rescue the poor and needy:
   Deliver them out of the hand of the wicked.
5. They know not, neither do they understand;
   They walk to and fro in darkness:
   All the foundations of the earth are shaken.
6. I said, Ye are gods,
   And all of you sons of the Most High.
7. Nevertheless ye shall die like men,
   And fall like one of the princes.
8. Arise, O God, judge the earth;
   For thou shalt inherit all the nations.

Psalm LXXXII.

1. See Psalm xviii. 3, 29, 30, 32. Add: For this reason every angel or spirit that spake with men, and whom they believed to have any power, they called god. A. 300.

Those are called gods who are in Divine truths from the Lord, and abstractly the truths themselves. R. 44.

The assembly of God signifies heaven. Among the gods signifies with all the angels there, thus in the whole heaven, for the angels are called gods from the Divine truth which they receive from the Lord, for God in the Word signifies the Lord as to the Divine truth proceeding from Him, and which constitutes heaven. E. 313.

Since to stand also signifies to be, it is also said of Jehovah. E. 414.

By the assembly of God, and by the gods in the midst

1 of whom Jehovah stood are understood the angels, by whom in the spiritual sense are signified Divine truths, and since the Lord in heaven is Divine truth, therefore to stand is predicated concerning Him. E. 639.

The Lord to the church in which is the Word, from which it is possible to be in Divine truths. P. P.

1, 6. It is manifestly plain that the congregation of God, and the gods mean the angelic heaven. A. 4295.

The truths which proceed from the Lord are what are here meant by gods. This is evident from its first being said in the singular number, the congregation of God, and afterwards in the midst of the gods. A. 8301.

2–4. Let them not do evils but goods. P. P.

5. The earth in the Word stands for the church, and its foundations are the truths of faith, for these truths of the church are for foundations. A. 9643.

See Psalm xviii. 8, 16. R. 589.

See Psalm xi. 2, 3. R. 902.

See Psalm xviii. 8, 16. E. 1057.

Because they do not do goods, the church is tottering. P. P.

6. Men also on account of their power were called gods. A. 300.

They who are in doctrinals and not so much in life do not know otherwise than that the heavenly kingdom is similar to kingdoms on earth, in that men become great by ruling over others, this enjoyment being the only one with which they are acquainted, and which they prefer to every other enjoyment, wherefore the Lord spake also in the Word according to this appearance. A. 3417.

They are called gods from truths, for sons are truths. A. 4402.

See Psalm xxix. 1. A. 7268.

See Psalm vii. 18. A. 8153.

"Jesus answered them, Is it not written in your law, I said, ye are gods?" See John x. 34. This is written here. L. 10.

The foregoing statement repeated in T. 262.

By the law in the broadest sense is meant the whole Word. This is manifest from — the foregoing statement of L. 10 repeated. T. 288.

6, 7. Thus, although they possess the Word they will perish. P. P.

8. Prayer that the Lord may come and effect the judgment. P. P.

PSALM LXXXIII.

A Song, a Psalm of Asaph.

1. O God, keep not thou silence:
   Hold not thy peace, and be not still, O God.
2. For, lo, thine enemies make a tumult;
   And they that hate thee have lifted up the head.
3. They take crafty counsel against thy people,
   And consult together against thy hidden ones.
4. They have said, Come, and let us cut them off from being a nation;
   That the name of Israel may be no more in remembrance.
5. For they have consulted together with one consent;
   Against thee do they make a covenant:
6. The tents of Edom and the Ishmaelites;
   Moab, and the Hagarenes;
7. Gebal, and Ammon, and Amalek;
   Philistia with the inhabitants of Tyre:
8. Assyria also is joined with them;
   They have helped the children of Lot. [Selah
9. Do thou unto them as unto Midian,
   As to Sisera, as to Jabin, at the river Kishon;
10. Who perished at En-dor,
    Who became as dung for the earth.
11. Make their nobles like Oreb and Zeeb;
    Yea, all their princes like Zebah and Zalmunna;

12. Who said, Let us take to ourselves in possession
The habitations of God.
13. O my God, make them like the whirling dust;
As stubble before the wind.
14. As the fire that burneth the forest,
And as the flame that setteth the mountains on fire,
15. So pursue them with thy tempest,
And terrify them with thy storm.
16. Fill their faces with confusion,
That they may seek thy name, O Jehovah.
17. Let them be put to shame and dismayed for ever;
Yea, let them be confounded and perish;
18. That they may know that thou alone, whose name is Jehovah,
Art the Most High over all the earth.

Psalm LXXXIII.

General Subject. Combats of the Lord with the hells. P. P.

1. See Psalm xviii. 1. R. 279.

1–6. The hells wish to destroy all things of the church. P. P.

3–9. To consult together against the hidden ones, to cut them off from being a nation, that the name of Israel should be no more in remembrance, is altogether to cast out interior things, the tents of Edom, the Ishmaelites, Moab, the Hagarenes, Gebal, and Ammon are they who are in the externals of worship and doctrine. Philistia with Tyre are things which they speak concerning internals, but they are not in them. Asshur who is an arm to the sons of Lot, is reasoning by which they fight for externals and against internals. A. 2468.

5–7. The evil of self-love, which is such that it does not admit the truths of faith, thus neither the doctrinals of truth, is described in various passages of the Word by Esau and Edom, and at the same time the state of the church when it becomes of this quality. A. 3322.

7-9. The hells that rise up against the Lord are enumerated. P. P

8. See Psalm lvi. 1. A. 9340.

Falsities by which truths are attacked are signified by the Amalekites. A. 1679.

Where Asshur is mentioned what is of reason, either true or false is signified. A. 1186.

10-12. They will be cast down and subjugated. P. P.

13. From the places where they have made spurious heavens for themselves. P. P.

14-18. Prayer to the Lord to overthrow them. P. P.

16. See Psalm xi. 6. R. 343.

See Psalm xi. 6. E. 419.

19. That it may be known that power belongs to the Lord alone. P. P.

PSALM LXXXIV.

For the Chief Musician; set to the Gittith. A Psalm of the sons of Korah.

1. How amiable are thy tabernacles,
   O Jehovah of hosts!
2. My soul longeth, yea, even fainteth for the courts of Jehovah;
   My heart and my flesh cry out unto the living God.
3. Yea, the sparrow hath found her a house,
   And the swallow a nest for herself, where she may lay her young,
   Even thine altars, O Jehovah of hosts,
   My King, and my God.
4. Blessed are they that dwell in thy house:
   They will be still praising thee. [Selah
5. Blessed is the man whose strength is in thee;
   In whose heart are the highways *to Zion*.
6. Passing through the valley of Weeping they make it a place of springs;
   Yea, the early rain covereth it with blessings.

7. They go from strength to strength:
Every one of them appeareth before God in Zion.
8. O Jehovah God of hosts, hear my prayer;
Give ear, O God of Jacob. [Selah
9. Behold, O God our shield,
And look upon the face of thine anointed.
10. For a day in thy courts is better than a thousand.
I had rather be a door-keeper in the house of my God,
Than to dwell in the tents of wickedness.
11. For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
12. O Jehovah of hosts,
Blessed is the man that trusteth in thee.

Psalm LXXXIV.

General Subject. Combats of the Lord with the hells. P. P.

1–5. Love and the desire for the church and heaven. P. P.

2. That the Divine things proceeding from the Divine Human of the Lord are properly called habitations, and that hence heaven itself is called a habitation is manifest. A. 9594.

2, 3. See Psalm lxv. 5. R. 487.

See Psalm lxv. 5. E. 630.

2–5. By altars here are evidently understood the heavens, for it is said — see verses 2 and 3. By tabernacles or dwellings are understood the superior heavens, and by courts the inferior heavens where there is entrance, which heavens are also called altars from worship. Since all worship is from the good of love by truths, it is therefore said "even thine altars, O Jehovah of hosts, my King and my God," for the Lord is called Jehovah from Divine good, and King and God from Divine truth. Because the heavens are understood it is also said, "blessed are

they that dwell in thy house," the house of Jehovah God standing for heaven in all its compass. Sparrow here signifies spiritual truth, and swallow natural truth, by which worship is performed. Since all truth by which worship is performed is from the good of love, it is therefore first said, "my heart and my flesh crieth out for the living God," heart and flesh signifying the good of love, and to cry out worship from the delight of good. E. 391.

3. See Psalm lxiii. 2. A. 3813.
See Psalm lxiii. 2. R. 832.

By the flesh which desireth Jehovah, and which jubilates towards the living God, is signified man as to the good of the will, for the flesh of man corresponds to the good or evil of his will, and the blood to the truth or false of his understanding, in the present case flesh stands for the good of the will. E. 1082.

3–5. See Psalm xxvi. 6, 7. R. 392.

6–8. Because of trust in the Lord the church will increase in truths and goods. P. P.

8, 9. See Psalm xlvi. 7, 8. A. 3305.
Verse quoted. D. P., Page 63.

9–13. Her happiness arises from trust in the Lord. P. P.

10. See Psalm ii. 2, 6. A. 9954.
See Psalm ii. 2, 6. R. 779.
See Psalm ii. 2, 6. E. 375.

11. The tents here are the worship of that which was separating itself from the internal, tents therefore signifies worship not holy. A. 1566.

Standing at the door means communicating from without with good, which is the house of God. A. 8989.
See Psalm lxv. 5. A. 9741.
See Psalm lxv. 5. R. 487.
See Psalm xviii. 7. E. 220.

By the courts is here signified the first or ultimate heaven, by which is entrance to the superior heavens. E. 630.

12. See Psalm xxv. 21. A. 612.
Signifying protection. A. 1788.
See Psalm xxv. 21. A. 9905.
The sun signifies the good of love to the Lord in man. E. 401.

PSALM LXXXV.

For the Chief Musician. A Psalm of the sons of Korah.

1. Jehovah, thou hast been favorable unto thy land,
Thou hast brought back the captivity of Jacob.
2. Thou hast forgiven the iniquity of thy people;
Thou hast covered all their sin. [Selah
3. Thou hast taken away all thy wrath;
Thou hast turned *thyself* from the fierceness of thine anger.
4. Turn us, O God of our salvation,
And cause thine indignation toward us to cease.
5. Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
6. Wilt thou not quicken us again,
That thy people may rejoice in thee?
7. Show us thy lovingkindness, O Jehovah,
And grant us thy salvation.
8. I will hear what God Jehovah will speak;
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
9. Surely his salvation is nigh them that fear him,
That glory may dwell in our land.
10. Mercy and truth are met together;
Righteousness and peace have kissed each other.
11. Truth springeth out of the earth;
And righteousness hath looked down from heaven.
12. Yea, Jehovah will give that which is good;
And our land shall yield its increase.
13. Righteousness shall go before him,
And shall make his footsteps a way *to walk in.*

Psalm LXXXV.

1–8. Prayer of the Lord to the Father, to institute a new church after judgment has been executed upon the evil. P. P.

6. See Psalm vi. 2. A. 8286.

7. They that receive faith in the Lord are said to be made alive. A. 290.

9–14. Perception from His Divine, that a church will arise and flourish, which will acknowledge the Lord, walking in truths. P. P.

9, 11. See Psalm iv. 7–9. R. 306.

See Psalm lv. 19. T. 303.

By Jehovah speaking peace unto His people and to His saints is signified that He will teach them, and give them conjunction with Himself by the conjunction of good and truth in them, both these conjunctions are signified by peace. By people are signified those who are in truth from good, and by saints those who are in good from truth, that such shall not afterwards be in evil from falsities is signified by their not returning to folly. Both the above conjunctions, namely, the conjunction of good and truth, and thence conjunction with the Lord are further described by these words, "Mercy and truth are met together, righteousness and peace have kissed each other." Mercy here signifying removal from falsities, and consequent reception of truths, and justice signifying the removal of evils, and consequent reception of goods. E. 365.

11. See Psalm lxi. 8. A. 3122.

Let justice and peace kiss each other means let them conjoin themselves. A. 3574.

See Psalm xxv. 10. A. 6180.

See Psalm xxxvi. 6. A. 10577.

12. See Psalm xxxvi. 7. Add: Because judgment is

spoken of truth, in certain passages we read "truth and justice." S. 85.

Since judgment relates to truth, and justice to good, therefore we read in some places of "truth and justice." R. 668.

12-13. Here truth which is of faith is used for judgment, and justice for love or mercy. A. 2235.

See Psalm xv. 2. A. 9263.

PSALM LXXXVI.

A Prayer of David.

1. Bow down thine ear, O Jehovah, and answer me;
   For I am poor and needy.
2. Preserve my soul; for I am godly:
   O thou my God, save thy servant that trusteth in thee.
3. Be merciful unto me, O Lord;
   For unto thee do I cry all the day long.
4. Rejoice the soul of thy servant;
   For unto thee, O Lord, do I lift up my soul.
5. For thou, Lord, art good, and ready to forgive,
   And abundant in lovingkindness unto all them that call upon thee.
6. Give ear, O Jehovah, unto my prayer;
   And hearken unto the voice of my supplications.
7. In the day of my trouble I will call upon thee;
   For thou wilt answer me.
8. There is none like unto thee among the gods, O Lord;
   Neither *are there any works* like unto thy works.
9. All nations whom thou hast made shall come and worship before thee, O Lord;
   And they shall glorify thy name.
10. For thou art great, and doest wondrous things:
    Thou art God alone.
11. Teach me thy way, O Jehovah; I will walk in thy truth:
    Unite my heart to fear thy name.

12. I will praise thee, O Lord my God, with my whole heart;
And I will glorify thy name for evermore.
13. For great is thy lovingkindness toward me;
And thou hast delivered my soul from the lowest Sheol.
14. O God, the proud are risen up against me,
And a company of violent men have sought after my soul,
And have not set thee before them.
15. But thou, O Lord, art a God merciful and gracious,
Slow to anger, and abundant in lovingkindness and truth.
16. Oh turn unto me, and have mercy upon me;
Give thy strength unto thy servant,
And save the son of thy handmaid.
17. Show me a token for good,
That they who hate me may see it, and be put to shame,
Because thou, Jehovah, hast helped me, and comforted me.

Psalm LXXXVI.

1. See Psalm ix. 19. R. 209.
See Psalm xl. 18. E. 238.
1–8. Prayer of the Lord to the Father for help in temptations. P. P.
2, 4, 16. See Psalm xxvii. 9. E. 409.
8. That it is so often said that Jehovah is above all gods, and that He is God of gods, is because at that time many gods were worshipped, and the nations were distinguished by the gods whom they worshipped. Each nation believed that its own god was the supreme of all. Because therefore the idea of a plurality of gods was seated in all minds, it was a matter of dispute which of them was the greater. A. 8301.
11. To fear God signifies to love the things which are God's, by doing them, and not being willing to do the things that are contrary to Him. R. 527.

11 By teaching the way is signified to teach truth. That the good of love must be conjoined with the truths of faith is signified by, unite my heart to the fear of thy name, the heart signifying the love, and fear the holy principle of faith, which must be united or to be together in worship. E. 696.

11, 12. because thus there will be worship of the Lord, and confession of Him. P. P.

13, 14. The hells are in insurrection. P. P.

15. See Psalm lxi. 8. A. 3122.

See Psalm xxv. 10. A. 6180.

See Psalm vi. 2. A. 8286.

15–17. By His help they will be overthrown. P. P.

16, 17. By mark was represented that they should distinguish the commandment respecting love above all the other commandments. A. 396.

17. Testifications that a thing is true are signified by signs. R. 598.

To make a sign for good signifies testification that Jehovah will help and console him. E. 706.

PSALM LXXXVII.

A Psalm of the sons of Korah; a Song.

1. His foundation is in the holy mountains.
2. Jehovah loveth the gates of Zion
   More than all the dwellings of Jacob.
3. Glorious things are spoken of thee,
   O city of God. [Selah
4. I will make mention of Rahab and Babylon as among
   them that know me:
   Behold, Philistia, and Tyre, with Ethiopia:
   This one was born there.
5. Yea, of Zion it shall be said, This one and that one was
   born in her;
   And the Most High himself will establish her.

6. Jehovah will count, when he writeth up the peoples,
This one was born there. [Selah
7. They that sing as well as they that dance *shall say*,
All my fountains are in thee.

Psalm LXXXVII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–3. In the supreme sense by Jacob and Israel the Lord is meant. A. 3305.

1–8. Song in praise of the Lord by a new church that will be gathered together from all parts. P. P.

1, 2, 5–7. See Psalm xlviii. 3, 4. E. 850.

2. By Zion and by the daughter of Zion is understood the celestial church. E. 208.

2, 3. Knowledges of truth and good are signified by gates. A man is introduced into the church, by them as into a city. R. 899.

2, 3, 6, 7. Heaven and the church where the Lord alone is worshipped are signified by mount Zion. R. 612.

3, 4. The Philistines signify in general a memory of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make matters of memory. A. 1197.

The city of God is the doctrine of the truth of faith derived from the Word, Tyre stands for the knowledges of truth and good, in like manner Ethiopia, hence it is evident that Philistia stands for the science of the truths of faith. A. 9340.

4. Cush stands for internal knowledges from the Word, and therefore it is said he was born in the city of God. A. 1164.

Babel in the beginning is the church which is in the zeal for the Lord for the good of love and for the truths of faith, although inwardly in the zeal of her pastors there

lies concealed a fire of the love of ruling by the holy things of the church over all whom they can subdue to themselves. E. 1029.

7. See Psalm xxxvi. 9, 10. R. 384.
See Psalm lxviii. 27. E. 483.

PSALM LXXXVIII.

A Song, a Psalm of the sons of Korah; for the Chief Musician; set to Mahalath Leannoth. Maschil of Heman the Ezrahite.

1. O Jehovah, the God of my salvation,
I have cried day and night before thee.
2. Let my prayer enter into thy presence;
Incline thine ear unto my cry.
3. For my soul is full of troubles,
And my life draweth nigh unto Sheol.
4. I am reckoned with them that go down into the pit;
I am as a man that hath no help,
5. Cast off among the dead,
Like the slain that lie in the grave,
Whom thou rememberest no more,
And they are cut off from thy hand.
6. Thou hast laid me in the lowest pit,
In dark places, in the deeps.
7. Thy wrath lieth hard upon me,
And thou hast afflicted me with all thy waves. [Selah
8. Thou hast put mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9. Mine eye wasteth away by reason of affliction:
I have called daily upon thee, O Jehovah;
I have spread forth my hands unto thee.
10. Wilt thou show wonders to the dead?
Shall they that are deceased arise and praise thee? [Selah
11. Shall thy lovingkindness be declared in the grave?
Or thy faithfulness in Destruction?

12. Shall thy wonders be known in the dark?
And thy righteousness in the land of forgetfulness?
13. But unto thee, O Jehovah, have I cried;
And in the morning shall my prayer come before thee.
14. Jehovah, why castest thou off my soul?
Why hidest thou thy face from me?
15. I am afflicted and ready to die from my youth up:
While I suffer thy terrors I am distracted.
16. Thy fierce wrath is gone over me;
Thy terrors have cut me off.
17. They came round about me like water all the day long;
They compassed me about together.
18. Lover and friend hast thou put far from me,
And mine acquaintance into darkness.

Psalm LXXXVIII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–10, 14–19. In temptations that continue even to despair the Lord addresses the Father, that He is seemingly overcome by the infernals. P. P.

5, 6. They that are pierced in hell, in the pit, and in the grave, stand for those who have destroyed truths and goods in themselves by falsities and evils. That they are not in hell because they were pierced with the sword — Ezekiel xxxii. 19–21 — may be known by every one. A. 4503.

5–7. See Psalm xlii. 8. E. 538.

5–7, 12. The subject here treated of is concerning temptations, in the supreme sense concerning the temptations of the Lord, the quality of which is here described, which was such that He seemed to Himself to be as it were in hell amongst the damned, so exceedingly direful and enormous were the temptations which the Lord sustained, wherefore "I am reputed with those that go down into the pit" signifies, that He seemed to Himself as it were in

5 hell, the pit standing for hell. "I am become as a man that has no strength," signifies that He then seemed to Himself as without power, for temptations immerse man into evils and falses, in which there is no power. Among the dead, neglected signifies among those in whom there is nothing of truth and good, and who are therefore rejected. "As the slain who lie in the sepulchre" signifies as those who are in falses from evil, sepulchre denoting hell, the slain those who perish by falses, because they who are in hell are spiritually dead. "Whom thou rememberest no more," and "who are cut off from thy hand," signifies who are deprived of all truth and good. "Thou hast laid me in the pit of the lower parts" signifies in the places of hell where such are. "In darkness" signifies as it were in falses, in "the depths" as it were in evils. Prayer arising from grief then follows, that He may be delivered from the temptations. E. 659.

5, 6, 11, 12. In the opposite sense a sepulchre signifies death or hell. A. 2916.

5, 7. The subject is the Lord's temptations, and deliverance from them. See also Psalm xxx. 4. A. 4728.

11. "Shall the Rephaim — dead — arise and praise thee?" This likewise is said of the hell of the Rephaim, and signifies that they cannot rise and infest the sphere of the world of spirits with the venom of their most dreadful persuasions, but that it has been provided by the Lord that the human race should no longer be infected with such dreadful fantasies and persuasions. A. 581.

By the dead are not meant the dead but the damned. A. 1673.

11–13. God has no glory from the hells. P. P.

12. Hell and the devil are called destruction and destroyer. R. 440.

15. See Psalm xiii. 2. A. 5585.

See Psalm xxvii. 8, 9. R. 939.

See Psalm xiii. 2. E. 412.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

1. I will sing of the lovingkindness of Jehovah for ever;
   With my mouth will I make known thy faithfulness to
   all generations.
2. For I have said, Mercy shall be built up for ever;
   Thy faithfulness wilt thou establish in the very heavens.
3. I have made a covenant with my chosen,
   I have sworn unto David my servant:
4. Thy seed will I establish for ever,
   And build up thy throne to all generations. [Selah
5. And the heavens shall praise thy wonders, O Jehovah;
   Thy faithfulness also in the assembly of the holy ones.
6. For who in the skies can be compared unto Jehovah?
   Who among the sons of the mighty is like unto Jehovah,
7. A God very terrible in the council of the holy ones,
   And to be feared above all them that are round about
   him?
8. O Jehovah God of hosts,
   Who is a mighty one, like unto thee, O Jehovah?
   And thy faithfulness is round about thee.
9. Thou rulest the pride of the sea:
   When the waves thereof arise, thou stillest them.
10. Thou hast broken Rahab in pieces, as one that is slain;
    Thou hast scattered thine enemies with the arm of thy
    strength.
11. The heavens are thine, the earth also is thine:
    The world and the fulness thereof, thou hast founded
    them.
12. The north and the south, thou hast created them:
    Tabor and Hermon rejoice in thy name.
13. Thou hast a mighty arm;
    Strong is thy hand, and high is thy right hand.
14. Righteousness and justice are the foundation of thy
    throne:
    Lovingkindness and truth go before thy face.
15. Blessed is the people that know the joyful sound:
    They walk, O Jehovah, in the light of thy countenance.

16. In thy name do they rejoice all the day;
And in thy righteousness are they exalted.
17. For thou art the glory of their strength;
And in thy favor our horn shall be exalted.
18. For our shield belongeth unto Jehovah;
And our king to the Holy One of Israel.
19. Then thou spakest in vision to thy saints,
And saidst, I have laid help upon one that is mighty;
I have exalted one chosen out of the people.
20. I have found David my servant;
With my holy oil have I anointed him:
21. With whom my hand shall be established;
Mine arm also shall strengthen him.
22. The enemy shall not exact from him,
Nor the son of wickedness afflict him.
23. And I will beat down his adversaries before him,
And smite them that hate him.
24. But my faithfulness and my lovingkindness shall be with him;
And in my name shall his horn be exalted.
25. I will set his hand also on the sea,
And his right hand on the rivers.
26. He shall cry unto me, Thou art my Father,
My God, and the rock of my salvation.
27. I also will make him *my* firstborn,
The highest of the kings of the earth.
28. My lovingkindness will I keep for him for evermore;
And my covenant shall stand fast with him.
29. His seed also will I make to endure for ever,
And his throne as the days of heaven.
30. If his children forsake my law,
And walk not in mine ordinances;
31. If they break my statutes,
And keep not my commandments;
32. Then will I visit their transgression with the rod,
And their iniquity with stripes.
33. But my lovingkindness will I not utterly take from him,
Nor suffer my faithfulness to fail.

34. My covenant will I not break,
Nor alter the thing that is gone out of my lips.
35. Once have I sworn by my holiness:
I will not lie unto David:
36. His seed shall endure for ever,
And his throne as the sun before me.
37. It shall be established for ever as the moon,
And *as* the faithful witness in the sky. [Selah
38. But thou hast cast off and rejected,
Thou hast been wroth with thine anointed.
39. Thou hast abhorred the covenant of thy servant:
Thou hast profaned his crown *by casting it* to the ground.
40. Thou hast broken down all his hedges;
Thou hast brought his strongholds to ruin.
41. All that pass by the way rob him:
He is become a reproach to his neighbors.
42. Thou hast exalted the right hand of his adversaries;
Thou hast made all his enemies to rejoice.
43. Yea, thou turnest back the edge of his sword,
And hast not made him to stand in the battle.
44. Thou hast made his brightness to cease,
And cast his throne down to the ground.
45. The days of his youth hast thou shortened:
Thou hast covered him with shame. [Selah
46. How long, O Jehovah? wilt thou hide thyself forever?
How long shall thy wrath burn like fire?
47. Oh remember how short my time is:
For what vanity hast thou created all the children of men!
48. What man is he that shall live and not see death,
That shall deliver his soul from the power of Sheol? [Selah
49. Lord, where are thy former lovingkindnesses,
Which thou swarest unto David in thy faithfulness?
50. Remember, Lord, the reproach of thy servants;
How I do bear in my bosom *the reproach of* all the mighty peoples,

51. Wherewith thine enemies have reproached, O Jehovah, Wherewith they have reproached the footsteps of thine anointed.
52. Blessed be Jehovah for evermore. Amen, and Amen.

Psalm LXXXIX.

1–3. All Divine truth is from the Lord. P. P.

2, 3, 15. See Psalm xxv. 10. A. 6180.
See Psalm xxxvi. 6. A. 10577.

3–6. These things also are spoken concerning the Lord, and not concerning David, for it is said "I have sworn to David my servant, thy seed will I establish for ever, and build up thy throne to all generations" which is not applicable to David, whose seed and throne are not established to all generations, and yet Jehovah sware, and an oath of Jehovah is irrevocable confirmation from the Divine Being. E. 205.

4. That the compact of a covenant on the part of the Lord is mercy and election is evident. A. 6804.

4, 5. This also is concerning the Lord. To make a covenant with the chosen, and to swear unto David mean irrevocable confirmation or eternal truth. David stands for the Lord. To make a covenant regards the Divine good, to swear the Divine truth. A. 2842.

By the seed of David is not meant the posterity of David as a father, for this was not so much multiplied, nor of so much importance that it should be multiplied as the army of the heavens, and as the sand of the sea, but by David is meant the Lord as to Divine truth, thus by his seed those who are regenerated or born of the Lord, and in the abstract sense those things which appertain to them from the Lord, which are the truths of faith and the goods of charity. A. 10249.

4, 5, 6. Passages concerning the coming of the Lord col-

lected from the prophecies of the Old Word. Coro. 60.

The Divine truth is from Him because there is oneness with the Divine Human. P. P.

Verses 4 and 5 quoted. D. P., Page 59.

4–6, 20–22, 25–30, 36–38. He who knows that the Lord is meant by David may know why David in his Psalms wrote so often concerning the Lord when concerning himself. L. 44.

4, 5, 15, 30. By the throne of David is understood heaven as to Divine truth. E. 253.

4, 5, 20. The Divine Human is the Holy spoken of in Luke i. in Psalm lxxxix. also Daniel ix. Ath. 41.

4, 5, 20–22, 24, 26–30, 36–38. By David in this Psalm is not understood David, but the Lord as to His royalty, which is the Divine spiritual, and is called Divine truth. Verse 4 signifies the unition of the Lord's Divine with His Human. To make a covenant means unition, to swear confirmation thereof, elect is predicated of good, servant of truth. Verse 5 signifies Divine truth, heaven and the church from Him, seed Divine truth and those who receive it, throne heaven and the church. Verse 20 signifies a prophetic arcanum concerning the Lord. The Divine truth whereby Divine good operates all things is called a help upon one that is mighty. The exaltation of one chosen out of the people means Divine majesty and power thence derived. Verse 21 signifies the Lord as to the Divine Human, and union with the essential Divine, which union in the New Testament is called glorification, and is understood by the anointing. The oil of holiness signifies the Divine good of the Divine love, anointed to be united to Divine truth, which appertained to the Lord's human in the world. Verse 22 signifies omnipotence thence derived, hand omnipotence of truth from good, the arm omnipotence of good by truth. Verse 24 signifies combat attended with victory against evils and falsities, thus the hells. Verse 26 signifies the extension of His

26 dominion and kingdom over all things of heaven and the church. Verse 27 signifies the Divine Human which is the Son of God conceived of the essential Divine, and afterwards born. Divine truth and Divine power was thence derived to the Lord's human, He is also called God, and the rock of salvation. Verse 28 signifies that He is above all the good and truth of heaven and the church, because they are from Him. Verses 29 and 30, the days of heaven denote the states of the whole heaven, which are from His Divine. Verse 36 signifies eternal confirmation, because from the Divine, concerning the Lord, and the union of His Human with the Essential Divine. Verse 37 and 38 signify similar things as above where treating of His seed and throne. Of the sun is predicated eternity as to Divine good, of the moon as to Divine truth. A faithful witness in the clouds means acknowledgment and confession from the Word concerning the Divine in the Human of the Lord. E. 684.

4, 5, 12. The Lord is meant by David. R. 3.

See Psalm xxvii. 9. E. 409.

4, 5, 29. By David is here understood the Lord as to His royalty or kingly office. E. 701.

4, 5, 30. See Psalm xxi. 11. R. 565.

4, 5, 30, 37. That faith in the Lord is meant by the seed of the woman appears from the signification of woman, which is the church. By David is meant the Lord, by the throne His kingdom, by the sun love, by seed faith. A. 255.

By David in the Word is understood the Lord as to His royalty, which is the Divine truth in the Lord's spiritual kingdom. E. 768.

4, 36. That Jehovah, that is the Lord, sware by Himself signifies that the Divine truth testifies, for He is the Divine truth, and this testifies from itself and by itself. R. 474.

4, 36, 50. Since to swear is only what is external corre-

sponding to the confirmation of the mind of the internal man, and hence is significative thereof, therefore in the Word of the Old Testament it is said to be lawful to swear by God, and even God himself is said to swear. This signifies confirmation, asseveration, and simply the verity of a thing. E. 608.

7. See Psalm xviii. 3, 29, 30, 32. Add: For this reason, every angel or spirit that spake with men, and whom they believed to have any power, they called God. A. 300.

See Psalm lxxxii. 1, 6. A. 4295.

7–9. See Psalm xxix. 1. A. 4402.

See Psalm xxix. 1. A. 7268.

7–10, 14. Thus the Lord has all power. P. P.

10. By sea is here signified the natural man, because in the natural man are the common or general things of truth. By the rising of its waves is signified its exalting itself against the Divine, denying the things which are of the church. E. 275.

11–15. All of heaven and the church is from Him. P. P.

12. See Psalm xxiv. 1, 2. A. 6297.

See Psalm ix. 9. R. 551.

By founding the globe and the earth is signified to establish the church. R. 589.

By the heavens and the earth is signified the church in the heavens and in the earths each as to truths. By the world and the fulness thereof is signified the church in the heavens and in the earths each as to goods, fulness standing for goods and truths in their complex. E. 741.

By the heaven and the earth is signified the church, by the world the church as to good, and by the fulness thereof, all the goods and truths of the church. E. 1057.

12, 13. See Psalm xlviii. 2, 3. A. 3708.

By the heavens, the earth, and the world is signified the church, by fulness all the truth and good which constitute the church, by the north those therein who are in an obscure state as to truth, by the right hand those who

12 are in the light of truth from good, thus the same as by the south. A. 10061.

By the heavens and the earths are understood the superior and inferior heavens, also the internal and external church, by the world and the fulness thereof the heavens and the church in general as to good and as to truth, by the world as to good, and by the fulness thereof as to truth. Since these principles, or those who are in them, are in the north and in the south, and the south is at the right hand of the Lord, therefore it is said the north and the right hand. Since such is the quality of Divine truth united to Divine good in those quarters from the foundation of the world, it is therefore said thou hast founded, and thou hast created them. E. 600.

13–15. That by the right hand is here understood the south is evident. By the south is signified the Divine truth in light, thus in the supreme sense, in which the Lord is spoken of, it signifies omnipotence and omniscience, which Divine good has by Divine truth. E. 298.

14. See Luke xxii. 69, at the right hand of power signifies the omnipotence of the Lord, the right hand means power. A. 7518.

Divine power or omnipotence is also signified by the right hand. A. 8281.

That the right hand signifies Divine power is manifest. A. 10019.

15. Justice stands for the good which is of mercy, and judgment for the truth which is of faith, hence it is also said mercy and truth. A. 9857.

See Psalm xxxvi. 7. S. 85.

See Psalm xxxvii. 6. W. 38.

The Lord is the Divine good and the Divine truth. The former is signified by justice, and the latter by judgment. R. 668.

See Psalm xxxvi. 7. T. 51.

I spoke with clergymen and laymen, who had gathered

together concerning the Divine omnipotence. They said that omnipotence is unlimited, and that limited omnipotence is a contradiction. To which it was answered that there is no contradiction in acting omnipotently according to laws of justice with judgment, and that there is no contradiction in acting omnipotently according to the laws of love from wisdom. Ind. viii.

16. See Psalm iv. 7. A. 10579.

See Numbers x. 1–10. From the uses of trumpets among the children of Israel, it may also be seen what is signified by trumpets and by sounding them in Joel ii. 1, 2: Zechariah ix. 14. (Swedenborg translates: Blessed is the people that know the trumpet sound, instead of joyful sound, or joyful shout.) R. 397.

See Psalm iv. 7. R. 939.

See Psalm iv. 7. E. 412.

By the sound of the trumpet is signified Divine truth gladdening the heart. E. 502.

16–19. Happy is he who trusts in the Lord. P. P.

18. See Psalm xviii. 2, 3. R. 270.

By the horn being exalted is here signified to be filled with Divine truth, and thereby to give power against falsities. E. 316.

18, 19. The Holy One of Israel is the Lord. A. 3305.

18, 19, 25, 26. Our horn and His horn manifestly stand for the power of truth. The Lord's spiritual kingdom is here treated of. Our king belongs to the Holy One of Israel, means that Divine truth belongs to the Lord. To put His hand on the sea, and His right hand on the rivers, means that strength is in the external and internal knowledges of truth. A. 2832.

19. Since the Lord alone is holy, therefore He is called the Holy One of Israel. A. 9229.

See Psalm lxxi. 22. A. 9680.

Jehovah and the Holy One of Israel. D. P., Page 63.

20–26. The Father to the Lord, or His Divine to His

Human: that by oneness with Him He has omnipotence over the hells. P. P.

20–38. Verses 20, 22, 26, 27, 28, 30, 37, 38 partly quoted. D. P., Page 59.

20, 26–30. See Psalm ii. 2, 6. A. 9954.

Here by David is understood the Lord, by the holy oil with which Jehovah anointed Him is signified the Divine good of the Divine love. E. 375.

21. By David is meant the Lord. A. 9954.

That they afterwards anointed kings, and that they were called the anointed of Jehovah see i. Samuel x. 1; xv. 1. ii. Samuel i. 16, etc. E. 375.

21, 22, 25. See Psalm xviii. 2, 3. R. 270.

By David is understood the Lord as to Divine truth. By his horn being exalted is understood His Divine power, which He has from Divine good by Divine truth. Mercy in the Word when predicated of Jehovah, or the Lord, signifies the Divine good of the Divine love. By servant is not understood a servant in the ordinary sense, but whatsoever serves. It is therefore predicated of truth, because this serves good for use, and in this case for power. E. 316.

21, 26, 28–30. By David, by anointed, and by king, as in other passages of the Psalms, the Lord is understood, which may be clearly seen by those who understand the Word spiritually, but obscurely by those who understand it only naturally. E. 205.

21, 39, 52. The reason why they anointed kings was that they might represent the Lord as to judgment from Divine truth, wherefore in the Word by kings are represented Divine truths. A. 9954.

See Psalm ii. 2, 6. R. 779.

25. See Psalm lxi. 8. A. 3122.

25, 34. See Psalm xxv. 10. A. 6180.

26. See Psalm xxiv. 2. R. 409.

This is said of David by whom the Lord is understood.

The power of the Lord even to the ultimates of heaven and the church, thus over the whole heaven, and over everything of the church is signified by setting his hand in the sea, and his right hand in the rivers. That the ultimates of heaven are seas and rivers has been frequently shown. These were represented by the two seas and by the two rivers which formed the boundaries of the land of Canaan. E. 518.

26, 27. Speaking of power from truths. A. 4402.

26–28. In the whole of this Psalm the Lord who was to come is treated of, wherefore it is He who should call Jehovah His Father, and who should be the First-born, thus who is the Son of God. L. 19.

26, 28–30. Passages which speak more openly of the coming of the Lord. L. 6.

27. See Psalm lxxviii. 16, 20, 35. Inv. 35.

27, 28. All love is of the Lord, and no whit of love is of man, wherefore the Lord alone is the First-born. In respect to the Lord being the First-born of all as to His Human essence, it is thus written. A. 352.

By rock is understood Divine truth from the Lord, or the Lord himself. E. 411.

27–30. That the Lord as to the Divine Human is the First-born is evident from David. A. 3325.

27–30, 36–38. There will be eternal oneness with Him. P. P.

28. The first-born is what truth from good, and thus what the understanding from the will first produces, because truth is of the understanding, and good is of the will. This first thing, because it is as the seed from which the rest proceed, is the primary. In regard to the Lord, He is the First-born from the dead, because He is also, as to His Human, the truth itself united to the Divine good, from which all men, who are in themselves dead, live. R. 17.

Since the Lord as to His Divine Humanity is called the

First-born, by reason that all good proceeds from Him, therefore all the first-born in the Israelitish church were holy to Jehovah. E. 28.

28, 29, 35. Speaking of the Lord. My covenant shall be stable to Him means the union of the Divine itself and the Divine Human, thus it also stands for the Word, for the Lord as to the Divine Human was the Word which was made flesh. A. 9396.

30. That all things of the Word are meant by the law in the widest sense. See John xii. 34. This is here written. L. 10.

The foregoing statement repeated in T. 262.
The foregoing statement also repeated in T. 288.

31–33. That the laws enacted by the Lord and commanded the sons of Israel were distinguished into commandments which relate to life, into judgments which relate to the civil state, and into statutes which relate to worship is plain. A. 8972.

By commandments are understood the laws of life, especially those which are in the decalogue, which are therefore called the ten precepts. By statutes are understood the laws of worship, which principally relate to sacrifices, and the ministry of holy things. By judgments are understood civil laws, which being representative of spiritual laws, were therefore significative of Divine truths, such as are in the spiritual kingdom of the Lord in the heavens. E. 946.

31–38. Even if those of the church should fail there will be eternal oneness with Him. P. P.

35, 36. David stands for the Lord. The Divine good here has regard to the covenant. The thing that has gone out of my lips, has regard to the Divine truth, this on account of the marriage of good and truth which is in everything of the Word. A. 2842.

35–38. These things are spoken concerning the Lord. This is evident from the whole of the Psalm, for His com-

ing is here treated of, and afterwards the rejection of Him by the Jewish nation. E. 205.

37, 38. This is said of David, but by David the Lord is here meant. R. 53.

Concerning the Lord, and concerning heaven and His church. By His seed which shall continue for ever are signified the Divine truth, and also all those who shall receive it. By His throne which shall endure as the sun are signified heaven and His church which are in celestial good, which is the good of love. By His throne which shall be established as the moon for ever, is signified heaven and the church which are in spiritual good, which is the Divine truth. By a faithful witness in the heavens is signified the Word in the literal sense, which is called a witness because it testifies, and because the heavens, or the clouds signify the literal sense of the Word. E. 401.

By the seed which shall endure for ever is signified the Divine truth which is from Him, by the throne heaven and the church, as to the good of love and as to the truth of faith. A faithful witness in the clouds signifies that He is the Divine truth, for witness when predicated of the Lord signifies that which proceeds from Him, and this being of Him witnesses concerning Him. E. 594.

38. See Psalm lxviii. 5. E. 36.

39, 40. Anointed stands for the Lord, anger for a state of temptation in which He was when in combats with the hells, lamentation is described by anger and damnation, as the last lamentation of the Lord that He was forsaken. A. 9930.

The wisdom which is from the knowledges of truth and good from the Word, and from a life according to them is signified by a crown. E. 126.

By thine anointed is understood the Lord, and by being wroth a state of temptation in which He was when in combats with the hells. The lamentation of that state is described by anger and damnation, as was the case in the

39 last temptation on the cross, when the Lord lamented that He was forsaken, for the cross was the last of His temptations or combats with the hells. After that last temptation He put on the Divine good of the Divine love, and thus united the Divine Humanity to the very or essential Divinity which was in Himself. E. 272.

39–43. Of the Jewish nation. It has destroyed conjunction with Him, because it has destroyed the church. P. P.

40. By a crown is signified wisdom. R. 189.

43. The right hand, in the opposite sense, signifies falsity from evil, and reasoning and combat thereof against truth derived from good. E. 298.

44–46. It has utterly repudiated Him. P. P.

47–49. Prayer to the Father that unless He assist, no one will have eternal life. P. P.

48, 50. To create or make a man signifies to reform him by Divine truth. E. 294.

50. Unless oneness is effected. P. P.

50–52. The hells will otherwise prevail. P. P.

51. In my bosom, meaning with himself, as his own. A. 6960.

53. See Psalm xxviii. 6. A. 1096.
See Psalm xxviii. 6. R. 289.
See Psalm xli. 14. E. 228.
He assists. P. P.

PSALM XC.

A Prayer of Moses the man of God.

1. Lord, thou hast been our dwelling-place
In all generations.
2. Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
3. Thou turnest man to destruction,
And sayest, Return, ye children of men.

4. For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
5. Thou carriest them away as with a flood; they are as
a sleep:
In the morning they are like grass which groweth up.
6. In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
7. For we are consumed in thine anger,
And in thy wrath are we troubled.
8. Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
9. For all our days are passed away in thy wrath:
We bring our years to an end as a sigh.
10. The days of our years are threescore years and ten,
Or even by reason of strength fourscore years;
Yet is their pride but labor and sorrow;
For it is soon gone, and we fly away.
11. Who knoweth the power of thine anger,
And thy wrath according to the fear that is due unto
thee?
12. So teach us to number our days,
That we may get us a heart of wisdom.
13. Return, O Jehovah; how long?
And let it repent thee concerning thy servants.
14. Oh satisfy us in the morning with thy lovingkindness,
That we may rejoice and be glad all our days.
15. Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
16. Let thy work appear unto thy servants,
And thy glory upon their children.
17. And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

Psalm XC.

1. See Psalm xxvi. 8. A. 9481.

1-6. Man is nothing of himself, but the Lord alone (is of Himself). P. P.

2. By the mountains born, and by the earth formed, and by the orb is not meant the creation of the world, but the establishment of the church, hence from age to age signifies from the establishment of churches to their end, for churches succeed one another, since when one is finished or vastated, another is established. A mountain stands for celestial love, consequently the church which is in that love. A. 10248.

The reason why eternity is not mentioned, but that it is said "from everlasting to everlasting" is because the latter is a natural expression, and the former spiritual, and the literal sense of the Word is natural, and the internal sense spiritual, and the latter is contained in the former. E. 468.

By the mountains are signified those who dwell upon mountains in the heavens, who are those that are in celestial good, but by the earth and the world is signified the church from those who are in truths and in goods. E. 741.

4. A thousand years stands for what is without time, thus for eternity, which is infinity of time. A. 2575.

By yesterday is signified eternity. A. 6983.

See Psalm lxviii. 18. A. 8715.

In the Divine idea there is not time, but all things past and future are present. R. 4.

God is everywhere present in the whole world, and yet not anything proper to the world is in Him, that is not anything that is of space or time. T. 30.

Verse partly quoted. D. P., Page 32.

6. Evening is the last state of the church, when there is dense falsity because there is no faith, and dense evil because there is no charity. A. 7844.

See Psalm xxx. 6. C. J. 13.

7–11. The church perishes. P. P.

8. See Psalm xxvii. 8, 9. R. 939.

In this passage the light of Jehovah's countenance signifies the light of heaven issuing from the Lord as a sun. This light is essential Divine truth from which are all intelligence and wisdom, therefore whatever comes into it, the quality thereof is manifested as in clear day. Hence it is that when the evil come into this light they appear altogether according to their real quality, deformed and monstrous according to the evils concealed in them. From these considerations it is evident what is understood by, "Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance." E. 412.

11, 12. To number days means to ordain and arrange states of life. Days are said to be numbered when they are ordained and arranged, thus when they are finished. A. 10217.

12. To number signifies to know the quality from the least to the greatest, and according thereto to arrange and dispose, that is to provide. E. 453.

12, 13. Unless restored by the Lord. P. P.

14. See Psalm lxiii. 2. E. 179.

By means of His coming. P. P.

14, 15. See Psalm li. 10. S. 87.

See Psalm xl. 17. E. 660.

14–17. Thence is salvation. P. P.

PSALM XCI.

1. He that dwelleth in the secret place of the Most High
   Shall abide under the shadow of the Almighty.
2. I will say of Jehovah, He is my refuge and my fortress;
   My God, in whom I trust.
3. For he will deliver thee from the snare of the fowler,
   And from the deadly pestilence.
4. He will cover thee with his pinions,
   And under his wings shalt thou take refuge:
   His truth is a shield and a buckler.
5. Thou shalt not be afraid for the terror by night,
   Nor for the arrow that flieth by day;
6. For the pestilence that walketh in darkness,
   Nor for the destruction that wasteth at noonday.
7. A thousand shall fall at thy side,
   And ten thousand at thy right hand;
   But it shall not come nigh thee.
8. Only with thine eyes shalt thou behold,
   And see the reward of the wicked.
9. For thou, O Jehovah, art my refuge!
   Thou hast made the Most High thy habitation;
10. There shall no evil befall thee,
   Neither shall any plague come nigh thy tent.
11. For he will give his angels charge over thee,
   To keep thee in all thy ways.
12. They shall bear thee up in their hands,
   Lest thou dash thy foot against a stone.
13. Thou shalt tread upon the lion and adder:
   The young lion and the serpent shalt thou trample under foot.
14. Because he hath set his love upon me, therefore will I deliver him:
   I will set him on high, because he hath known my name.
15. He shall call upon me, and I will answer him;
   I will be with him in trouble:
   I will deliver him, and honor him.
16. With long life will I satisfy him,
   And show him my salvation.

Psalm XCI.

1. Song in praise of the Father by the Lord, who is to be made one with Him. P. P.

2–6. Thus there will be protection from every attack. P. P.

2, 4. A shield and a buckler stands for protection from falsities. A. 1788.

4. See Psalm xvii. 8. A. 8764.
See Psalm xvii. 8. R. 245.
See Psalm v. 13. R. 436.
See Psalm xvii. 8. E. 283.

4, 5. See Psalm xi. 2. A. 2709.

The pestilence that walketh in darkness stands for the evil which lays waste in secret. The destruction that wasteth at noonday, for the evil which lays waste openly. A. 7505.

5, 6. Not to fear for the destruction that wasteth in the south, means not to be afraid because of the damnation which comes upon those who are in knowledges and pervert them. A. 1458.

The terror by night stands for falsities of evil which are from hell, the arrow that flieth by day for falsity that is openly taught, whereby good is destroyed; the destruction that wasteth at noonday for evil that is lived in openly, whereby truth is destroyed. A. 6000.

The terror by night stands for falsity which is in secret, the arrow that flieth by day for falsity which is seen, the pestilence that walketh in darkness for evil which is in secret, the destruction that wasteth at noon-day for evil which is seen. A. 7102.

The terror of night stands for the falses of evil which are from hell, the weapon which flies by day for the falses which are openly taught. The death which vastates in the south stands for the evil which is openly lived in,

whereby truth is destroyed where it is capable of being in its light from the Word. A. 9642.

See Psalm ix. 14. E. 186.

5–7. See Psalm lxviii. 18. R. 287.

These things are said against the falsities and evils which are not known to be such, and concerning those which are known to be such and yet creep into the thought and will and destroy man. The destruction of those evils is signified by, "a thousand shall fall at thy side," and the destruction of the falsities by, "and myriads at thy right hand." The reason why a thousand is predicated of evils, and myriads of falsities is because falsities are opposed to truths, and evils to goods. E. 336.

7. A thousand and a myriad stand for what is innumerable, and as it is concerning the Lord, who is meant by David in the Psalms, it stands for all who are His enemies. A. 2575.

See Psalm lxviii. 18. A. 8715.

7–9. Thus there will be no uprising of the hells. P. P.

9. See Psalm xxvi. 8. A. 9481.

9, 10. See Psalm xv. 1, 2. R. 585.

By the habitation of Jehovah and by His tabernacle is signified heaven and the church, by habitation both as to truths and by tabernacle both as to goods. The removal of evils and protection from them is signified by making the Most High his dwelling, and by no evil befalling him, nor plague coming nigh him. E. 799.

10. See Psalm xxxix. 11. R. 657.

not even against the church. P. P.

11, 12. Thus heaven will serve Him. P. P.

13. See Psalm lvii. 5. A. 6367.

See Psalm xvii. 12. R. 241.

See Psalm xvii. 12. E. 278.

By treading upon the lion, the asp, serpents, and scorpions is understood not only to destroy them, but also not to be hurt by them. E. 632.

13, 14. See Psalm xliv. 19, 20. R. 537.

To destroy falses interior and exterior which vastate the truths of the church is signified by treading under foot the lion and dragon. To withdraw from falses and to lead to interior truths and goods him who is in doctrine from the Word is signified by, I will deliver him. To deliver is to withdraw from falses, to exalt is to lead to interior truths. To know my name is to be in doctrine from the Word. E. 714.

13–16. There will be no fear from the hells, when the Divine has been made one with the Human. P. P.

15. See Psalm iv. 2. R. 376.

See Psalm iv. 2. E. 471.

PSALM XCII.

A Psalm, a Song for the sabbath day.

1. It is a good thing to give thanks unto Jehovah,
   And to sing praises unto thy name, O Most High;
2. To show forth thy lovingkindness in the morning,
   And thy faithfulness every night,
3. With an instrument of ten strings, and with the psaltery,
   With a solemn sound upon the harp.
4. For thou, Jehovah, hast made me glad through thy work:
   I will triumph in the works of thy hands.
5. How great are thy works, O Jehovah!
   Thy thoughts are very deep.
6. A brutish man knoweth not;
   Neither doth a fool understand this:
7. When the wicked spring as the grass,
   And when all the workers of iniquity do flourish;
   It is that they shall be destroyed for ever.
8. But thou, O Jehovah, art on high for evermore.
9. For, lo, thine enemies, O Jehovah,
   For, lo, thine enemies shall perish;
   All the workers of iniquity shall be scattered.

10. But my horn hast thou exalted like *the horn of* the wild-ox:
I am anointed with fresh oil.
11. Mine eye also hath seen *my desire* on mine enemies,
Mine ears have heard *my desire* of the evil-doers that rise up against me.
12. The righteous shall flourish like the palm-tree:
He shall grow like a cedar in Lebanon.
13. They are planted in the house of Jehovah;
They shall flourish in the courts of our God.
14. They shall still bring forth fruit in old age;
They shall be full of sap and green:
15. To show that Jehovah is upright;
He is my rock, and there is no unrighteousness in him.

Psalm XCII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.
The oneness of the Divine of the Lord with His Divine Human which is the "sabbath." P. P.

2–4. See Psalm xxxiii. 2, 3. R. 276.

On account of musical instruments and also dances signifying joy and gladness which result from affections, and also the affections of the mind themselves, which their several sounds produce, both in what is simple and in what is complex, therefore David and the whole house of Israel played before Jehovah on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. Since the harp signifies confessions from spiritual truths, and spiritual truths are those which affect the angels who are in the Lord's spiritual kingdom, they and the angels who are in them also dissipate falsities. See i. Samuel xvi. 23. E. 323.

2–6. Song in praise of the cooperation of the Father with Him. P. P.

3. See Psalm xxv. 10. A. 6180.

7. The evil do not understand this. P. P.

8–10. Although the evil flourish, yet they perish. P. P.

11. See Psalm xxii. 22. A. 2832.

See Psalm xxiii. 5. A. 9954.

It was a received custom to anoint themselves and others to testify gladness and benevolence of mind, but with common or some other precious oil, not with the oil of holiness. R. 779.

Here the expression like the horn of an unicorn signifies truth, as to abundance and power. E. 316.

See Psalm xlv. 8. E. 375.

See Psalm xxxvii. 35. E. 507.

11, 12. Thus He has Divine omnipotence against those that rise up against Him. P. P.

See Psalm lii. 10. R. 401.

13. Palm tree stands for good and cedar for truth. Since palm signifies good, it also signifies wisdom, for wisdom is of good. A. 8369.

13, 14. By palms the Divine truths of the Word are signified. R. 367.

See Psalm lxv. 5. R. 487.

See Psalm xviii. 7. E. 220.

The righteous signify those who are in good, for by the righteous in the Word are signified those who are in the good of love, and by the holy those who are in truths derived from that good. It is said concerning them that they shall flourish like the palm tree, and grow like a cedar in Lebanon, for by these are understood the fructification of good, and the multiplication of truth. Palm signifies spiritual good, cedar the truth of that good, and Lebanon the spiritual church. By the house of Jehovah in which they are planted, and the courts in which they shall germinate is signified heaven and the church, the house of Jehovah the internal church, and the courts the external church. Plantation is effected in the in-

13 teriors of man where the good of love and charity resides, and germinations in the exteriors of man where the good of life resides. E. 458.

By the courts is here understood heaven, and specifically the ultimate heaven, and the church. E. 630.

13–15. From which the church will flourish. P. P.

14, 15. When they are grey haired means in the last stage. A. 5550.

15, 16. See Psalm xxxvi. 9. R. 782.

To be fat and green signifies to be in goods and truths of doctrine. E. 1159.

16. By rock is understood Divine truth from the Lord, or the Lord himself. E. 411.

and will sing praises to the Lord. P. P.

See Psalm lxxviii. 16, 20, 35. Inv. 35.

PSALM XCIII.

1. Jehovah reigneth; he is clothed with majesty;
Jehovah is clothed with strength; he hath girded himself therewith:
The world also is established, that it cannot be moved.
2. Thy throne is established of old:
Thou art from everlasting.
3. The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their waves.
4. Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty.
5. Thy testimonies are very sure:
Holiness becometh thy house,
O Jehovah, for evermore.

Psalm XCIII.

1. Since in the church among the ancients it was customary to say, God shall reign, therefore in David some Psalms are inscribed with the words "Jehovah reigneth." By this was signified that it was well with the church, because then good and truth from the Divine were therein. A. 8331.

1, 2. These things are said concerning the Lord about to come into the world. Since He has glory and power from the Human which He united to His Divine, it is said that He put on majesty and strength, and that He girded himself, for the Lord assumed the Human that He might be in the potency of subjugating the hells. The church which He was about to establish and to defend for ever is signified by the world which shall be established and shall not be moved, and by the throne, for by the world is signified heaven and the church as to the reception of Divine good, and by the throne the same as to the reception of Divine truth. E. 741.

Through the oneness of the Divine and the Human in the Lord, heaven and the church will endure to eternity. P. P.

2–4. Rivers signify truths in abundance. R. 409.

Spoken concerning the Lord. His dominion over heaven and earth from eternity to eternity is signified by verse 2. The glorification of the Lord for His advent, and the salvation of mankind thence derived is signified by what is said about the floods, for by the floods here mentioned three times are signified all things which are of man's intelligence, both in the internal and in the external man. The Divine truth from the Lord whence are power and salvation is signified by verse 4, waters standing for truths, and the noise of many waters for Divine truths. E. 518.

3, 4. A voice signifies what is announced from the Word. A voice is often spoken of and also applied to such things as have no relation to a voice. A. 6971.

The joy of those who are in Divine truths from this source. P. P.

5. See Psalm xix. 8. A. 4197.

The Word established in the church. P. P.

PSALM XCIV.

1. O Jehovah, thou God to whom vengeance belongeth,
   Thou God to whom vengeance belongeth, shine forth.
2. Lift up thyself, thou judge of the earth:
   Render to the proud *their* desert.
3. Jehovah, how long shall the wicked,
   How long shall the wicked triumph?
4. They prate, they speak arrogantly:
   All the workers of iniquity boast themselves.
5. They break in pieces thy people, O Jehovah,
   And afflict thy heritage.
6. They slay the widow and the sojourner,
   And murder the fatherless.
7. And they say, Jehovah will not see,
   Neither will the God of Jacob consider.
8. Consider, ye brutish among the people;
   And ye fools, when will ye be wise?
9. He that planted the ear, shall he not hear?
   He that formed the eye, shall he not see?
10. He that chastiseth the nations, shall not he correct,
    Even he that teacheth man knowledge?
11. Jehovah knoweth the thoughts of man,
    That they are vanity.
12. Blessed is the man whom thou chastenest, O Jehovah,
    And teachest out of thy law;
13. That thou mayest give him rest from the days of adversity,
    Until the pit be digged for the wicked.

14. For Jehovah will not cast off his people,
Neither will he forsake his inheritance.
15. For judgment shall return unto righteousness;
And all the upright in heart shall follow it.
16. Who will rise up for me against the evil-doers?
Who will stand up for me against the workers of iniquity?
17. Unless Jehovah had been my help,
My soul had soon dwelt in silence.
18. When I said, My foot slippeth;
Thy lovingkindness, O Jehovah, held me up.
19. In the multitude of my thoughts within me
Thy comforts delight my soul.
20. Shall the throne of wickedness have fellowship with thee,
Which frameth mischief by statute?
21. They gather themselves together against the soul of the righteous,
And condemn the innocent blood.
22. But Jehovah hath been my high tower,
And my God the rock of my refuge.
23. And he hath brought upon them their own iniquity,
And will cut them off in their own wickedness;
Jehovah our God will cut them off.

Psalm XCIV.

General Subject. Of the Jewish nation. It destroyed the church. P. P.

1, 2. O that judgment may be executed upon them! P. P.

3–11. Because that nation has destroyed the church, neither does it fear God, although He sees all things. P. P.

6. By father in the genuine sense is signified good, and in the supreme sense the Lord. A. 3703.

7. The God of Jacob is the Lord. A. 3305.

12–15. For the sake of the church the Lord will come to judge. P. P.

16–19. The Divine of the Lord gives help against the evil, and in temptation. P. P.

20, 21. The evil rise up and wish to kill. P. P.

21. The good which is without blame and evil in the external man, that is exterior good, is called just (righteous). A. 9262.

22. By rock throughout the Word the Divine truth is understood. Inv. 35.

22, 23. But through help from His Divine they will perish. P. P.

PSALM XCV.

1. Oh come, let us sing unto Jehovah;
   Let us make a joyful noise to the rock of our salvation.
2. Let us come before his presence with thanksgiving;
   Let us make a joyful noise unto him with psalms.
3. For Jehovah is a great God,
   And a great King above all gods.
4. In his hand are the deep places of the earth;
   The heights of the mountains are his also.
5. The sea is his, and he made it;
   And his hands formed the dry land.
6. Oh come, let us worship and bow down;
   Let us kneel before Jehovah our Maker:
7. For he is our God,
   And we are the people of his pasture, and the sheep of his hand.
   To-day, oh that ye would hear his voice!
8. Harden not your heart, as at Meribah,
   As in the day of Massah in the wilderness;
9. When your fathers tempted me,
   Proved me, and saw my work.
10. Forty years long was I grieved with *that* generation,
    And said, It is a people that do err in their heart,
    And they have not known my ways:
11. Wherefore I sware in my wrath,
    That they should not enter into my rest.

Psalm XCV.

1. Song in praise of the Lord. **P. P.**
See Psalm xciv. 22. **Inv. 35.**
1, 2. See Psalm xxvii. 8, 9. **R. 939.**
See Psalm lxxviii. 15, 16, 20, 35. **E. 411.**
See Psalm xlii. 3, 6. **E. 412.**
2–5. Omnipotence belongs to Him. **P. P.**
3. See Psalm lxxvii. 14, 15. **A. 7401.**
See Psalm lxxxvi. 8. **A. 8301.**
3, 4. It is here said God or El because the subject is the Divine truth and hence power, and also gods because the subject is also the truths therefrom, for a king in the internal sense signifies truth. **A. 4402.**
6, 7. He is to be worshipped in humility. **P. P.**
8–10. Let them not be like the nation sprung from Jacob, who estranged themselves from the Lord. **P. P.**
8–11. That the quality of the Israelitish nation and of its religion is described by the strife with Moses at Massah and Meribah is evident in David. **A. 8588.**
9, 10. By forty years is not only meant the vastation of the church with the sons of Israel but also a full state of temptation, also by the end of those years the beginning of a new church. **E. 633.**
11. See Psalm lxxxix. 4. 36, **R. 474.**
See Psalm lxxxix. 4, 36, 50. **E. 608.**
And with whom, for this reason, there is no conjunction whatever. **P. P.**

PSALM XCVI.

1. Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
2. Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
3. Declare his glory among the nations,
His marvellous works among all the peoples.
4. For great is Jehovah, and greatly to be praised:
He is to be feared above all gods.
5. For all the gods of the peoples are idols;
But Jehovah made the heavens.
6. Honor and majesty are before him:
Strength and beauty are in his sanctuary.
7. Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
8. Ascribe unto Jehovah the glory due unto his name
Bring an offering, and come into his courts.
9. Oh worship Jehovah in holy array:
Tremble before him, all the earth.
10. Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
11. Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
12. Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
13. Before Jehovah; for he cometh,
For he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with his truth.

Psalm XCVI.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–3. See Psalm xvi. 7. R. 289.
To bless the name of Jehovah here means to glorify Him, and to give thanks to Him. It is said, "Bless his name, show forth his salvation from day to day" because all glorification of Jehovah is from spiritual truth and from spiritual good. Name also is predicated of truths, and salvation of good. To sing a song signifies to glorify from those truths and from that good. E. 340.

1–9. Song in praise of the Lord by His church, that to Him alone belong power and glory. P. P.

1–13. See Psalm xl. 3, 4. A. 8261.

1, 2, 11, 12. See Psalm vii. 18. Add: Where the subject treated of is concerning the advent of the Lord, mention is made of a new song, and that the earth, the sea, the fields, the forest, the trees, Lebanon, the wilderness, and many other things should rejoice and exult. E. 326.

2. See Psalm lxviii. 27. A. 1422.

2, 13. To bring good tidings — evangelise — signifies the Lord's coming, and His kingdom at that time. R. 478.
The acknowledgment and celebration of the Lord with joy of heart on account of His advent is signified by verse 2. The advent itself is described by Jehovah cometh, and since His advent is when the last judgment takes place it is therefore said, — see verse 13. By the earth is understood the church, by the world those in the church who are in the good of charity, and by the people those in the truths thence derived. E. 612.

The whole creed of Athanasius can be reconciled, when one Divine, that is one only Divine is acknowledged, and if the one only Divine is recognised which the Lord calls His Father, and which is His own Divine. That the

Lord is called "the Lord Jehovih" may be seen Isaiah xl. 10, etc., that He is called "Jehovah" in Psalm xcvi.
Ath., Page 14.

4. See Psalm lxxvii. 14, 15. A. 7401.

5, 6. See Psalm viii. 6. R. 249.

By the heavens is understood the Divine which proceed from the Lord, since the heavens are therefrom. Since the Divine which proceeds, and constitutes the heavens is Divine truth and Divine good, it is therefore said, honour and majesty are before Him. By sanctuary is understood the church. The Divine good and Divine truth therein are understood by strength and beauty. E. 288.

7. As the nations signify goods, so also did the families (kindreds) for each nation consisted of families.
A. 1261.

8. See Psalm lxv. 5. A. 9741.
See Psalm lxv. 5. R. 487.
See Psalm lxxxiv. 11. E. 630.

10, 11. Treating also concerning the Lord's advent, and concerning the church to be established by Him, and defended to eternity, which is signified by the world which shall be established and shall not be removed. E. 741.

10–12. He will come to judgment that heaven and the church may worship Him from joy of heart. P. P.

10, 13. Jehovah comes. He comes to judge the earth. He shall judge the people in righteousness and the world in justice.
D. P., Page 72.

11. See Psalm li. 10. S. 87.
See Psalm xl. 17. R. 507.
See Psalm li. 10. T. 252.
See Psalm xl. 17. E. 660.

11–13. See Psalm lxix. 35, 36. Add: It is said every created thing, and by this is meant every thing that is reformed, or all the reformed, for by creating is signified to reform and regenerate. R. 290.

12. A field cannot exult, nor trees of the wood sing, but things that are in man, which are knowledges of faith.

The church as to knowledges, or as to externals is signified by a forest in David — speaking of the Lord.
A. 9011.

13. Since a last judgment was effected by the Lord when He was in the world by combats with the hells and by their subjugation, the judgment which He was to effect is therefore here treated. L. 14.

Treating concerning the coming of the Lord and the last judgment then to take place, since by the world are signified those in the church who are in good, and by people those who are in truths, therefore it is said, that He shall judge the world in justice, and the people in verity, justice being predicated of good, in like manner as the world. E. 741.

He will come to judgment. P. P.

PSALM XCVII.

1. Jehovah reigneth; let the earth rejoice;
Let the multitude of isles be glad.
2. Clouds and darkness are round about him:
Righteousness and justice are the foundation of his throne.
3. A fire goeth before him,
And burneth up his adversaries round about.
4. His lightnings lightened the world:
The earth saw, and trembled.
5. The mountains melted like wax at the presence of Jehovah,
At the presence of the Lord of the whole earth.
6. The heavens declare his righteousness,
And all the peoples have seen his glory.
7. Let all them be put to shame that serve graven images,
That boast themselves of idols:
Worship him, all ye gods.

8. Zion heard and was glad,
And the daughters of Judah rejoiced,
Because of thy judgments, O Jehovah.
9. For thou, Jehovah, art most high above all the earth:
Thou art exalted far above all gods.
10. O ye that love Jehovah, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.
11. Light is sown for the righteous,
And gladness for the upright in heart.
12. Be glad in Jehovah, ye righteous;
And give thanks to his holy memorial *name*.

Psalm XCVII.

1. See Psalm xciii. 1. A. 8331.

By these words is signified that the church where the Word is, and the church where the Word is not, and consequently they who are in spiritual truths, and they who are not, shall rejoice on account of the kingdom of the Lord. By the earth is signified the church where the Word is, and by the islands the church where there is not the Word, consequently they who are remote from spiritual truths, for the truths of the Word are alone spiritual. They who are without the pale of the church, as they have not truths from the Word, are only in natural truths, whence it is that they are called islands. By islands in the Word are not understood any islands of the sea, but places in the spiritual world inhabited by those who are in natural science of knowledges of truth and good which are in the Word. E. 406.

1, 2. The isles stand for nations more remote from the knowledges of faith. A. 1158.

1–6. Joy of the church over the coming of the Lord, with whom is Divine truth. P. P.

2. See Psalm ix. 5, 8. A. 5313.

3, 4. See Psalm lxxvii. 16, 18, 19. R. 236.

Lightnings signify Divine truths as to illumination, for it is said, His lightning enlightens the world. E. 273.

3–6. In this Psalm the same things as in Psalm xlv. 4–8 are treated of. See that Psalm. L. 14.

4, 5. See Psalm lxxvii. 18, 19. A. 8813.

See Psalm lxxvii. 18, 19. A. 8816.

By these words is described the state of the impious from the presence of the Lord in His Divine truth, which state is similar to that of the sons of Israel when the Lord appeared to them upon mount Sinai, that they there heard thunderings, saw lightnings, and that the mountain appeared in a consuming fire as of a furnace is known from the Word, and the reason of this was, because they were evil in heart. The Lord appears to every one according to his quality, to the good as a recreating fire, and to the evil as a consuming fire. E. 741.

7. All who are in falsities will be removed. P. P.

Hebrews i. 2–9, 13 is referred to D. P., Page 43.

8, 9. Joy that the Lord is the God of heaven and the church. P. P.

9. See Psalm lxxxvi. 8. A. 8301.

10–12. He will protect those who are in truths from Him. P. P.

12. See Psalm xxx. 5. Add: Holy is spoken of truth. A. 6888.

PSALM XCVIII.

A Psalm.

1. Oh sing unto Jehovah a new song;
   For he hath done marvellous things:
   His right hand, and his holy arm, hath wrought salvation for him.
2. Jehovah hath made known his salvation:
   His righteousness hath he openly showed in the sight of the nations.

3. He hath remembered his lovingkindness and his faithfulness toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
4. Make a joyful noise unto Jehovah, all the earth:
Break forth and sing for joy, yea, sing praises.
5. Sing praises unto Jehovah with the harp;
With the harp and the voice of melody.
6. With trumpets and sound of cornet
Make a joyful noise before the King, Jehovah.
7. Let the sea roar, and the fulness thereof;
The world, and they that dwell therein;
8. Let the floods clap their hands;
Let the hills sing for joy together
9. Before Jehovah; for he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with equity.

Psalm XCVIII.

General Subject. The coming of the Lord and the glorification of His Human. P. P.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.
He will then have power. P. P.
1–9. Verses partly quoted. D. P., Page 59.
1, 4–8. That songs were for the sake of the exaltation of the life of love, and hence of joy, is manifest. R. 279.
The subject is the advent of the Lord, and salvation by Him, and because these things were about to take place mention is made of a new song. The joy thence arising is described not only by singing, playing, etc., but also by musical instruments. E. 326.
2. Hence is salvation. P. P.
2, 3. See Psalm viii. 5. A. 9849.
3. See Psalm lxi. 8. A. 3122.
The predictions are to be fulfilled. P. P.

4–6. See Psalm xxxiii. 2, 3. R. 276.

The various kinds of affections from which arise confession and glorification of the Lord, are here expressed by various kinds of sound and instruments. To sing unto Jehovah with the harp, and the voice of a Psalm signifies confession from the affection of spiritual good and truth, for all affection since it appertains to the love, when it falls into sound, sounds agreeably to itself. E. 323.

4–8. Song of praise to Him and joy on that account. P. P.

5, 6. Since the Divine truth descending from the Lord through the heavens gladdens the heart and infuses the holy of worship, therefore they sounded the trumpets on the days of gladness and in the feasts. See also Zephaniah iii. 14. E. 502.

7, 8. Rivers signify truths in abundance. R. 409.

These words signify the glorification of the Lord by the universal heaven. Glorification from the ultimates thereof is signified by the sea and the fulness thereof roaring, the glorification from the whole heaven by the world and they that dwell therein. The world signifies the universal heaven as to its truths and they that dwell therein as to its goods. Inhabitants in the Word signify those who are in the goods of heaven and of the church, and thus the goods themselves. The glorification of the Lord by the truths of intelligence and by the goods of love is signified, the former by the floods clapping their hands, and the latter by the hills being joyful together. E. 518.

9. See Psalm ix. 9. R. 551.

See Psalm xcvi. 10, 11. E. 741.

He comes to judgment. P. P.

This Psalm treats of the advent of the Lord.

D. P., Page 72.

PSALM XCIX.

1. Jehovah reigneth; let the peoples tremble:
   He sitteth *above* the cherubim; let the earth be moved.
2. Jehovah is great in Zion;
   And he is high above all the peoples.
3. Let them praise thy great and terrible name:
   Holy is he.
4. The king's strength also loveth justice;
   Thou dost establish equity;
   Thou executest justice and righteousness in Jacob.
5. Exalt ye Jehovah our God,
   And worship at his footstool:
   Holy is he.
6. Moses and Aaron among his priests,
   And Samuel among them that call upon his name;
   They called upon Jehovah, and he answered them.
7. He spake unto them in the pillar of cloud:
   They kept his testimonies,
   And the statute that he gave them.
8. Thou answeredst them, O Jehovah our God:
   Thou wast a God that forgavest them,
   Though thou tookest vengeance of their doings.
9. Exalt ye Jehovah our God,
   And worship at his holy hill;
   For Jehovah our God is holy.

Psalm XCIX.

1. See Psalm xciii. 1. A. 8331.
   See Psalm xviii. 11. A. 9509.
   See Psalm xviii. 10, 11. S. 97.
   See Psalm xviii. 10, 11. R. 239.
   See Psalm xviii. 10, 11. T. 260.
   See Psalm xviii. 10, 11. E. 277.

1, 2. Song in praise of the Lord who is the Word and the God of the church. P. P.

2, 4. Zion is called the king's strength by reason of Divine truth, to which belongs essential power. E. 850.

3, 5, 9. He should be worshipped, P. P.

4. See Psalm xiv. 7. A. 4281.

Because power and justice belong to Him. P. P.

5. The earth stands for all the lower things corresponding to the heavens, such as the lower rational and natural things, such are the things which are in the lower heavens, also those in the church, and in external worship, and in the literal sense of the Word, in a word all such things as proceed from internal things and are presented in externals — such because they are rational things are called the earth, and the stool for the Lord's feet. A. 2162.

Footstool is the Divine truth beneath heaven, such as is the Word in the literal sense, for upon this the Divine truth in heaven, which is the Word in the internal sense, leans and as it were stands. A. 9166.

Since the Lord's church is under the heavens, and thus under the Lord's feet, it is therefore called the footstool of His feet. R. 49.

To receive and acknowledge truths is signified by coming and worshipping at the Lord's feet, from whom they have the truths from good. The same is signified by this verse. R. 183.

Since the feet of Jehovah, or the Lord, signify the ultimate of Divine order, which is specifically the external of the church, of worship, and of the Word, therefore this is called in the Word His footstool. E. 69.

5–7. The stool of the feet of Jehovah towards which they should adore is the Divine truth in ultimates, thus the Word. Moses and Aaron in the representative sense are the Word. A. 9406.

6, 7. The Word is from Him. P. P.

8. He is the Redeemer. P. P.

PSALM C.

A Psalm of thanksgiving.

1. Make a joyful noise unto Jehovah, all ye lands.
2. Serve Jehovah with gladness:
   Come before his presence with singing.
3. Know ye that Jehovah, he is God:
   It is he that hath made us, and we are his;
   We are his people, and the sheep of his pasture.
4. Enter into his gates with thanksgiving,
   And into his courts with praise:
   Give thanks unto him, and bless his name.
5. For Jehovah is good; his lovingkindness *endureth* for ever,
   And his faithfulness unto all generations.

Psalm C.

1–3. Song in praise of the Lord, that He is to be worshipped with the heart, because He is the Former of the church. P. P.

1–5. See Psalm lxxv. 2. A. 3880.

3. See Psalm xxiii. 1, 2. A. 5201.
See Psalm xxiii. 1–3. A. 6078.
See Psalm xxiii. 1, 2. E. 482.

4. Confession and confessing proceed from the love of good, but praise and blessing from the love of truth. A. 3880.

See Psalm lxv. 5. R. 487.

Knowledges of truth and good are signified by gates. They also signify introductory truths, which are knowledges from the Word. R. 899.

By courts are signified the ultimates of heaven, likewise the externals of the church, of the Word, and of worship. E. 630.

4, 5. Let them draw near to Him through the truths of the Word and confess Him. P. P.

PSALM CI.

A Psalm of David.

1. I will sing of lovingkindness and justice:
Unto thee, O Jehovah, will I sing praises.
2. I will behave myself wisely in a perfect way:
Oh when wilt thou come unto me?
I will walk within my house with a perfect heart.
3. I will set no base thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave unto me.
4. A perverse heart shall depart from me:
I will know no evil thing.
5. Whoso privily slandereth his neighbor, him will I destroy:
Him that hath a high look and a proud heart will I not suffer.
6. Mine eyes shall be upon the faithful of the land, that they may dwell with me:
He that walketh in a perfect way, he shall minister unto me.
7. He that worketh deceit shall not dwell within my house:
He that speaketh falsehood shall not be established before mine eyes.
8. Morning by morning will I destroy all the wicked of the land;
To cut off all the workers of iniquity from the city of Jehovah.

Psalm CI.

General Subject. Something concerning judgment by the Lord. P. P.

1. He is to be celebrated. P. P.
2. See Psalm xxv. 21. A. 612.
See Psalm xxv. 21. A. 9905.
2, 3, 6, 7. His perfection, and He loves those that are perfect. P. P.

4, 5. He rejects the evil and the haughty. P. P.

6. See Psalm xxv. 21. A. 612.

6–8. By sincerity are meant also integrity, justice, faithfulness, and uprightness. A man cannot be in these from himself so as to love them from themselves and for their own sake. But he is in them who shuns the various forms of fraud, cunning, and deceit as sins, and he is thus in them not from himself but from the Lord. This the Lord teaches in many passages. Life 84.

7. Dwelling in the house of Jehovah means being and living in the good of love, for this is the house of Jehovah. A. 3384.

To dwell signifies to live, consequently life. E. 662.

8. In a general sense it is called morning as well when the dawn appears as when the sun rises, and then morning is taken for the judgment both concerning the good and upon the evil. Here upon the evil. A. 2405.

The evil will perish when the Lord comes. P. P.

Verse quoted. D. P., Page 72.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before Jehovah.

1. Hear my prayer, O Jehovah,
   And let my cry come unto thee.
2. Hide not thy face from me in the day of my distress:
   Incline thine ear unto me;
   In the day when I call answer me speedily.
3. For my days consume away like smoke,
   And my bones are burned as a firebrand.
4. My heart is smitten like grass, and withered;
   For I forget to eat my bread.
5. By reason of the voice of my groaning
   My bones cleave to my flesh.

6. I am like a pelican of the wilderness;
I am become as an owl of the waste places.
7. I watch, and am become like a sparrow
That is alone upon the housetop.
8. Mine enemies reproach me all the day;
They that are mad against me do curse by me.
9. For I have eaten ashes like bread,
And mingled my drink with weeping,
10. Because of thine indignation and thy wrath:
For thou hast taken me up, and cast me away.
11. My days are like a shadow that declineth;
And I am withered like grass.
12. But thou, O Jehovah, wilt abide for ever;
And thy memorial *name* unto all generations.
13. Thou wilt arise, and have mercy upon Zion;
For it is time to have pity upon her,
Yea, the set time is come.
14. For thy servants take pleasure in her stones,
And have pity upon her dust.
15. So the nations shall fear the name of Jehovah,
And all the kings of the earth thy glory.
16. For Jehovah hath built up Zion;
He hath appeared in his glory;
17. He hath regarded the prayer of the destitute,
And hath not despised their prayer.
18. This shall be written for the generation to come;
And a people which shall be created shall praise Jehovah.
19. For he hath looked down from the height of his sanctuary;
From heaven did Jehovah behold the earth;
20. To hear the sighing of the prisoner;
To loose those that are appointed to death;
21. That men may declare the name of Jehovah in Zion,
And his praise in Jerusalem;
22. When the peoples are gathered together,
And the kingdoms, to serve Jehovah.
23. He weakened my strength in the way;
He shortened my days.

24. I said, O my God, take me not away in the midst of my days:
Thy years are throughout all generations.
25. Of old didst thou lay the foundation of the earth;
And the heavens are the work of thy hands.
26. They shall perish, but thou shalt endure;
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
27. But thou art the same,
And thy years shall have no end.
28. The children of thy servants shall continue,
And their seed shall be established before thee.

Psalm CII.

1–12. Prayer of the Lord when He was in temptations even to despair, which state is described. P. P.

3. See Psalm xvii. 6. A. 3869.
See Psalm iv. 7. A. 10579.
See Psalm xxvii. 8, 9. R. 939.
See Psalm xiii. 2. E. 412.

10, 11. The signification of ashes is falsities. A. 7520.

13, 19. Nevertheless those that are out of the church expect compassion, that they may become a church. P. P.

14, 15. By the stones of Zion which the servants of Jehovah desire are understood Divine truths, for by Zion upon which Jehovah shall have mercy is understood the church which is in celestial love. E. 717.

14–17, 22, 23. See Psalm ii. 6–8, 12. R. 612.

Treating of the Lord's advent and the redemption of the faithful by Him. His advent is signified by the time to pity Zion, and by the set time. Truths which are to be restored and are restored, are signified by the stones which His servants desire. The establishment of the church and worship of the Lord from Divine truths is also described by the words following. E. 850.

16, 17. See Psalm xix. 2. A. 9429.
See Psalm xix. 2. R. 629.

16, 17, 19. This passage treats of reformation. By the nations which shall fear the name of Jehovah are understood those who are in good, and by the kings of the earth those who are in truths derived from good. By building Zion is understood the establishment of the church, Zion standing for the church. The people which shall be created and shall praise the Lord signify all those who are reformed. E. 294.

19. To create, to form, and to make almost everywhere in the prophets signify — with a difference — to regenerate. A. 16.

Mention is made of creating, of forming and making, and in other places of a creator, a former, and a maker. By creating is signified what is new which was not before, by forming is signified quality and by making effect. A. 10373.

By creating in the spiritual sense of the Word is signified forming, establishing, and regenerating. J. 4.

See Psalm li. 12. R. 254.

To be created signifies to be regenerated. T. 573.
See Psalm li. 12. T. 773.
See Psalm li. 12. Coro. 23.

19–21. Sanctuary stands for heaven as to the truth of faith. A. 8330.

20, 21. The prisoners stand for those who are in vastations and temptations. A. 5037.

20–23. He hears and has compassion, and a church is formed of such. P. P.

21. See Psalm lxviii. 7. R. 99.

Spiritual life is solely with those who go to the Lord, and at the same time shun evils as sins. Those who have no spiritual life are here meant by the dead, because spiritual death is meant. R. 525.

They are called the dead, because spiritual death is

damnation, and damnation is the lot of those who believe that life is from nature, and thus that the light of nature is the light of life, and thereby hide, suffocate, and extinguish every idea of God, of heaven, and of eternal life. I. 10.

24, 25. Let Him not fail in temptations before that comes to pass. P. P.

25, 28, 29. See Psalm lxi. 7, 8. A. 2906.

26. See Psalm xi. 2, 3. R. 902.

26, 27. A new heaven and a new earth, and that the first heaven and the first earth were passed away. D. P., Page 7.

26–29. By the earth which God hath formed, and by the heavens the work of His hands which shall perish are signified the same as in Rev. xxi. 1. Since the face of the earth and heavens in the spiritual world will be altogether changed at the day of the last judgment, and there will be a new earth and new heavens in the place of the former, therefore it is said, that they shall all wax old — see verse 27. They are compared to garments, because garments signify external truths, such as appertain to those who are in the former heaven and former earth, which heaven and earth do not continue or endure, because they are not in internal truths. The state of Divine truth which shall endure from the Lord to eternity is signified by verse 28. The years of God signify states of Divine truth. Verse 29 signifies that angels and the men who are receptacles of Divine truth shall have eternal life, and that the truths of doctrine with them shall endure to eternity. E. 768.

That heaven and the church perish not, but may be established. P. P.

Verses quoted. D. P., Page 33.

28. Years stand for times, and it is shown that with God there is no time. A. 893.

PSALM CIII.

A Psalm of David.

1. Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
2. Bless Jehovah, O my soul,
And forget not all his benefits:
3. Who forgiveth all thine iniquities;
Who healeth all thy diseases;
4. Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
5. Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
6. Jehovah executeth righteous acts,
And judgments for all that are oppressed.
7. He made known his ways unto Moses,
His doings unto the children of Israel.
8. Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
9. He will not always chide;
Neither will he keep *his anger* for ever.
10. He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
11. For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
12. As far as the east is from the west,
So far hath he removed our transgressions from us.
13. Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
14. For he knoweth our frame;
He remembereth that we are dust.
15. As for man, his days are as grass;
As a flower of the field, so he flourisheth.
16. For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
17. But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;

18. To such as keep his covenant,
And to those that remember his precepts to do them.
19. Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
20. Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word,
Hearkening unto the voice of his word.
21. Bless Jehovah, all ye his hosts.
Ye ministers of his, that do his pleasure.
22. Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul.

Psalm CIII.

1. By the bowels — inward parts — are signified the interiors of the thought. E. 622.

1–7. Song in praise of the Lord on account of redemption and reformation. P. P.

1, 4. These passages prove that Jehovah and the Lord are one. R. 281.

To redeem from destruction or from the pit, is to liberate from damnation. E. 328.

1, 22. Soul is used to indicate the life of the spirit of man, which is called his spiritual life. E. 750.

4. It is plain that by Jehovah in the Word no other is meant than the Lord. A. 6281.

See Psalm xix. 15. R. 613.

Verse partly quoted. D. P., Page 87.

4, 5. By a boy or child is signified innocence. A. 5236.

5. To satisfy the mouth with good is to give understanding by knowledges, hence the comparison is made with the eagle. R. 244.

To have the youth renewed as the eagle means as to intelligence. E. 281.

8. They who are in humiliation of heart implore the Lord's mercy, but they who are in humiliation of thought beseech

His grace, and if these implore mercy it is either in a state of temptation, or is done with the mouth only and not from the heart. That there is a distinction in the Word between mercy and grace is evident from many passages where Jehovah is called merciful and gracious. A. 598.

See Psalm vi. 2. A. 8286.

They who are in the Lord's spiritual kingdom speak of favour or grace, and they who are in the Lord's celestial kingdom speak of mercy. A. 10577.

8–18. These are from mercy, because He knows the infirmities of man. P. P.

14. In general, imagination is what a man conceives out of the heart or will, and also from thought or persuasion. (The word frame has also been rendered "formation" "imagination" and "fashioning.") A. 586.

15. See Psalm xxxvii. 2. R. 401.

See Psalm xxxvii. 2. E. 507.

17. See Psalm xc. 2. E. 468.

17, 18. See Psalm lxxviii. 10. A. 9396.

See Psalm l. 5, 16. E. 701.

19. In Matthew xxiii. 22 it is expressly said that heaven is God's throne. A. 5313.

Heaven is not heaven from the things belonging to the angels, but from the Divine of the Lord. The Lord's throne signifies heaven. R. 14.

That by throne is here signified heaven is evident. Throne is predicated of the Lord's Divine in the heavens, which also occasionally appears as a throne to those to whom it is given to look into heaven. E. 253.

19–22. The heavens and the earth are His, therefore He should be celebrated. P. P.

20. In the spiritual world the power of angels is so great, that if I (Swedenborg) should bring forward all that I have seen in regard to it, it would exceed belief. Angels because they have such power are called powers. H. 229.

20, 21. Angels are called hosts from the truths and goods in which they are. A. 7988.

21. See Psalm xxxiii. 6. A. 3448.

The goods and truths of heaven and the church are signified by the hosts or armies of the heavens. R. 447.

See Psalm xl. 9. E. 295.

The reason why the angels gathered together or consociated are called armies is, because by angels as by armies are signified Divine truths and goods, since they are recipients thereof from the Lord. E. 573.

21, 22. They are called ministers — Isaiah lxi. 6, Jeremiah xxxiii. 21 — because the priests represented the Lord as to Divine good. R. 128.

They are called the host of Jehovah who are in truths, and ministers who are in goods, wherefore it is said that they do His will. To do the will of the Lord is to act from the good of love. They who are in the good of love are in the Word called priests. E. 155.

PSALM CIV.

1. Bless Jehovah, O my soul.
   O Jehovah my God, thou art very great;
   Thou art clothed with honor and majesty:
2. Who coverest thyself with light as with a garment;
   Who stretchest out the heavens like a curtain;
3. Who layeth the beams of his chambers in the waters;
   Who maketh the clouds his chariot;
   Who walketh upon the wings of the wind;
4. Who maketh winds his messengers;
   Flames of fire his ministers;
5. Who laid the foundations of the earth,
   That it should not be moved for ever.
6. Thou coveredst it with the deep as with a vesture;
   The waters stood above the mountains.
7. At thy rebuke they fled;
   At the voice of thy thunder they hasted away

8. (The mountains rose, the valleys sank down)
Unto the place which thou hadst founded for them.
9. Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
10. He sendeth forth springs into the valleys;
They run among the mountains;
11. They give drink to every beast of the field;
The wild asses quench their thirst.
12. By them the birds of the heavens have their habitation;
They sing among the branches.
13. He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
14. He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
15. And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.
16. The trees of Jehovah are filled *with moisture*,
The cedars of Lebanon, which he hath planted;
17. Where the birds make their nests:
As for the stork, the fir-trees are her house.
18. The high mountains are for the wild goats;
The rocks are a refuge for the conies.
19. He appointed the moon for seasons:
The sun knoweth his going down.
20. Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
21. The young lions roar after their prey,
And seek their food from God.
22. The sun ariseth, they get them away,
And lay them down in their dens.
23. Man goeth forth unto his work
And to his labor until the evening.
24. O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
25. Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.

26. There go the ships;
There is leviathan, whom thou hast formed to play therein.
27. These wait all for thee,
That thou mayest give them their food in due season.
28. Thou givest unto them, they gather;
Thou openest thy hand, they are satisfied with good.
29. Thou hidest thy face, they are troubled;
Thou takest away their breath, they die,
And return to their dust.
30. Thou sendest forth thy Spirit, they are created;
And thou renewest the face of the ground.
31. Let the glory of Jehovah endure for ever:
Let Jehovah rejoice in his works:
32. Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
33. I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.
34. Let my meditation be sweet unto him:
I will rejoice in Jehovah.
35. Let sinners be consumed out of the earth,
And let the wicked be no more.
Bless Jehovah, O my soul.
Praise ye Jehovah.

Psalm CIV.

General Subject. Song in praise of the Lord. P. P.

1. See Psalm viii. 6. R. 249.

By being clothed with honour and majesty, when predicated of Jehovah, is signified His girding himself with Divine truth and Divine good, for these proceed from Him and thence gird Him, and thus constitute the heavens, therefore in the Word they are called His garments and His covering. E. 288.

1, 2. To cover himself with light as with a garment stands for Divine truths. To stretch out the heavens as a curtain means to enlarge the heavens by the influx of Divine truth, whence comes intelligence and wisdom. A. 9595.

1-4. From Him are Divine truths, or the Word. P. P.

1-6, 9. The glory and honour with which Jehovah clothed himself, that is the Lord, is Divine truth. The light with which He covered as with a garment is the Divine truth, such as it is in heaven and in the church. Verse 3 the chambers are the heavenly societies, and the waters are truths. The clouds are truths from which doctrine is derived, chariot stands for doctrine. Verse 5 the earth is the church. The basis on which it is founded are truths in ultimates, such as are those of the Word in its literal sense, hence it is said that they shall not be moved to eternity. Verse 6 the abyss is scientific truth for the natural man. Hence the meaning of verse 9 is evident. The limit is the ultimate of Divine truth into which the interior things terminate, and on which, as on a prop and foundation, they subsist and rest. A. 9433.

1, 2, 19, 20. The moon stands for intelligence and the sun for wisdom from the Lord, the going down of the sun for the obscurity of each. Making darkness and its becoming night signifies the moderating of a state of obscurity. A. 3693.

2. Garments are truths. A. 5954.

By stretching out is signified omnipotence, that is that He enlarges the limits of heaven, and fills the inhabitants with life and wisdom. A. 7673.

By stretching out the heavens is understood to regenerate man, and thereby to create or form a new intellect in which is a new will, which is the heaven itself of the spiritual man, wherein the Lord dwells with that man. A. 9596.

Garments in the Word also signify truths. H. 129.

Since light signifies the Divine truth, and a garment the same it is therefore said — see verse 2. R. 166.

See Psalm xlv. 9. E. 195.

2, 3. Horses and chariots intellectuals and doctrinals of truth. A. 5321.

A chariot signifies doctrine. R. 437

2–4. By the light with which Jehovah is said to cover himself is signified the Divine truth in the heavens, which is called His garment, because it proceeds from Him as the sun, and so is without and about Him. E. 283.

3. Wings stand for the Divine truth and its power. A. 8764.

Waters signify truths, chambers doctrinal tenets and a chariot doctrine, all of which are called clouds, because they are from the literal sense of the Word. R. 24.

The wings of the wind are the Divine truths which flow in. R. 343.

See Psalm lxviii. 5. E. 36.

These few words are descriptive of heaven and the church, and at the same time, of doctrine from the Word. E. 594.

3, 4. By waters, clouds, and wings of the wind is signified Divine truth in ultimates, which is as the truth of the literal sense of the Word. Chariots stand for truth of doctrine. By verse 4 is understood making them receptacles of Divine truth and Divine good, angels those who are in the Lord's spiritual kingdom, they being recipients of Divine truth. It is said, He makest them spirits. Ministers those in the Lord's celestial kingdom, and recipients of Divine good, hence He makest them a flaming fire. Fire the good of love and truth thence derived. E. 419.

4. A flaming fire stands for the celestial-spiritual. A. 934.

To make angels spirits means receptacles of Divine truth, flaming fires receptacles of Divine good or Divine love. A. 9818.

Angel-spirits are they who are in truths, and angel-ministers they who are in goods. A flaming fire signifies the good of love. R. 128.

The wind of Jehovah in the Word signifies Divine truth, and His fire Divine good. E. 130.

By Jehovah making His angels spirits is signified that they were recipients of Divine truth. By making His

ministers a flaming fire that they are recipients of Divine good. E. 155.

Because the Divine truth is communicated to men also mediately by angels, it is therefore said, who maketh His angels spirits. E. 183.

By making His angels spirits is signified their being made recipients of Divine truths, consequently Divine truths themselves. His ministers a flame of fire — recipients of Divine good, consequently Divine good itself. E. 504.

5, 6. See Psalm xxiv. 2. R. 238.

See Psalm xi. 2, 3. R. 902.

By the earth is here signified the church, the foundations are the knowledges of truth and good, the deep signifies sensual scientifics, which are the ultimate of the natural man, and because it is such, Jehovah is said to have covered it as with a garment. E. 275.

5–9. Of the sense of the letter of the Word, on which the church is founded. P. P.

5–10, 13. See Psalm xxxvi. 7. R. 336.

By these words, understood in the spiritual sense, is described the progress of regeneration, or the formation of the church in man. By verse 5 is signified the church in man with its boundaries or borders, and its terminations. By verse 6 is signified that they are encompassed or surrounded with scientifics in the natural man as to its interiors, where the spiritual things of the church reside. The deep signifies scientifics in general, and garments scientific truths which are surrounding and investing. By the waters stand above the mountains are signified falsities from the delights of the natural loves, which delights in themselves are evils. The mountains stand for the evils of those loves, and waters for falsities thence derived. Verse 7 means that falsities are dissipated by truths, and evils by goods from heaven. By verse 8 is signified that in the place of natural loves and

8 of evils thence derived, are inserted celestial loves and the goods thence derived, and instead of falsities general truths are admitted. By verse 9 is signified that falsities and evils shall be kept without, separated from truths and goods, and limited that they may not flow in again and destroy. By verse 10 is signified that the Lord from the truths of the Word gives intelligence every thing of which originates in the good of celestial love. Springs signify the truths of the Word. By verse 13 is signified that all goods are nourished by truths from heaven, to water being predicated of truths. Mountains stand for the goods of love, and chambers for the heavens whence they flow. By the earth is satisfied is signified that from the Divine operation the church continually increases in man. The fruit of works, when predicated of the Lord, signifies the Divine operation, and the earth the church in man, the formation of which is here treated of. To be satisfied means continual increase. E. 405.

6. See Psalm xxxvi. 7. E. 538.

10, 11. Springs stand for knowledges, the beasts of the fields for goods, and wild-asses for the truths of reason. A. 1949.

10–12. Sending springs into the valleys signifies the giving of intelligence by truths derived from the Word, going up by the mountains their being grounded in the good of love. The instruction of those of the church who are in good is signified by the springs giving drink to every beast of the field, the instruction of the same who are in truths, by the wild-asses quenching their thirst. That thence the understanding is perfected is signified by verse 12. By the beasts of the field, in the spiritual sense, are understood the gentiles who are in the good of life, by wild asses natural truth, by thirst a desire for truths, by the birds of heaven thoughts from the understanding. E. 483.

10–23. From this all are taught, every one according to the state of his intelligence. P. P.

10–12, 14, 20–25. Treating of the Lord. The establishment of the church with the gentiles is described. By wild beasts, beasts and birds such things are signified as appertain to the man of the church. E. 650.

10–12, 16, 17. Such things as these would never have been said in the Divine Word, unless each of them were correspondences of things spiritual and celestial, and thence holy. By fountains are understood the truths of the Word, by rivers intelligence thence derived, by mountains the goods of love, by the wild beasts of the fields the affections of truth, by wild asses the rational, and by the birds of heaven thoughts from Divine truths. E. 1100.

10, 11, 13. Fountains stand for truths, mountains for the love of good and truth, to give drink for instructing, beasts of the field for those who live from truths, wild asses for those who are only in rational truth. A. 2702.

10, 11, 14, 20, 25. See Psalm viii. 7–9. R. 567.

11, 12. See Psalm viii. 7–9. R. 757.

13. To water the mountains in the spiritual sense is to bless those who are in love to the Lord, and in love toward the neighbour, hence from His chambers is from the interior parts of heaven. A. 5694.

14. The beast stands for the wild animal of the earth, and at the same time for the fowl of the heavens. A. 58.

The herb stands for the produce of the field, and by it in the internal sense is here signified truth. A. 7571.

14, 15. See Psalm xxxvii. 35. E. 507.

14–16. Holy truth is signified by new wine and by wine. R. 316.

Wine signifies the truth of the church. E. 376.

15. See Psalm xxiii. 5. A. 9954.

See Psalm xcii. 11. R. 779.

See Psalm xlv. 8. E. 375.

16. See Psalm i. 3. R. 400.

That a tree signifies man is evident. T. 468.

See Psalm i. 3. E. 109.

16 The all of love and of faith proceeds from the Lord, so also do all knowledges of good and truth which constitute and form love and faith proceed from Him. All these knowledges look to the Lord and proceed from Him. This is what is signified by the tree of life in the midst of the paradise of God, therefore all the trees in paradise are called trees of life, and in David trees of Jehovah. Every man in the midst of whom, that is, in whom is the Lord is understood. E. 110.

16, 17. The trees of Jehovah, and the cedars of Lebanon stand for the spiritual man, the birds for his rational or natural truths, which are as nests. A. 776.

20. See Psalm lxxx. 14. A. 9335.

21, 22. See Psalm xxxiv. 10, 11. A. 6367.
See Psalm xvii. 12. R. 241.

By these words is described the state of the angels of heaven, when they are not in intense love and in wisdom thence derived, and when they return into that state, the former state is described by lions roaring after their prey, and seeking their meat from God. By lions are understood the angels of heaven, by their roaring desire, by prey and food the good which is of love, and the truth which is of wisdom. By the sun arising is understood the Lord as to love and thence wisdom, by their gathering themselves together their return into a celestial state, and by lying down in their dens a state of tranquillity and peace. E. 278.

24–26. Here ships stand for inner knowledges and doctrines, that leviathan for the generals of outer knowledges. Because ships are inner knowledges and doctrines, it is said in Psalm cvii. 22–24 that they who go down to the sea in ships see the works of Jehovah, and His wonders in the deep, for they see these things who are in knowledges and doctrines from the Word. A. 6385.

24–27. Such things are meant as are with the men of the church, for these are they who wait for Jehovah. By

the great wide sea is signified the external or natural man who receives goods and truths scientifically, great being predicated of the good, and wide or broad of the truth therein. By things creeping scientifics which are alive, by animals great and small the knowledges of good and truth of every kind, superior and inferior, in general and in particular. By ships are understood doctrines, by leviathan or whale all things of the natural man in the aggregate. It is said to play in the sea from the delight of knowing, and thereby becoming wise. As man by virtue of these things is affected with the desire of knowing and understanding it is therefore said — see verse 27. To wait or to expect means to desire, meat or food science and intelligence. Man himself does not desire these, but by virtue of such things as are with him from the Lord, consequently these are what desire in man, although it appears as if man desires from himself. E. 514.

24–30. From this are the knowledges of truth and good, from which is spiritual nourishment. P. P.

24, 25, 27, 28. Here in the internal sense by sea are meant spiritual things, by things creeping all things which live therefrom. Their enjoyment is signified by giving them food in due season, and by their being filled with good. A. 994.

25, 26. Sea in the internal sense stands for the aggregation of scientific truths, thus for what is external with man and in the church, ships for knowledges and doctrinals from the Word, leviathan for scientifics in general, and playing for the delight thence derived. A. 10416.

26. The knowledges of truth and good are signified by ships. R. 406.

See Psalm lxxiv. 14. E. 455.

27, 28. Here spiritual and celestial food is meant. A. 680.

Celestial and spiritual food is meant in the internal sense. A. 5147.

28, 30. See Psalm li. 12. R. 254.

28 See Psalm li. 12. T. 573.
See Psalm li. 12. T. 773.

That to create here stands for to reform is evident. By verse 28 is signified that they receive the good which flows from the Lord. By verse 30 that they are reformed as to life according to Divine truth and the establishment of the church. E. 294.

See Psalm li. 12. Coro. 23.

29. See Psalm xxii. 30. A. 278.
See Psalm iv. 7. A. 10579.

By the spirit is meant the life of man. L. 47.
See Psalm xxvii. 8, 9. R. 939.

To expire is frequently expressed in the Word by yielding or giving out the spirit. E. 183.

See Psalm xiii. 2. E. 412.

29, 30. See Psalm xxxiii. 6. A. 97.
See Psalm xxxiii. 6. A. 8286.
See Psalm xxxiii. 6. A. 9229.

Spirit in the general sense stands for the life of respiration of man. A. 9818.

30. See Psalm cii. 19. A. 16.
See Psalm cii. 19. A. 10373.

The spirit of Jehovah is the Divine truth proceeding from the Lord, to be created means to be created anew, that is to be regenerated, to renew the faces of the ground is to reform and establish the church, the faces of the ground signify wheresoever anything of the church can be received. A. 10570.

See Psalm cii. 19. J. 4.
See Psalm xxxi. 6. L. 49.

31–35. May the good be saved and the evil perish! P. P.

32. See Psalm lxxvii. 18, 19. A. 8816.
See Psalm xviii. 9, 10. E. 539.

35. By Hallelujah in the Hebrew language is signified "Praise God," thus it was an expression of thanksgiving, and confession, and celebration of the Lord from joy of heart. R. 803.

By Hallelujah in the original language is signified, praise ye God, consequently also, glorify ye the Lord. It was an expression of joy in confessions and worship.

E. 1197.

PSALM CV.

1. Oh give thanks unto Jehovah, call upon his name;
   Make known among the peoples his doings.
2. Sing unto him, sing praises unto him;
   Talk ye of all his marvellous works.
3. Glory ye in his holy name:
   Let the heart of them rejoice that seek Jehovah.
4. Seek ye Jehovah and his strength;
   Seek his face evermore.
5. Remember his marvellous works that he hath done,
   His wonders, and the judgments of his mouth,
6. O ye seed of Abraham his servant,
   Ye children of Jacob, his chosen ones.
7. He is Jehovah our God:
   His judgments are in all the earth.
8. He hath remembered his covenant for ever,
   The word which he commanded to a thousand generations,
9. *The covenant* which he made with Abraham,
   And his oath unto Isaac,
10. And confirmed the same unto Jacob for a statute,
    To Israel for an everlasting covenant,
11. Saying, Unto thee will I give the land of Canaan,
    The lot of your inheritance;
12. When they were but a few men in number,
    Yea, very few, and sojourners in it.
13. And they went about from nation to nation,
    From one kingdom to another people.
14. He suffered no man to do them wrong;
    Yea, he reproved kings for their sakes,
15. *Saying*, Touch not mine anointed ones,
    And do my prophets no harm.

16. And he called for a famine upon the land;
He brake the whole staff of bread.
17. He sent a man before them;
Joseph was sold for a servant:
18. His feet they hurt with fetters:
He was laid in *chains of* iron,
19. Until the time that his word came to pass,
The word of Jehovah tried him.
20. The king sent and loosed him;
Even the ruler of peoples, and let him go free.
21. He made him lord of his house,
And ruler of all his substance;
22. To bind his princes at his pleasure,
And teach his elders wisdom.
23. Israel also came into Egypt;
And Jacob sojourned in the land of Ham.
24. And he increased his people greatly,
And made them stronger than their adversaries.
25. He turned their heart to hate his people,
To deal subtly with his servants.
26. He sent Moses his servant,
And Aaron whom he had chosen.
27. They set among them his signs,
And wonders in the land of Ham.
28. He sent darkness, and made it dark;
And they rebelled not against his words.
29. He turned their waters into blood,
And slew their fish.
30. Their land swarmed with frogs
In the chambers of their kings.
31. He spake, and there came swarms of flies,
And lice in all their borders.
32. He gave them hail for rain,
And flaming fire in their land.
33. He smote their vines also and their fig-trees,
And brake the trees of their borders.
34. He spake, and the locust came,
And the grasshopper, and that without number,
35. And did eat up every herb in their land,
And did eat up the fruit of their ground.

36. He smote also all the first-born in their land,
The chief of all their strength.
37. And he brought them forth with silver and gold;
And there was not one feeble person among his tribes.
38. Egypt was glad when they departed;
For the fear of them had fallen upon them.
39. He spread a cloud for a covering,
And fire to give light in the night.
40. They asked, and he brought quails,
And satisfied them with the bread of heaven.
41. He opened the rock, and waters gushed out;
They ran in the dry places *like* a river.
42. For he remembered his holy word,
And Abraham his servant.
43. And he brought forth his people with joy,
And his chosen with singing.
44. And he gave them the lands of the nations;
And they took the labor of the peoples in possession:
45. That they might keep his statutes,
And observe his laws.
Praise ye Jehovah.

Psalm CV.

General Subject. The establishment of the church by the Lord, and the reformation of the natural man. P. P.

1, 2. See Psalm vii. 18. E. 326.

1–5. Power in the spiritual sense consists in shunning and rejecting from one's self the infernal crew, which is effected solely by means of truths. Thus it is that by doing wonders is signified that from the Lord are all the means by which is power. A. 8304.

1–7. Song in praise of the Lord and of His works for the establishment of the church. P. P.

4. To seek the face of Jehovah means to seek His mercy. A. 5585.

5, 6, 26, 42. By Abraham His servant is meant the Lord as to the Divine Human. A. 3441.

8. See Psalm lxviii. 18. A. 8715.

8, 9. It is similar with a covenant as with an oath, that Jehovah or the Lord does not make a covenant with man, but when conjunction by love and charity is treated of, this is set forth in act also as a covenant. A. 2842.

See Psalm l. 5, 16. E. 701.

8–15. The establishment of the church in the beginning, and her protection from falsities of evils. P. P.

9. The reason that it is said that Jehovah sware is because the church instituted with the children of Israel was a representative church, and hence the conjunction of the Lord with the church was represented by a covenant, such as is made between two who swear to their compact; on which account because an oath was part of a covenant, it is said that Jehovah sware, by which however is not meant that He swear, but that the Divine truth attests it. R. 474.

To swear when predicated of Jehovah signifies attestation before the angels concerning the state of the church that what follows is Divine truth. E. 608.

10. By confirmation here, which is signified by oath, is meant the conjunction of the Lord with those who are in His kingdom, for an oath is the confirmation of a covenant, and by a covenant is signified conjunction. A. 3375.

11. See Psalm xvi. 6. A. 9854.

16. To break the staff of bread signifies to be deprived of heavenly nourishment, for the life of good spirits and angels is sustained by no other food than the knowledge of good and truth, and by good and truth themselves, from this is the signification of famine, — deprivation of knowledge of good — and of bread in the internal sense. A. 1460.

The celestial things of love are signified by bread. A. 2165.

The staff of bread stands for support and power from the good of love. See also Ezekiel iv. 16; v. 16, etc. A. 4876.

See Psalm xxiii. 4, 5. R. 485.

By breaking the staff of bread is signified that good and truth shall fail in the church, for bread here signifies both. E. 727.

When there was no longer any truth, P. P.

17, 18. the Lord came, and they afflicted Him. P. P.

17–23. Joseph signified the Lord's spiritual kingdom, he was therefore made ruler in Egypt, and each thing signifies such things as are of the Lord's spiritual kingdom. R. 360.

By Joseph is here described the Lord, how He was received when He came into the world, how He was tempted and afterwards made Lord of heaven and earth, how He subjugated the hells, reduced the heavens to order, and established the church. . . . That all things of the church then perished is signified by verse 23. Ham signifying the church destroyed. E. 448.

17, 19–21. That by Joseph is here meant the Lord is plain from the several particulars. A. 4973.

18. The soul signifies the life of the spirit of man, which is called his spiritual life. E. 750.

19–22. But He afterwards became the God of heaven and earth. P. P.

23. Egypt is called the land of Ham. Ham signifying the church destroyed. R. 503.

Egypt is called the land of Ham. E. 654.

23, 24. Hence those who were in the church were natural and in knowledges. P. P.

23, 27. See Psalm lxxviii. 51. Add: Such men who in the Ancient Church were called Ham, because they lived a life of all lusts, only prating that they could be saved by faith howsoever they lived, appeared to the ancient people black from the heat of their lusts, and from this were called Ham. A. 1063.

23, 28, 29. See Psalm v. 7. R. 379.

23, 36. The first-born of Egypt is the doctrinal of faith

and of charity which is perverted by outward knowledges. A. 3325.

25-36. therefore their natural has been purged from falsities and evils of every kind which infested; these here treated of. P. P.

26. Moses is called a servant because a servant is predicated of truths, and chosen from good. A. 9806.

27. Testifications that a thing is true are signified by signs. R. 598.

See Psalm lxxviii. 42, 43. E. 706.

28, 29. Blood in the genuine sense signifies the Divine truth, and with those who receive it truth from good. Hence in the opposite sense it signifies violence offered to the Divine truth, and with those who offer it what is is false from evil. This opposite signification may appear by its being predicated of the waters of the sea, of the rivers, and of the fountains that they were turned into blood, for waters signify truths, wherefore by blood are here signified falsities which destroy truths. By the living souls of the sea and by the fish are signified scientific truths, thus by their dying and being slain is signified the destruction of those truths. E. 329.

29. By the fishes of the rivers of Egypt are signified those who are in doctrinals, and from them in faith separate, which faith is only knowledge, on account of which separation it was also among the miracles there that their waters were turned into blood, and that from this the fishes died. Exodus vii. 17–25. R. 405.

The reason why this was done in Egypt is because by it is signified the natural man as to scientifics, by the rivers of Egypt intelligence procured from scientifics, by the river being turned into blood that the intelligence was from mere falsities. By the fish dying is signified that the scientifics perished by falsities, for they live by truths but perish by falsities. The reason is because all spiritual truth is alive, and all the life or soul in scientifics is thence

derived, wherefore without spiritual truth the scientifics are dead. E. 513

29, 30. Frogs are reasonings from falsities against truths. The chambers of kings are interior truths, and in the opposite sense interior falsities. A. 7351.

Treating concerning the plagues in Egypt. By the waters turned into blood are signified truths falsified, by the fishes that were slain the scientific truths and knowledges of the natural man, that they perished, by the frogs the reasonings of the natural man from falses. The chambers of the king signify interior truths, which they perverted by such reasonings. E. 1000.

30. See Psalm lxxviii. 45. R. 702.

30, 31. In the Word throughout mention is made of insects of various kinds, and they everywhere signify falses or evils in the extremes or in the external sensual of man. By frogs of Egypt are signified reasonings grounded in falses. A. 9331.

31. Lice are especially the evils which are in the sensual, or in the wholly external man. The correspondence is such because lice are in the outer skin, and under filth and a scab. A. 7419.

See Psalm lxxviii. 45. A. 7441.

32, 33. Rain here signifies cursing, hence also damnation. A. 2445.

See Psalm lxxviii. 47–49. A. 7553.

See Psalm xviii. 13, 15. R. 399.

See Psalm lxxviii. 47–49. R. 401.

These things are said concerning Egypt by which is signified the natural man who is in falsities and evils. By the vine are signified the internal or spiritual things of the church, by the fig tree the external or natural things, by the trees of their coasts everything pertaining to knowledge and perception, the border or boundary the ultimate ground into which interior things fall and terminate and in which they are contained together. Trees signifying

32 knowledges and perceptions. Since all these things were perverted and therefore damned, it is said of them that they were smitten and broken, by which is signified destruction and damnation. That this was from the falsities or evils originating in the love of the world is signified by hail given for rain, and flaming fire in their land, rain and hail signifying the falses of evil, and flaming fire the love of the world. E. 403.

These things are said by the hail of Egypt, by which is signified the infernal falsity destroying the truths of the church. See also Psalm lxxviii. 47–49. E. 503.

33. Because in the genuine sense a vine signifies the good of the intellectual, and a fig tree the good of the natural, or what is the same a vine the good of the interior man, and a fig tree the good of the exterior, therefore a fig tree is often named at the same time with a vine. A. 5113.

34. See Psalm lxxviii. 45, 46. A. 7643.

34, 35. By this miracle in Egypt vastation by falsities in the outermost things are described, which when the interiors on which they depend are closed up are infernal. R. 424.

See Psalm lxxviii. 45, 46. E. 543.

36. See Psalm lxxviii. 51. A. 6344.

37, 39. That there is a correspondence between fire and love is known from this, that a man grows warm from love, and grows cold from the privation of it. There is nothing else that makes vital heat but love in both senses. R. 468.

37–41. Afterwards truth and good, and protection from falsities are granted them. P. P.

38, 39. See Psalm lxxviii. 14. E. 594.

39. By a cloud is meant the Word in the sense of the letter, which sense because it encloses and covers the spiritual sense is called a covering upon the glory. See Isaiah iv. 5. R. 24.

The cloud appearing in the day and the fire in the night

represented the guard of heaven and the church by the Lord, for by the tabernacle were represented heaven and the church. The day, when the cloud was, signified the Divine truth in the light, and the night the same in the shade. Lest they should be hurt by too much light they were guarded by a cloud, and by a shining fire lest they should be hurt by too much shade. E. 504.

40. See Psalm lxxviii. 23, 24. E. 146.

41. Rivers signify truths in abundance. R. 409.

See Psalm lxxviii. 15, 16, 20, 35. E. 411.

By the rock is here understood the Lord, and by the waters which flowed out of it, the Divine truth from Him. By the rivers are meant intelligence and wisdom thence derived. E. 518.

By rock throughout the Word the Divine truth is understood. Inv. 35.

42–45. And He causes them to be a church. P. P.

45. In this Psalm Jah is the Lord as to Divine truth, in like manner Jah in Hallelu-Jah. A. 8267.

See Psalm civ. 35. R. 803.

See Psalm civ. 35. E. 1197.

PSALM CVI.

1. Praise ye Jehovah.
   Oh give thanks unto Jehovah; for he is good;
   For his lovingkindness *endureth* for ever.
2. Who can utter the mighty acts of Jehovah,
   Or show forth all his praise?
3. Blessed are they that keep justice,
   And he that doeth righteousness at all times.
4. Remember me, O Jehovah, with the favor that thou bearest unto thy people;
   Oh visit me with thy salvation,

5. That I may see the prosperity of thy chosen,
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.
6. We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
7. Our fathers understood not thy wonders in Egypt;
They remembered not the multitude of thy loving-kindnesses,
But were rebellious at the sea, even at the Red Sea.
8. Nevertheless he saved them for his name's sake,
That he might make his mighty power to be known.
9. He rebuked the Red Sea also, and it was dried up:
So he led them through the depths, as through a wilderness.
10. And he saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
11. And the waters covered their adversaries;
There was not one of them left.
12. Then believed they his words;
They sang his praise.
13. They soon forgat his works;
They waited not for his counsel,
14. But lusted exceedingly in the wilderness,
And tempted God in the desert.
15. And he gave them their request,
But sent leanness into their soul.
16. They envied Moses also in the camp,
And Aaron the saint of Jehovah.
17. The earth opened and swallowed up Dathan,
And covered the company of Abiram.
18. And a fire was kindled in their company;
The flame burned up the wicked.
19. They made a calf in Horeb,
And worshipped a molten image.
20. Thus they changed their glory
For the likeness of an ox that eateth grass.
21. They forgat God their Saviour,
Who had done great things in Egypt,

22. Wondrous works in the land of Ham,
And terrible things by the Red Sea.
23. Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach,
To turn away his wrath, lest he should destroy *them*.
24. Yea, they despised the pleasant land,
They believed not his word,
25. But murmured in their tents,
And hearkened not unto the voice of Jehovah.
26. Therefore he sware unto them,
That he would overthrow them in the wilderness,
27. And that he would overthrow their seed among the nations,
And scatter them in the lands.
28. They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
29. Thus they provoked him to anger with their doings;
And the plague brake in upon them.
30. Then stood up Phinehas, and executed judgment;
And so the plague was stayed.
31. And that was reckoned unto him for righteousness,
Unto all generations for evermore.
32. They angered him also at the waters of Meribah,
So that it went ill with Moses for their sakes;
33. Because they were rebellious against his spirit,
And he spake unadvisedly with his lips.
34. They did not destroy the peoples,
As Jehovah commanded them,
35. But mingled themselves with the nations,
And learned their works,
36. And served their idols,
Which became a snare unto them.
37. Yea, they sacrificed their sons and their daughters unto demons,
38. And shed innocent blood,
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan;
And the land was polluted with blood.

39. Thus were they defiled with their works,
And played the harlot in their doings.
40. Therefore was the wrath of Jehovah kindled against his people,
And he abhorred his inheritance.
41. And he gave them into the hand of the nations;
And they that hated them ruled over them.
42. Their enemies also oppressed them,
And they were brought into subjection under their hand.
43. Many times did he deliver them;
But they were rebellious in their counsel,
And were brought low in their iniquity.
44. Nevertheless he regarded their distress,
When he heard their cry:
45. And he remembered for them his covenant,
And repented according to the multitude of his loving-kindnesses.
46. He made them also to be pitied
Of all those that carried them captive.
47. Save us, O Jehovah our God,
And gather us from among the nations,
To give thanks unto thy holy name,
And to triumph in thy praise.
48. Blessed be Jehovah, the God of Israel,
From everlasting even to everlasting.
And let all the people say, Amen.
Praise ye Jehovah.

Psalm CVI.

General Subject. Of the church instituted among the Jewish nation, it became perverted and revolted. P. P.

1. See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

1–5. Prayer of the Lord to the Father to give help, that He might see the church established. P. P.

1, 48. See Psalm cv. 45. A. 8267.

4. See Psalm viii. 5. A. 9849.

4, 5. See Psalm xviii. 44. S. 86.

See Psalm xviii. 44. R. 483.

See Psalm xviii. 44. T. 251.

See Psalm xviii. 44. E. 331.

5. Here nation plainly stands for the Lord's kingdom. A. 1416.

In these places by nations are understood all who are in love to the Lord whether they be within the church where the Word is, or out of it. E. 175.

6–8. Although those who were of the church beheld Divine miracles, they backslid, and yet they were preserved. P. P.

9–11. The deep here stands for the temptations in the wilderness. In ancient times hell was meant by the deep, and fantasies and persuasions of falsity were likened to waters and rivers as also to a smoke out of the deep. A. 756.

9–34. as at the sea Suph and afterwards in the desert (many — instances here recounted —) nevertheless they rebelled. P. P.

9, 11. See Exodus xv. 4, 5, 8. By Pharaoh and his host are signified those who are in the falsities of evil, and by the Red Sea is signified the hell where those falsities are, hence it is evident that by the depths which covered them, the hells are signified. E. 538.

10. Verse quoted. D. P., Page 87.

19, 20. By making a calf in Horeb, and bowing themselves to what was graven is signified idolatrous worship, which is that of ceremonies, of statutes, of judgments, and of precepts in the external form only, and not at the same time in the internal. A. 9391.

See Psalm lxviii. 31. A. 10407.

22. See Psalms lxxviii. 51 and cv. 23, 27. A. 1063.

Egypt is called the land of Ham. R. 503.

Egypt is called a land of bondage or servitude in Micah vi. 4, likewise the land of Ham. E. 654.

23. To stand in the breach means to be on one's guard lest falsities break in. Moses is the Word. A. 4926.

26, 27. By making their seed to fall among the nations, and by scattering them in the lands is signified that Divine truth would perish with them — the Jews — by evils and falses. E. 768.

28. See Psalm cii. 21. R. 525.

See Psalm vi. 6. E. 186.

See Psalm cii. 21. I. 10.

35–39. They totally destroyed and profaned the truths and goods of the church. P. P.

37. By demons the lusts of evil arising from the love of the world are signified. The reason is that in hell they are called demons who are in such lusts, and men also who are in the same become demons after death. R. 458.

This was altogether infernal, but in the spiritual sense by sacrificing their sons and daughters was signified their evil lusts to pervert and destroy the truths and goods of the church, for sons signify the truth of the church, and daughters the goods thereof. E. 586.

In hell those are called demons who are in the lust of falsifying truths, which is chiefly effected by reasonings, hence by demons and demoniacs in the abstract are signified lusts and falses. E. 1001.

38, 39. To shed the blood of sons and daughters here signifies in the internal sense that they extinguished all truths of faith and goods of charity. To sacrifice sons and daughters to the idols of Canaan signifies to profane the things which are of faith and charity by external worship separate from internal, which is nothing else than idolatrous. A. 1167.

40–43. Therefore the church with them was forsaken by the Lord, and destroyed. P. P.

44–46. Then those who were out of the church were heard, P. P.

45. See Psalm viii. 5. A. 9849.

See Psalm l. 5, 16. E. 701.

47, 48. and a church constituted of them will arise and will worship the Lord. P. P.

48. See Psalm civ. 35. R. 803.

Amen signifies Divine confirmation. E. 228.

See Psalm civ. 35. E. 1197.

PSALM CVII.

1. Oh give thanks unto Jehovah; for he is good;
For his lovingkindness *endureth* for ever.
2. Let the redeemed of Jehovah say *so*,
Whom he hath redeemed from the hand of the adversary,
3. And gathered out of the lands,
From the east and from the west,
From the north and from the south.
4. They wandered in the wilderness in a desert way;
They found no city of habitation.
5. Hungry and thirsty,
Their soul fainted in them.
6. Then they cried unto Jehovah in their trouble,
And he delivered them out of their distresses,
7. He led them also by a straight way,
That they might go to a city of habitation.
8. Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
9. For he satisfieth the longing soul,
And the hungry soul he filleth with good.
10. Such as sat in darkness and in the shadow of death,
Being bound in affliction and iron,
11. Because they rebelled against the words of God,
And contemned the counsel of the Most High:
12. Therefore he brought down their heart with labor;
They fell down, and there was none to help.

13. Then they cried unto Jehovah in their trouble,
And he saved them out of their distresses.
14. He brought them out of darkness and the shadow of death,
And brake their bonds in sunder.
15. Oh that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!
16. For he hath broken the gates of brass,
And cut the bars of iron in sunder.
17. Fools because of their transgression,
And because of their iniquities, are afflicted.
18. Their soul abhorreth all manner of food;
And they draw near unto the gates of death.
19. Then they cry unto Jehovah in their trouble,
And he saveth them out of their distresses.
20. He sendeth his word, and healeth them,
And delivereth *them* from their destructions.
21. Oh that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!
22. And let them offer the sacrifices of thanksgiving,
And declare his works with singing.
23. They that go down to the sea in ships,
That do business in great waters;
24. These see the works of Jehovah,
And his wonders in the deep.
25. For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
26. They mount up to the heavens, they go down again to the depths:
Their soul melteth away because of trouble.
27. They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
28. Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distresses.
29. He maketh the storm a calm,
So that the waves thereof are still.
30. Then are they glad because they are quiet;
So he bringeth them unto their desired haven.

31. Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
32. Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders.
33. He turneth rivers into a wilderness,
And watersprings into a thirsty ground;
34. A fruitful land into a salt desert,
For the wickedness of them that dwell therein.
35. He turneth a wilderness into a pool of water,
And a dry land into watersprings.
36. And there he maketh the hungry to dwell,
That they may prepare a city of habitation,
37. And sow fields, and plant vineyards,
And get them fruits of increase.
38. He blesseth them also, so that they are multiplied greatly;
And he suffereth not their cattle to decrease.
39. Again, they are diminished and bowed down
Through oppression, trouble, and sorrow.
40. He poureth contempt upon princes,
And causeth them to wander in the waste, where there is no way.
41. Yet setteth he the needy on high from affliction,
And maketh *him* families like a flock.
42. The upright shall see it, and be glad;
And all iniquity shall stop her mouth.
43. Whoso is wise will give heed to these things;
And they will consider the lovingkindnesses of Jehovah.

Psalm CVII.

1–3. A new church which the Lord has redeemed. P. P.

2. See Psalm xix. 15. R. 281.
See Psalm xix. 15. R. 613.
See Psalm xliv. 27. E. 328.

The redeemed of Jehovah here signify those who are defended from evils, from the hand of the enemy those whom He has liberated from falsities. E. 328.

The redeemed of Jehovah whom He redeemed from the hand of the enemy. D. P., Page 87.

2–4. Said of those who are in ignorance of good and truth. From the east and from the west stands for those in ignorance of good, from the north and from the south for those in ignorance of truth. Of those in ignorance of good it is said that they wandered in the wilderness, and of those in ignorance of truth, that they wandered in a desert way. Concerning the ignorance of both—they found no city of habitation. City signifies a doctrinal of truth. A. 3708.

2, 4, 5, 7. By cities in the spiritual sense are meant doctrines. R. 194.

Verse 4 signifies that they were in want of the knowledges of truth and good, and that there was no doctrine of truth according to which they might live. By the hungry and thirsty are meant they who were in the desire of knowing good and truth. Verse 7 means to lead them into genuine truth and into the doctrine of life. E. 223.

3. See Psalm l. 1. E. 422.

4. Those who have been in desolation of truth and are being reformed are treated of. A. 2708.

4–7. By a wilderness a state of temptation is signified, in which a man is as if it were without truths, because he is surrounded by evil spirits who bring temptation, and then as if it were take away truths from him. R. 546.

These words are spoken in general concerning those who are redeemed, specifically concerning the sons of Israel in the wilderness. The temptations of such as are regenerating by the Lord are thereby described. By the city in verse 4 is signified the doctrine of life which constitutes the church in man, and since the church is formed in man by a life according to doctrine through the means of temptations, it is said that Jehovah led them in the way of right, that they might go to a city of habitation. The defect or want of truth even to despair, and

yet a desire for it, is signified by their being hungry and thirsty, and their soul fainting in the way. E. 730.

4–8. They are in falsities of ignorance, but in a desire for truth and good. P. P.

8, 9. Here the longing soul signifies those who desire truths, and the hungry soul those who desire goods. E. 386.

8, 9, 35–37. See Psalm xxxiii. 18, 19. R. 323.

9. Meaning those who desire knowledge. A. 1460.

9–15. They are in ignorance and in lack of truth. P. P.

16. Gates signify firmness and protection, and staves or bars the power which is of truth derived from good. A. 9496.

16–21. They have no spiritual nourishment, although they will have it through the Word. P. P.

20. From their pits meaning from falsities. See also Psalm xl. 2. A. 4728.

"He sent His word." The Word in the supreme sense is the Lord as to Divine truth, or what is the same, the Word is the Divine truth proceeding from the Lord. A. 9987.

21, 22. See Psalm xl. 7, 8. A. 2180.

See Psalm lxix. 31. A. 3880.

22–24. See Psalm civ. 24–26. A. 6385.

22–31. When they were in knowledges they were admitted into temptations, and preserved. P. P.

23, 24. See Psalm xlviii. 5, 7, 8. R. 406.

In verse 23 those are signified who intensely study the doctrine of truth from the Word. Verse 24 signifies that they understand the truths and goods of heaven and the church, and the hidden things thereof. The works of Jehovah stand for all things of the Word which perfect man, and all of which have reference to good and truth. The wonders in the deep meaning the hidden things of intelligence and wisdom. E. 514.

23, 25, 29. These things are said concerning temptations and liberations from them. By verse 25 are signified

temptations, since spiritual temptations are caused by the irruption of falsities into the thoughts, whence arise remorse of conscience and grief of mind. Liberation from them is signified by verse 29. E. 419.

25, 29. See Psalm xi. 6. R. 343.

27. Those who are not in the faith of charity wish only to reason whether a thing be so, and to know how it is, saying that unless they can know how it is, they cannot believe it to be so. They not only doubt about all things, but also deny in their hearts. When they are instructed how it is they still cling to their disbelief, and arouse all their objections and never acquiesce, were it to eternity. They are such as are called in the Word drunken with wine or strong drink. A. 1072.

See Psalm lxxv. 9. R. 721.

32. The congregation of the elders stands for those who are in intelligence which is of wisdom, for wisdom is of life, thus of good, but intelligence is of knowledges, thus of truth. A. 6524.

33. Rivers signify truths in abundance. R. 409.

Intelligence and the knowledge of truth shall perish. E. 518.

33, 34. Because lusts and falsities are what lay a man waste, that is deprive him of all the life of the love of good and of affection for truth, vastation is described in many passages by saltness. A. 1666.

The fruitful land turned into a salt desert stands for the vastation of good in truth. A. 2455.

Salt in the opposite sense signifies the destruction and vastation of truth. A. 9207.

See Psalm lxv. 13, 14. R. 546.

35, 36. The illustration of the gentiles is treated of. Lake of waters signifies truths in abundance appertaining to the natural man, by the hungry in the Word are understood those who desire truths. A city of habitation signifies that from those truths they may make for themselves doctrine of life. E. 730.

33, 34, 39, 40. Song in praise of the Lord, that those who were of the devastated church have been rejected. P. P.

33, 35. Waters, rivers and depths from the rock — the Lord, see Psalm lxxviii. 15, 16 — stand for truths from Him. A. 2702.

The regeneration of those who are in ignorance of truth, or the gentiles, and the enlightenment and instruction of those who are in desolation is treated of. The wilderness is predicated of these. A. 2708.

Pools signify knowledges serving truths which are of doctrine, and in the opposite sense serving falsities of doctrine. Pools, where they are named in the Word, in the spiritual sense signify intelligence from knowledges of good and truth, for pools there stand for waters gathered together, and lakes are in the complex knowledges by which comes intelligence. A. 7324.

35, 36. By a lake is signified where there is truth in abundance. R. 835.

By a wilderness is signified a vastated church, or one in which all the truths of the Word are falsified. R. 546.

33, 34. By the rivers laid into a wilderness is signified intelligence from the understanding of truth, and also of the Word as to its interior sense devastated by falses from evil. Rivers such things as are from intelligence, a wilderness where such things are not. The going forth of waters into drought means that the ultimates of understanding, called the knowledges of truth and good, are without all light and spiritual affection for truth. Waters stand for truths, drought the deprivation thereof by reason of there being no light and affection, the going forth — the ultimates thereof, such as are the truths of the literal sense of the Word. Saltness stands for the devastation of truth by falses, and as all devastation is by falses from the evil of the life, it is added, for the wickedness of them that dwell therein. E. 730.

35–37. See Psalm lxvii. 6–8. A. 9272.

35 They who are in ignorance of the knowledges of truth, and yet desire to know them, shall be greatly enriched therewith. By Jehovah turning the wilderness into a standing water is signified that where ignorance of truth existed, there shall be abundance of it. By dry ground into water springs is signified the same effect produced in the natural man. By making the hungry to dwell there is signified that they who desire truth shall live thereby. To prepare a city of habitation signifies to form for themselves a doctrine of life. Verse 37 means to receive truths, to understand them, and to do them. (This paragraph is given in extract only.) E. 386.

35–38, 41–43. And that those who are of the new church have been accepted, with whom truths and goods will be multiplied. P. P.

37. Vineyard signifies the spiritual church. E. 919.

37–39. The whole of this Psalm treats about the advent of the Lord and redemption from Him. That they shall then possess truths whereby the church shall be implanted with them, and that thence they shall possess the goods of the church whence truths shall grow and increase is signified by verse 37, and by the first clause of verse 38. The remainder of verse 38 signifies that in this case every good affection of the natural man shall remain with them. That otherwise those affections would have perished by evils is signified by verse 39. E. 650.

PSALM CVIII.

A Song, a Psalm of David.

1. My heart is fixed, O God;
   I will sing, yea, I will sing praises, even with my glory.
2. Awake, psaltery and harp:
   I myself will awake right early.
3. I will give thanks unto thee, O Jehovah, among the peoples;
   And I will sing praises unto thee among the nations.

4. For thy lovingkindness is great above the heavens;
And thy truth *reacheth* unto the skies.
5. Be thou exalted, O God, above the heavens,
And thy glory above all the earth.
6. That thy beloved may be delivered,
Save with thy right hand, and answer us.
7. God hath spoken in his holiness: I will exult;
I will divide Shechem, and mete out the valley of Succoth.
8. Gilead is mine; Manasseh is mine;
Ephraim also is the defence of my head;
Judah is my sceptre.
9. Moab is my washpot;
Upon Edom will I cast my shoe;
Over Philistia will I shout.
10. Who will bring me into the fortified city?
Who hath led me unto Edom?
11. Hast not thou cast us off, O God?
And thou goest not forth, O God, with our hosts.
12. Give us help against the adversary;
For vain is the help of man.
13. Through God we shall do valiantly:
For he it is that will tread down our adversaries.

Psalm CVIII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.
1–6. Prayer of the Lord to the Father to give help, and show His power. P. P.
2–4. See Psalm xxxiii. 2, 3. R. 276.
See Psalm lvii. 8–10. E. 323.
See Psalm lvii. 8–10. E. 331.
5. See Psalm xxxvi. 6. E. 541.
7. That those who are to be of the church may be delivered. P. P.
8. A tent signifies the holy of truth, and dwelling in tents worship therefrom, therefore the feast of tents was in-

8 stituted in the Jewish and Israelitic church where that feast is also called Succoth. Succoth involves the quality of the state of the holy in truth from good at that time. A. 4391–92.

Answer, that the former church will be destroyed. P. P.

8–10. Shechem signifies the first state of light. A. 1441.

What those who are called Moab and the sons of Ammon become when their good has been altogether defiled by falsities is described in David. The washpot stands for good defiled by falsities. A. 2468.

9. Judah a lawgiver is celestial good and its truth. A. 6372.

See Psalm lx. 9. S. 79.

See Psalm lx. 9. R. 355.

See Psalm lx. 9. T. 247.

See Psalm lx. 9. E. 440.

9, 10. And an internal and an external church will be instituted. P. P.

10. See Psalm lvi. 1. A. 9340.

11–14. The Human will become Divine when the hells have been subjugated. P. P.

14. See Psalms xliv. 6 and lx. 14. E. 632.

PSALM CIX.

For the Chief Musician. A Psalm of David.

1. Hold not thy peace, O God of my praise;
2. For the mouth of the wicked and the mouth of deceit have they opened against me:
   They have spoken unto me with a lying tongue.
3. They have compassed me about also with words of hatred,
   And fought against me without a cause.
4. For my love they are my adversaries:
   But I *give myself unto* prayer.

5. And they have rewarded me evil for good,
And hatred for my love.
6. Set thou a wicked man over him;
And let an adversary stand at his right hand.
7. When he is judged, let him come forth guilty;
And let his prayer be turned into sin.
8. Let his days be few;
And let another take his office.
9. Let his children be fatherless,
And his wife a widow.
10. Let his children be vagabonds, and beg;
And let them seek *their bread* out of their desolate places.
11. Let the extortioner catch all that he hath;
And let strangers make spoil of his labor.
12. Let there be none to extend kindness unto him;
Neither let there be any to have pity on his fatherless children.
13. Let his posterity be cut off;
In the generation following let their name be blotted out.
14. Let the iniquity of his fathers be remembered with Jehovah;
And let not the sin of his mother be blotted out.
15. Let them be before Jehovah continually,
That he may cut off the memory of them from the earth;
16. Because he remembered not to show kindness,
But persecuted the poor and needy man,
And the broken in heart, to slay *them*.
17. Yea, he loved cursing, and it came unto him;
And he delighted not in blessing, and it was far from him.
18. He clothed himself also with cursing as with his garment,
And it came into his inward parts like water,
And like oil into his bones.
19. Let it be unto him as the raiment wherewith he covereth himself,
And for the girdle wherewith he is girded continually.

20. This is the reward of mine adversaries from Jehovah,
And of them that speak evil against my soul.
21. But deal thou with me, O Jehovah the Lord, for thy
name's sake:
Because thy lovingkindness is good, deliver thou me;
22. For I am poor and needy,
And my heart is wounded within me.
23. I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
24. My knees are weak through fasting;
And my flesh faileth of fatness.
25. I am become also a reproach unto them:
When they see me, they shake their head.
26. Help me, O Jehovah my God;
Oh save me according to thy lovingkindness:
27. That they may know that this is thy hand;
That thou, Jehovah, hast done it.
28. Let them curse, but bless thou:
When they arise, they shall be put to shame,
But thy servant shall rejoice.
29. Let mine adversaries be clothed with dishonor,
And let them cover themselves with their own shame
as with a robe.
30. I will give great thanks unto Jehovah with my mouth;
Yea, I will praise him among the multitude.
31. For he will stand at the right hand of the needy,
To save him from them that judge his soul.

Psalm CIX.

General Subject. Of the perverted Jewish church.

P. P.

1–6. It repudiated the Lord, and considered Him vile, and hated Him. P. P.

2. See Psalm v. 7. A. 9013.
See Psalm v. 7. R. 624.
See Psalm v. 7. E. 866.

5, 6. This, like most other things in the Psalms, is a proph-

ecy concerning the Lord and His temptations, and concerning the most cruel of all which He sustained. Since the Lord in His temptations fought from Divine love against the hells, which were most hostile to Him, it is said — see verse 5. — Since the most infernal evil and false prevail in those hells, it is said — see verse 6.— To stand at the right side signifies to be altogether possessed, and Satan — the infernal false with which he was to be possessed. E. 740.

7–12. They will perish in the judgment, and there will be others in their place, who will be received, and a church established with them. P. P.

13–20. Their posterity will likewise perish because they are in falsities of evil, and because they reject the Lord. P. P.

14. See Psalm lxxviii. 57. A. 3703.

16. See Psalm ix. 19. R. 209.

See Psalm xxxvii. 14. E. 238.

18, 20. In the spiritual sense concerning the Lord, for David as a king represented the Lord, and thence signified Him as to the Divine spiritual, which is the royalty of the Lord. The reward of them who are hostile to the Lord, and who speak evil against His soul, is described as hell originating in the love of the false and evil by verse 18. It is said as waters and oil because waters signify the falses of faith, and oil evils of love, whence by both is understood the love or affection for the false and evil, which is hell. This may appear also from this consideration, that love imbibes all things that agree with it, like a sponge does water and oil, for the love of evil nourishes itself from falses, and the love of the false from evils. As love is of such a nature it is therefore said, that cursing entered into the midst of him as waters, and as oil between the bones. E. 695.

21–25. To the Father for help, because He is considered vile, and as nothing. P. P.

22. See Psalm ix. 19. R. 209.
See Psalm ix. 19. E. 238.

22, 23. See Deuteronomy xxviii. 38. This was one of the curses with which the Israelites were threatened if they did not observe and do the commandments of Jehovah. By the seed of the field is understood the Word, and by the locust the dense falsity from the sensual man consuming and destroying it. The same is signified by locust in David. E. 543.

26–29. Let them be put to shame. P. P.

30. See Psalm xxxv. 17, 18. A. 3880.

30, 31. Song in praise of the Father, because He gives help. P. P.

PSALM CX.

A Psalm of David.

1. Jehovah saith unto my lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
2. Jehovah will send forth the rod of thy strength out of Zion:
Rule thou in the midst of thine enemies.
3. Thy people offer themselves willingly
In the day of thy power, in holy array:
Out of the womb of the morning
Thou hast the dew of thy youth.
4. Jehovah hath sworn, and will not repent:
Thou art a priest for ever
After the order of Melchizedek.
5. The Lord at thy right hand
Will strike through kings in the day of his wrath.
6. He will judge among the nations,
He will fill *the places* with dead bodies;
He will strike through the head in many countries.
7. He will drink of the brook in the way:
Therefore will he lift up the head.

Psalm CX.

1. That this treats of the Lord cannot be apparent in the literal sense of the passage cited in Matthew xxii. 44, but still that no other than the Lord is meant He here teaches in Matthew. A. 2135.

By a footstool natural things are signified, as well sensual as scientific, and man's rational therefrom. They are called enemies when they pervert worship, and this from the literal sense of the Word, so that there is worship only in externals, and either no internal worship, or what is defiled. A. 2162.

By sitting at the right hand of God is signified a state of power from truth which is from good, which when predicated of the Lord is omnipotence, also the Divine truth which proceeds from the Lord's Divine good. A. 4592.

It is plain that Jehovah in David is called Lord in Matthew. Lord stands here for the Divine good of the Divine Human, omnipotence is signified by sitting at the right hand. A. 4973.

See also Matthew xxii. 41–46. From these passages it is evident that the Lord as to the glorified Human, was not the son of Mary, nor of David. L. 35.

Jehovah God calls both himself and the Son of God Lord. By the Son is also meant the Humanity of theLord. T. 101.

The Lord did not acknowledge himself to be the son of David for it is read in the Evangelists — see Matthew xxii. 42–45: Mark xii. 35–37: Luke xx. 41–44. T. 102.

"The Lord said to my Lord" signifies the Essential Divine, which is called the Father, to the Divine Human, which is the Son. Sit thou at my right hand signifies power or omnipotence by Divine truth, until I make thine enemies thy footstool signifies until the hells are

1 conquered and subjugated, and the evil cast thither. Enemies stand for the hells, and footstool for the lowest region under the heavens, under which are the hells.

E. 687.

Verse quoted. D. P., Page 8.

Verse quoted. D. P., Page 38.

1, 2. This whole Psalm treats concerning the battle of the Lord with the hells and their subjugation. The right hand of God signifies omnipotence. T. 136.

By sitting at the right hand is signified the Lord's Divine omnipotence, by making His enemies His footstool the entire subjugation and prostration of the hells, by the sceptre of strength out of Zion Divine truth to which belongs omnipotence, Zion denoting heaven, where the Lord by His Divine truth reigns. E. 850.

1–3. Victory of the Lord over the hells, owing to which He has dominion over heaven and earth. P. P.

1–5. The Lord's combats of temptations with the hells. His interior man as to the celestial is called Melchizedek.

A. 1725.

1–7. It is evident what the Lord is as a priest, consequently what the priesthood of the Lord represented, namely, all the work of the salvation of the human race, for the subject here treated of is concerning His combats with the hells when He was in the world, by which He acquired to himself Divine omnipotence over the hells, by which He saved the human race, and also at this day saves all who receive Him. This salvation itself since it is from the Divine good of the Divine love is that of which it is said of the Lord — see verse 4. Melchizedek is the king of justice, thus the Lord was called from His being made justice, and thereby salvation. A. 9809.

That these things were said concerning the Lord is evident from His own words in Matthew xxii. 44, etc. By right hand is signified omnipotence, by enemies the hells, by kings those there who are in falsities of evil. By ma-

king them a footstool, and by verses 5 and 6 is signified to destroy their power, by smiting through the head over many countries to destroy all. L. 14.

Verses 1, 2, part of 3, 5 and 6 quoted. D. P., Page 72.

1 et seq. These things were said of the Lord as He teaches in Matthew xxii. 42. His dominion over the hells is described. By the right hand is signified the power which Divine truth has from Divine good. The hells and the evils and falses thence derived are the foes to be placed for His footstool, and in the midst of whom He was to have dominion. A. 10019.

1, 2, 4. See Psalm ii. 6–8, 12. L. 6.

Verses quoted. D. P.. Page 60.

1, 2, 6, 7. The head of the serpent means in general the dominion of evil, and in particular that of the love of self. This is the head which the Lord treads down. A. 257.

1, 4, 5. The right hand when said of Jehovah means Divine omnipotence. A. 8281.

1, 5. See Psalm lxxxix. 12, 13. A. 10061.

Here is described the combat of the Lord in the world against the hells, and the subjugation of them, which was effected from Divine good by Divine truth. The right hand signifies Divine truth. E. 298.

2. See Psalm xxiii. 4, 5. R. 485.

See Psalm ii. 6–8, 12. R. 612.

By the staff of strength is here signified Divine truth in its power, and by Zion the church which is in love to the Lord and is thence called the celestial church. E. 727.

3. The Lord is treated of in this whole Psalm, and His victories in temptations, which are the day of His power and the ornaments of His holiness. From the womb of the dawn — morning — means the Lord himself, thus the Divine love from which He fought. A. 2405.

This is said of the Lord, the dew of birth standing for the celestial of love. A. 3579.

3 Concerning the Lord. Because He is the morning He arose from the sepulchre early in the morning, for He was about to begin a new church. T. 764.

This is spoken of the Lord as about to come into the world. "From the womb of the morning thou hast the dew of thy youth," means that Divine good and Divine truth proceed from Him, for the Lord as a priest is Divine good, and as a king of holiness, which is Melchizedek, is Divine truth. E. 179.

4. Said concerning the Lord. Jehovah has sworn stands for irrevocable confirmation from the Divine, that is, that it is eterna truth. A. 2842.

Said of the Lord. "After the order of Melchizedek" means that He was both king and priest, that is in the supreme sense, that from Him proceed the Divine good and the Divine truth together. A. 6148.

By the law here is meant the prophetic Word. A. 6752.

See Psalm lxxxix. 30. L. 10.

Hence it is that Melchizedek brought out bread and wine as holy things of the church, even as they are the holy things in the sacrament of the Supper, and that Melchizedek was able to bless Abram, and that Abram gave him tithes of all. S. 101.

See Psalm cv. 9. R. 474.

See Psalm lxxxix. 30. T. 262.

The statement under S. 101 partly repeated in T. 264.

This is written. By the law in the broadest sense is meant the whole Word, in a restricted sense the statutes given by Moses, and in a confined sense the decalogue. T. 288.

Since Divine good and Divine truth are the most universal of all the things of heaven and the church, therefore Melchizedek, who represented the Lord, brought forth bread and wine to Abram, and blessed him. T. 715.

From peace also Jerusalem was called Schelomim, and on that account Melchizedek, who was priest of God

Most High, was king of Salem — Genesis xiv. 18 — That he represented the Lord is evident from the Psalms. E. 365.

Jehovah God, or the Lord, never swears, but when God or the Divine verity wills to have anything confirmed before men, then that confirmation in its descent into the natural sphere falls into an oath, or into the form of an oath as used in the world. E. 608.

4, 5. See Psalm ii. 7, 12. Add: He is called a Priest for ever and the Lord. L. 19.

4–7. From this He has authority over the hells. P. P.

5. See Psalm ii. 10. E. 31.

5, 6. See Psalm lxxii. 11. R. 921.

5–7. Concerning the Lord and His combats against the falsities and evils which are from hell. Their entire subjection is indicated. By kings are understood falsities from hell, and by the heathen the evils thence derived. His Divine power is understood by the Lord as his right hand. The subjugation and destruction of falsities and evils from the hells is signified by verses 5 and 6. By His wounding the head over many nations is meant the love of self, from which come all evils and falsities, and its total destruction and damnation. By verse 7 is signified the Word in the letter, to drink of it means to learn some things from it, to exalt or lift up the head the continuation thereby of repugnance, for they who are in falsities from evil cannot be cast down into hell before the things which they know from the Word are taken away from them, since all things of the Word communicate with heaven, by which communication they lift up the head. E. 518.

This passage is explained in E. 518. E. 577.

6, 7. In the opposite sense insanity and folly are signified by head. R. 538.

7. Rivers signify truths in abundance. R. 409.

PSALM CXI.

1. Praise ye Jehovah.
I will give thanks unto Jehovah with my whole heart,
In the council of the upright, and in the congregation.
2. The works of Jehovah are great,
Sought out of all them that have pleasure therein.
3. His work is honor and majesty;
And his righteousness endureth for ever.
4. He hath made his wonderful works to be remembered:
Jehovah is gracious and merciful.
5. He hath given food unto them that fear him:
He will ever be mindful of his covenant.
6. He hath showed his people the power of his works,
In giving them the heritage of the nations.
7. The works of his hands are truth and justice;
All his precepts are sure.
8. They are established for ever and ever;
They are done in truth and uprightness.
9. He hath sent redemption unto his people;
He hath commanded his covenant for ever:
Holy and reverend is his name.
10. The fear of Jehovah is the beginning of wisdom;
A good understanding have all they that do *his commandments:*
His praise endureth for ever.

Psalm CXI.

1. See Psalm cv. 45. A. 8267.
See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.
1–4. Celebration and confession of the Lord, P. P.
2, 3. See Psalm viii. 6. R. 249.

By the works of Jehovah are understood all things which proceed from Him and are effected by Him. Because they have reference to Divine truth and good, it is said, "His work is honorable and glorious." E. 288.

4. See Psalm ciii. 8. A. 598.
4, 5. See Psalm viii. 5. A. 9849.
5–9. He redeemed men, and saves to eternity. P. P.
5, 9. See Psalm l. 5, 16. E. 701.
7. All things which are done by the Lord are called the works of His hands which are His own, and in themselves goods and truths. R. 457.

Where works of the hands in the Word are attributed to Jehovah, that is to the Lord, they signify the reformed or regenerated man, likewise the church, and specifically the doctrine of truth and good pertaining to the church. E. 585.

9. Meaning regeneration. It is called a covenant because it is given and received. A. 666.

The Word is the covenant itself which the Lord made with man, and man with the Lord, for the Lord descended as the Word, that is as Divine truth, therefore the Lord was called the covenant of the people. T. 730.

By redemption also the angels understand vindication from evils, and liberation from falsities. E. 328.

Jehovah has sent redemption to His people.
D. P., Page 87.

10. See Psalm xxii. 24. R. 527.
See Psalm xxii. 24. E. 696.
To worship Him is wisdom. P. P.

PSALM CXII.

1. Praise ye Jehovah.
Blessed is the man that feareth Jehovah.
That delighteth greatly in his commandments.
2. His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
3. Wealth and riches are in his house;
And his righteousness endureth for ever.
4. Unto the upright there ariseth light in the darkness:
He is gracious, and merciful, and righteous.

5. Well is it with the man that dealeth graciously and lendeth;
He shall maintain his cause in judgment.
6. For he shall never be moved;
The righteous shall be had in everlasting remembrance.
7. He shall not be afraid of evil tidings:
His heart is fixed, trusting in Jehovah.
8. His heart is established, he shall not be afraid,
Until he see *his desire* upon his adversaries.
9. He hath dispersed, he hath given to the needy;
His righteousness endureth for ever:
His horn shall be exalted with honor.
10. The wicked shall see it, and be grieved;
He shall gnash with his teeth, and melt away:
The desire of the wicked shall perish.

Psalm CXII.

1. See Psalm cv. 45. A. 8267.
See Psalm xxii. 24. R. 527.
See Psalm civ. 35. R. 803.
See Psalm lxxxvi. 11. Add: to delight greatly in the precepts of Jehovah is to love them, consequently to will and do them. E. 696.
See Psalm civ. 35. E. 1197.

1–7, 9. He that trusts in the Lord and lives well will be saved. P. P.

1, 3. Wealth and riches stand for the wealth and riches of wisdom and intelligence, thus for knowledges, which are in His house, that is, are in Him. A. 1488.

By the rich are here meant those who possessed the knowledges of truth and good, because they had the Word, who were the Jews. R. 206.

5, 6. See Psalm xxxvii. 21. Add: By being merciful and lending is described the state of those who are in genuine charity. A. 9174.

5, 9. That horn signifies Divine truth is manifest because it is here said — see verse 9 — Righteousness in the Word is predicated of good, wherefore horn is predicated of truth, for in every particular of the Word there is a marriage of good and of truth. Honour also signifies Divine truth. E. 316.

8, 10. He will have no fear of the hells, however much they may rise up against Him. P. P.

10. See Psalm xxxv. 15, 16. R. 435.

See Psalm xxxv. 15, 16. E. 556.

PSALM CXIII.

1. Praise ye Jehovah.
   Praise, O ye servants of Jehovah,
   Praise the name of Jehovah.
2. Blessed be the name of Jehovah
   From this time forth and for evermore.
3. From the rising of the sun unto the going down of the
   the same
   Jehovah's name is to be praised.
4. Jehovah is high above all nations,
   And his glory above the heavens.
5. Who is like unto Jehovah our God,
   That hath his seat on high,
6. That humbleth himself to behold
   The things that are in heaven and in the earth?
7. He raiseth up the poor out of the dust,
   And lifteth up the needy from the dunghill;
8. That he may set him with princes,
   Even with the princes of his people.
9. He maketh the barren woman to keep house,
   And to be a joyful mother of children.
   Praise ye Jehovah.

Psalm CXIII.

1-5. Song in praise of the Lord, because He is omnipotent. P. P.

1, 3. To praise God signifies to worship Him, hence the praise of Him is the worship of Him. R. 809.

1, 9. See Psalm cv. 45. A. 8267.

See Psalm civ. 35. R. 803.

See Psalm civ. 35. E. 1197.

3. See Psalm l. 1. E. 401.

From the rising of the sun until the going down — east and west. See Psalm l. 1. E. 422.

5. See Psalm lxxvii. 14, 15. A. 7401.

6. Because He came into the world. P. P.

7-9. By barren are meant the nations who are called to the church and to whom the church is transferred when the old church ceases, that is when they who were before of the church are no longer in faith because there is no charity, this latter church is meant by the barren and desolate who should have many sons. A. 9325.

That they who are in falses from ignorance, and thence not in goods are to be instructed in truths from the Lord is signified by verse 7. The bruised and needy are those who are in falses from ignorance, and thence not in goods. The primary truths of the church in which they are to be instructed are signified by verse 8. That the life derived from the marriage of truth and good shall be with those with whom it was not before is signified by verse 9. To dwell means to live, the barren house where there was no marriage of truth and good, the glad mother of sons the church wherein truths are born from good. E. 721.

Because He will save those who will be of His church. P. P.

PSALM CXIV.

1. When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;
2. Judah became his sanctuary,
Israel his dominion.
3. The sea saw it, and fled;
The Jordan was driven back.
4. The mountains skipped like rams,
The little hills like lambs.
5. What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest back?
6. Ye mountains, that ye skip like rams;
Ye little hills, like lambs?
7. Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob,
8. Who turned the rock into a pool of water,
The flint into a fountain of waters.

Psalm CXIV.

1, 2. Judah stands for celestial good, which is the good of love to the Lord, and Israel for celestial truth, or spiritual good. A. 3654.

The church established by the Lord from the nations. P. P.

1–8. Here in the internal sense the spiritual good after regeneration is treated of and is described as to its quality, its celestial spiritual by the mountains leaping like rams, and its celestial natural by the hills like the sons of the flock. A. 2830.

2. The heavenly kingdom and its love, which is love to the Lord, is signified by Judah and his tribe. R. 350.

See Ezekiel xlviii. 8–22. By the land is understood the church, consequently by the tribes such things as pertain to the church, by Judah the celestial church, or the church which is in love to the Lord, in which therefore the sanc-

2 tuary is. The same is understood by Judah and Israel here. The sanctuary signifies in the supreme sense the Lord himself and in a derivative sense the worship of Him from the good of love, Israel the truth of the church derived from that good. Since all power belongs to that truth, or to good by truths, therefore it is said that Israel was his dominion. E. 433.

2–7. The departure of the Israelites out of Egypt is described in these words. The establishment of a church is here understood, or the regeneration of the men of the church, for the church is signified by Israel, and the establishment thereof by their departure from Egypt. The shaking off of evils is signified by their passing through the red sea, and the introduction into the church by their passing over Jordan. (Details left out.) E. 405.

2, 3, 5. Judah stands for the good of celestial love, Israel for the good of spiritual love, the sea for knowledges of truth, Jordan for knowledges of good, which are said to be turned back when the good of love obtains the dominion; for then knowledges are viewed from that good, but not good from them. A. 4255.

3–6. Its falsities have been removed, and the goods of love and charity take their place. P. P.

4–7. See Psalm xxxvi. 7. R. 336.

4, 6. See Psalm lxviii. 16, 17. A. 6435.

7. The God of Jacob is the Lord. A. 3305.

The Lord is called the God of Israel and the God of Jacob. L. 39.

By being with child, travailing and bringing forth is signified conceiving and bringing forth the things which are of spiritual life. The difficulty of receiving the truths of doctrine from the Word is described by many things that relate to pain in travailing. R. 535.

That the natural births mentioned in the Word involve spiritual births is clearly manifest. T. 583.

By bring forth O earth is signified the establishment

of the church, or the reformation of those who will be of the church. To bring forth means to receive truths and to be reformed. The earth stands for the church. It is said from before the Lord and from before the God of Jacob, because reformation is understood as to good and as to truth, for the Lord is called Lord from good, and God from truth. E. 721.

7, 8. See Psalm cvii. 33, 35. A. 7324.

By a lake is signified where there is truth in abundance. R. 835.

See Psalm lxxviii. 15, 16, 20, 35. E. 411.

By the standing water and the fountains of water here mentioned are understood truths in abundance by which the church is formed, for by the earth trembling is signified the commencement of the church, which is said to tremble or to bring forth when truths are therein produced, the earth standing for the church. E. 483.

Because the church is from the Lord, who will instruct those who are in ignorance. P. P.

PSALM CXV.

1. **Not unto us, O** Jehovah, not unto us,
   But unto thy name give glory,
   For thy lovingkindness, and for thy truth's sake.
2. Wherefore should the nations say,
   Where is now their God?
3. But our God is in the heavens:
   He hath done whatsoever he pleased.
4. Their idols are silver and gold,
   The work of men's hands.
5. They have mouths, but they speak not;
   Eyes have they, but they see not;
6. They have ears, but they hear not;
   Noses have they, but they smell not;

7. They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
8. They that make them shall be like unto them;
Yea, every one that trusteth in them.
9. O Israel, trust thou in Jehovah:
He is their help and their shield.
10. O house of Aaron, trust ye in Jehovah:
He is their help and their shield.
11. Ye that fear Jehovah, trust in Jehovah:
He is their help and their shield.
12. Jehovah hath been mindful of us; he will bless *us*:
He will bless the house of Israel;
He will bless the house of Aaron.
13. He will bless them that fear Jehovah,
Both small and great.
14. Jehovah increase you more and more,
You and your children.
15. Blessed are ye of Jehovah,
Who made heaven and earth.
16. The heavens are the heavens of Jehovah;
But the earth hath he given to the children of men.
17. The dead praise not Jehovah,
Neither any that go down into silence;
18. But we will bless Jehovah
From this time forth and for evermore.
Praise ye Jehovah.

Psalm CXV

1. See Psalm lxi. 8. A. 3122.

1–3. Omnipotence belongs to the Lord. P. P.

4. The work of the hands stands for what is from the proprium of man, thus what is from his own proper understanding and from his own proper will. Those things are from the proprium of each which are of self-love, hence the origin of all falses in the church. Falses and evils of doctrines are signified by graven and molten things. A. 10406.

4, 5. The silver and gold which are idols stand for falsities and evils, the work of man's hand for their being of self-intelligence. A. 8932.

By idols are properly signified the falsities of worship from one's own intelligence. R. 459.

Verse 4 signifies external worship without internal, confirmed from the literal sense of the Word not understood, and also from the fallacies of the senses, the work of man's hands signifies from self-derived intelligence. Verse 5 signifies that thus they have neither thought, nor understanding of truth. E. 587.

4–6. The case herein is as with an effigy after the resemblance of a man in which inwardly there is nothing but clay, as compared to the form of the man himself, in which inwardly there is life and heavenly beauty; if truths derived from good are therein. A. 9424.

4–8. From what is his own, man is nothing but falsity of evil. P. P.

5. There is nothing of spiritual and truly rational life in idols. Falsities of worship are signified by idols, and in such falsities there is nothing of life, which is life. R. 460.

9–11. See Psalm vii. 10, 11. A. 1788.

The trust of all who are in truths and goods should be in the Lord. P. P.

9, 10, 12. On account of the brotherhood which is between truth which is of judgment, and good which is of worship, Aaron the brother of Moses was chosen to perform the office of the priesthood. Therefore by Aaron and his house is signified good. A. 9806.

10, 11. See Psalm xxii. 24. R. 527.

By the house of Aaron are signified all who are in the good of love, and by them that fear Jehovah all who are in truth from that good. E. 696.

12. See Psalm viii. 5. A. 9849.

12, 13. They that fear Jehovah stand for those who worship from the good of faith, which is the house of Israel,

and from the good of love, which is the house of Aaron. They are both named on account of the heavenly marriage. A. 2826.

12–15, 18. The Lord will save them. P. P.

15. See Psalm xxxvii. 22. E. 340.

16. Heaven and the church are His. P. P.

17. Those who do not trust in the Lord will not be saved. P. P.

17, 18. See Psalm cv. 45. A. 8267.
See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

PSALM CXVI.

1. I love Jehovah, because he heareth
My voice and my supplications.
2. Because he hath inclined his ear unto me,
Therefore will I call *upon him* as long as I live.
3. The cords of death compassed me,
And the pains of Sheol gat hold upon me:
I found trouble and sorrow.
4. Then called I upon the name of Jehovah:
O Jehovah, I beseech thee, deliver my soul.
5. Gracious is Jehovah, and righteous;
Yea, our God is merciful.
6. Jehovah preserveth the simple:
I was brought low, and he saved me.
7. Return unto thy rest, O my soul;
For Jehovah hath dealt bountifully with thee.
8. For thou hast delivered my soul from death,
Mine eyes from tears,
And my feet from falling.
9. I will walk before Jehovah
In the land of the living.
10. I believe, for I will speak:
I was greatly afflicted:

11. I said in my haste,
All men are liars.
12. What shall I render unto Jehovah
For all his benefits toward me?
13. I will take the cup of salvation,
And call upon the name of Jehovah.
14. I will pay my vows unto Jehovah,
Yea, in the presence of all his people.
15. Precious in the sight of Jehovah
Is the death of his saints.
16. O Jehovah, truly I am thy servant:
I am thy servant, the son of thy handmaid;
Thou hast loosed my bonds.
17. I will offer to thee the sacrifice of thanksgiving,
And I will call upon the name of Jehovah.
18. I will pay my vows unto Jehovah,
Yea, in the presence of all his people,
19. In the courts of Jehovah's house,
In the midst of thee, O Jerusalem.
Praise ye Jehovah.

Psalm CXVI.

1–11. Song in praise of the Father by the Lord, that He gave help in grievous temptations. P. P.

3. See Psalm xviii. 5, 6. R. 321.
See Psalm xviii. 5, 6. R. 870.

12, 13. By taking the cup of salvation is signified the appropriation of the goods of faith. A. 5120.
See Psalm xi. 6. R. 672.

12–19. Thus the Divine will be worshipped in the Lord. P. P.

13. See Psalm xxiii. 5. E. 960.

14, 18, 19. By the courts here mentioned is undertsood heaven, specifically the ultimate heaven and the church. E. 630.

14, 19. See Psalm lxv. 5. R. 487.

15. That they who have afflicted their soul, crucified their flesh, and suffered temptations are signified by the dead, is because by these means they have mortified their former life, and thence have become as dead before the world. R. 639.

The death of the saints does not signify damnation, but the separation and removal of the unclean things of their spirit, thus regeneration and resurrection. E. 899.

16. See Psalm xxvii. 9. E. 409.
17. See Psalm xl. 7, 8. A. 2180.
17, 18. See Psalm l. 14, 23. A. 3880.
19. See Psalm cv. 45. A. 8267.
See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

PSALM CXVII.

1. Oh praise Jehovah, all ye nations;
Laud him, all ye peoples.
2. For his lovingkindness is great toward us;
And the truth of Jehovah *endureth* for.ever.
Praise ye Jehovah.

Psalm CXVII.

1. See Psalm cxiii. 1, 3. R. 809.
1, 2. Song of praise to the Father by the Lord, that He gave help in temptations. P. P.
2. See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

PSALM CXVIII.

1. Oh give thanks unto Jehovah; for he is good;
   For his lovingkindness *endureth* for ever.
2. Let Israel now say,
   That his lovingkindness *endureth* for ever.
3. Let the house of Aaron now say,
   That his lovingkindness *endureth* for ever.
4. Let them now that fear Jehovah say,
   That his lovingkindness *endureth* for ever.
5. Out of my distress I called upon Jehovah:
   Jehovah answered me *and set me* in a large place.
6. Jehovah is on my side; I will not fear:
   What can man do unto me?
7. Jehovah is on my side among them that help me:
   Therefore shall I see *my desire* upon them that hate me.
8. It is better to take refuge in Jehovah
   Than to put confidence in man.
9. It is better to take refuge in Jehovah
   Than to put confidence in princes.
10. All nations compassed me about:
    In the name of Jehovah I will cut them off.
11. They compassed me about; yea, they compassed me about:
    In the name of Jehovah I will cut them off.
12. They compassed me about like bees; they are quenched as the fire of thorns:
    In the name of Jehovah I will cut them off.
13. Thou didst thrust sore at me that I might fall;
    But Jehovah helped me.
14. Jehovah is my strength and song;
    And he is become my salvation.
15. The voice of rejoicing and salvation is in the tents of the righteous:
    The right hand of Jehovah doeth valiantly.
16. The right hand of Jehovah is exalted:
    The right hand of Jehovah doeth valiantly.
17. I shall not die, but live,
    And declare the works of Jehovah.

18. Jehovah hath chastened me sore;
But he hath not given me over unto death.
19. Open to me the gates of righteousness:
I will enter into them, I will give thanks unto Jehovah.
20. This is the gate of Jehovah;
The righteous shall enter into it.
21. I will give thanks unto thee; for thou hast answered me,
And art become my salvation.
22. The stone which the builders rejected
Is become the head of the corner.
23. This is Jehovah's doing;
It is marvellous in our eyes.
24. This is the day which Jehovah hath made;
We will rejoice and be glad in it.
25. Save now, we beseech thee, O Jehovah:
O Jehovah, we beseech thee, send now prosperity.
26. Blessed be he that cometh in the name of Jehovah
We have blessed you out of the house of Jehovah.
27. Jehovah is God, and he hath given us light:
Bind the sacrifice with cords, even unto the horns of the altar.
28. Thou art my God, and I will give thanks unto thee.
Thou art my God, I will exalt thee.
29. Oh give thanks unto Jehovah; for he is good;
For his lovingkindness *endureth* for ever.

Psalm CXVIII.

1–4. Song of praise to the Father by the Lord, for the church. P. P.

2, 3. See Psalm cxv. 9, 10, 12. A. 9806.

5. To answer in a broad place means in the truth. A. 1613.

See Psalm xxxi. 9. A. 4482.

See Psalm xxxi. 9. A. 9487.

In the Word by places and spaces, and by all things that derive anything from space are signified such things as relate to state. By breadth is signified truth. H. 197.

By breadth is signified truth. See Habakkuk i. 6: Isaiah viii. 8, etc. R. 861.

5–9. He helped Him in His distresses. P. P.

5, 13, 14, 17, 19. It is said, "Jah is my song," because by song is signified faith which is of Divine truth. By Jah is signified Divine truth. A. 8267.

10–14. The evil fought against Him, but He was helped by the Divine. P. P.

12. The fire of thorns stands for the lusts of evil. Thorns mean falses. A. 9144.

14–16. The right hand of Jehovah stands for omnipotence, and in the supreme sense for the Lord as to Divine truth. A. 8281.

15, 16. See Psalm xvi. 8. E. 298.

Joy because there is Divine power through His Human. P. P.

17. The Divine truth is from Him. P. P.

18–22. He it is through whom is all salvation. P. P.

22. Because in ancient times truths were signified by stones, and afterwards when worship began upon pillars, and altars, and in temples, therefore the Lord was also called a stone. A. 1298.

Corners stand for strength and firmness, firmness of doctrine grounded in truth which is from good is here meant. A. 9494.

A corner signifies the ultimate which sustains things higher, as the foundation does a house, and so also all things. R. 342.

By the corner stone is signified all Divine truth upon which heaven and the church are founded, thus every foundation, and since the foundation is the ultimate upon which a house or temple rests, therefore it signifies all things. E. 418.

That the Lord the Saviour Jesus Christ is called in the Word of both Testaments a Stone and a Rock is plain. See Isaiah xxviii. 16, 17: Matthew xxi. 42, etc. Coro. 2.

22, 23. Stone in the supreme sense is the Lord as to Divine truth of His spiritual kingdom. A. 6426.

Divine truth is signified by a stone, and the Lord as to Divine truth is understood by a rock. E. 411.

22–25. It is the Divine Human from His Divine in himself which is the source. P. P.

24. See Psalm xl. 17. E. 660.

26–29. Happy is he who confesses and worships the Lord P. P.

27. See Psalm xxvi. 6, 7. R. 392.

By "He enlighteneth us" is signified illumination in truths, by binding the sacrifice with cords even unto the horns of the altar, is signified to conjoin all things of worship, to bind with cords means to conjoin, the sacrifice at the horns of the altar — all things of worship. Horns being ultimates stand for all things, sacrifice and altar for worship. All things of worship are conjoined when externals are conjoined with internals, and when goods are conjoined with truths. E. 391.

PSALM CXIX.

ALEPH.

1. Blessed are they that are perfect in the way,
   Who walk in the law of Jehovah.
2. Blessed are they that keep his testimonies,
   That seek him with the whole heart.
3. Yea, they do no unrighteousness;
   They walk in his ways.
4. Thou hast commanded *us* thy precepts,
   That we should observe them diligently.
5. Oh that my ways were established
   To observe thy statutes!
6. Then shall I not be put to shame,
   When I have respect unto all thy commandments.
7. I will give thanks unto thee with uprightness of heart,
   When I learn thy righteous judgments.
8. I will observe thy statutes:
   Oh forsake me not utterly.

BETH.

9. Wherewith shall a young man cleanse his way?
By taking heed *thereto* according to thy word.
10. With my whole heart have I sought thee:
Oh let me not wander from thy commandments.
11. Thy word have I laid up in my heart,
That I might not sin against thee.
12. Blessed art thou, O Jehovah:
Teach me thy statutes.
13. With my lips have I declared
All the ordinances of thy mouth.
14. I have rejoiced in the way of thy testimonies,
As much as in all riches.
15. I will meditate on thy precepts,
And have respect unto thy ways.
16. I will delight myself in thy statutes:
I will not forget thy word.

GIMEL.

17. Deal bountifully with thy servant, that I may live;
So will I observe thy word.
18. Open thou mine eyes, that I may behold
Wondrous things out of thy law.
19. I am a sojourner in the earth:
Hide not thy commandments from me.
20. My soul breaketh for the longing
That it hath unto thine ordinances at all times.
21. Thou hast rebuked the proud that are cursed,
That do wander from thy commandments.
22. Take away from me reproach and contempt;
For I have kept thy testimonies.
23. Princes also sat and talked against me;
But thy servant did meditate on thy statutes.
24. Thy testimonies also are my delight
And my counsellors.

DALETH.

25. My soul cleaveth unto the dust:
Quicken thou me according to thy word.

26. I declared my ways, and thou answeredst me:
Teach me thy statutes.
27. Make me to understand the way of thy precepts:
So shall I meditate on thy wondrous works.
28. My soul melteth for heaviness:
Strengthen thou me according unto thy word.
29. Remove from me the way of falsehood;
And grant me thy law graciously.
30. I have chosen the way of faithfulness:
Thine ordinances have I set *before me*.
31. I cleave unto thy testimonies:
O Jehovah, put me not to shame.
32. I will run the way of thy commandments,
When thou shalt enlarge my heart.

HE.

33. Teach me, O Jehovah, the way of thy statutes;
And I shall keep it unto the end.
34. Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
35. Make me to go in the path of thy commandments;
For therein do I delight.
36. Incline my heart unto thy testimonies,
And not to covetousness.
37. Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
38. Confirm unto thy servant thy word,
Which *is in order* unto the fear of thee.
39. Turn away my reproach whereof I am afraid;
For thine ordinances are good.
40. Behold, I have longed after thy precepts:
Quicken me in thy righteousness.

VAV.

41. Let thy lovingkindnesses also come unto me, O Jehovah,
Even thy salvation, according to thy word.
42. So shall I have an answer for him that reproacheth me;
For I trust in thy word.
43. And take not the word of truth utterly out of my mouth;
For I have hoped in thy ordinances.

44. So shall I observe thy law continually
For ever and ever.
45. And I shall walk at liberty;
For I have sought thy precepts.
46. I will also speak of thy testimonies before kings,
And shall not be put to shame.
47. And I will delight myself in thy commandments,
Which I have loved.
48. I will lift up my hands also unto thy commandments,
which I have loved;
And I will meditate on thy statutes.

ZAYIN.

49. Remember the word unto thy servant,
Because thou hast made me to hope.
50. This is my comfort in my affliction;
For thy word hath quickened me.
51. The proud have had me greatly in derision:
Yet have I not swerved from my law.
52. I have remembered thine ordinances of old, O Jehovah,
And have comforted myself.
53. Hot indignation hath taken hold upon me,
Because of the wicked that forsake thy law.
54. Thy statutes have been my songs
In the house of my pilgrimage.
55. I have remembered thy name, O Jehovah, in the night,
And have observed thy law.
56. This I have had,
Because I have kept thy precepts.

HHETH.

57. Jehovah is my portion:
I have said that I would observe thy words.
58. I entreated thy favor with my whole heart:
Be merciful unto me according to thy word.
59. I thought on my ways,
And turned my feet unto thy testimonies.
60. I made haste, and delayed not,
To observe thy commandments.

61. The cords of the wicked have wrapped me round;
But I have not forgotten thy law.
62. At midnight I will rise to give thanks unto thee
Because of thy righteous ordinances.
63. I am a companion of all them that fear thee,
And of them that observe thy precepts.
64. The earth, O Jehovah, is full of thy lovingkindness:
Teach me thy statutes.

TETH.

65. Thou hast dealt well with thy servant,
O Jehovah, according unto thy word.
66. Teach me good judgment and knowledge;
For I have believed in thy commandments.
67. Before I was afflicted I went astray;
But now I observe thy word.
68. Thou art good, and doest good;
Teach me thy statutes.
69. The proud have forged a lie against me:
With my whole heart will I keep thy precepts.
70. Their heart is as fat as grease;
But I delight in thy law.
71. It is good for me that I have been afflicted;
That I may learn thy statutes.
72. The law of thy mouth is better unto me
Than thousands of gold and silver.

YODH.

73. Thy hands have made me and fashioned me:
Give me understanding, that I may learn thy commandments.
74. They that fear thee shall see me and be glad,
Because I have hoped in thy word.
75. I know, O Jehovah, that thy judgments are righteous,
And that in faithfulness thou hast afflicted me.
76. Let, I pray thee, thy lovingkindness be for my comfort,
According to thy word unto thy servant.
77. Let thy tender mercies come unto me, that I may live;
For thy law is my delight.

78. Let the proud be put to shame; for they have overthrown me wrongfully:
But I will meditate on thy precepts.
79. Let those that fear thee turn unto me;
And they shall know thy testimonies.
80. Let my heart be perfect in thy statutes,
That I be not put to shame.

KAPH.

81. My soul fainteth for thy salvation;
But I hope in thy word.
82. Mine eyes fail for thy word,
While I say, When wilt thou comfort me?
83. For I am become like a wine-skin in the smoke;
Yet do I not forget thy statutes.
84. How many are the days of thy servant?
When wilt thou execute judgment on them that persecute me?
85. The proud have digged pits for me,
Who are not according to thy law.
86. All thy commandments are faithful:
They persecute me wrongfully; help thou me.
87. They had almost consumed me upon earth;
But I forsook not thy precepts.
88. Quicken me after thy lovingkindness;
So shall I observe the testimony of thy mouth.

LAMEDH.

89. For ever, O Jehovah,
Thy word is settled in heaven.
90. Thy faithfulness is unto all generations:
Thou hast established the earth, and it abideth.
91. They abide this day according to thine ordinances;
For all things are thy servants.
92. Unless thy law had been my delight,
I should then have perished in mine affliction.
93. I will never forget thy precepts;
For with them thou hast quickened me.
94. I am thine, save me;
For I have sought thy precepts.

95. The wicked have waited for me, to destroy me;
But I will consider thy testimonies.
96. I have seen an end of all perfection;
But thy commandment is exceeding broad.

MEM.

97. Oh how love I thy law!
It is my meditation all the day.
98. Thy commandments make me wiser than mine enemies;
For they are ever with me.
99. I have more understanding than all my teachers;
For thy testimonies are my meditation.
100. I understand more than the aged,
Because I have kept thy precepts.
101. I have refrained my feet from every evil way,
That I might observe thy word.
102. I have not turned aside from thine ordinances;
For thou hast taught me.
103. How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth!
104. Through thy precepts I get understanding:
Therefore I hate every false way.

NUN.

105. Thy word is a lamp unto my feet,
And light unto my path.
106. I have sworn, and have confirmed it,
That I will observe thy righteous ordinances.
107. I am afflicted very much:
Quicken me, O Jehovah, according unto thy word.
108. Accept, I beseech thee, the freewill-offerings of my mouth, O Jehovah,
And teach me thine ordinances.
109. My soul is continually in my hand;
Yet do I not forget thy law.
110. The wicked have laid a snare for me;
Yet have I not gone astray from thy precepts.
111. Thy testimonies have I taken as a heritage for ever;
For they are the rejoicing of my heart.

112. I have inclined my heart to perform thy statutes
For ever, even unto the end.

SAMEKH.

113. I hate them that are of a double mind;
But thy law do I love.
114. Thou art my hiding-place and my shield:
I hope in thy word.
115. Depart from me, ye evil-doers,
That I may keep the commandments of my God.
116. Uphold me according unto thy word, that I may live;
And let me not be ashamed of my hope.
117. Hold thou me up, and I shall be safe,
And shall have respect unto thy statutes continually.
118. Thou hast set at nought all them that err from thy statutes;
For their deceit is falsehood.
119. Thou puttest away all the wicked of the earth like dross:
Therefore I love thy testimonies.
120. My flesh trembleth for fear of thee;
And I am afraid of thy judgments.

AYIN.

121. I have done justice and righteousness:
Leave me not to mine oppressors.
122. Be surety for thy servant for good:
Let not the proud oppress me.
123. Mine eyes fail for thy salvation,
And for thy righteous word.
124. Deal with thy servant according unto thy lovingkindness,
And teach me thy statutes.
125. I am thy servant; give me understanding,
That I may know thy testimonies.
126. It is time for Jehovah to work;
For they have made void thy law.
127. Therefore I love thy commandments
Above gold, yea, above fine gold.

128. Therefore I esteem all *thy* precepts concerning all
things to be right;
And I hate every false way.

PE.

129. Thy testimonies are wonderful;
Therefore doth my soul keep them.
130. The opening of thy words giveth light;
It giveth understanding unto the simple.
131. I opened wide my mouth, and panted;
For I longed for thy commandments.
132. Turn thee unto me, and have mercy upon me,
As thou usest to do unto those that love thy name.
133. Establish my footsteps in thy word;
And let not any iniquity have dominion over me.
134. Redeem me from the oppression of man:
So will I observe thy precepts.
135. Make thy face to shine upon thy servant;
And teach me thy statutes.
136. Streams of water run down mine eyes,
Because they observe not thy law.

TSADHE.

137. Righteous art thou, O Jehovah,
And upright are thy judgments.
138. Thou hast commanded thy testimonies in righteous-
ness
And very faithfulness.
139. My zeal hath consumed me,
Because mine adversaries have forgotten thy words.
140. Thy word is very pure;
Therefore thy servant loveth it.
141. I am small and despised;
Yet do I not forget thy precepts.
142. Thy righteousness is an everlasting righteousness,
And thy law is truth.
143. Trouble and anguish have taken hold on me;
Yet thy commandments are my delight.
144. Thy testimonies are righteous for ever:
Give me understanding and I shall live.

QOPH.

145. I have called with my whole heart; answer me, O Jehovah:
I will keep thy statutes.
146. I have called unto thee; save me,
And I shall observe thy testimonies.
147. I anticipated the dawning of the morning, and cried:
I hoped in thy words.
148. Mine eyes anticipated the night-watches,
That I might meditate on thy word.
149. Hear my voice according unto thy lovingkindness:
Quicken me, O Jehovah, according to thine ordinances.
150. They draw nigh that follow after wickedness;
They are far from thy law.
151. Thou art nigh, O Jehovah;
And all thy commandments are truth.
152. Of old have I known from thy testimonies,
That thou hast founded them for ever.

RESH.

153. Consider mine affliction, and deliver me;
For I do not forget thy law.
154. Plead thou my cause, and redeem me:
Quicken me according to thy word.
155. Salvation is far from the wicked;
For they seek not thy statutes.
156. Great are thy tender mercies, O Jehovah:
Quicken me according to thine ordinances.
157. Many are my persecutors and mine adversaries;
Yet have I not swerved from thy testimonies.
158. I beheld the treacherous and was grieved,
Because they observe not thy word.
159. Consider how I love thy precepts:
Quicken me, O Jehovah, according to thy loving-kindness.
160. The sum of thy word is truth;
And every one of thy righteous ordinances *endureth* for ever.

SHIN.

161. Princes have persecuted me without a cause;
But my heart standeth in awe of thy words.
162. I rejoice at thy word,
As one that findeth great spoil.
163. I hate and abhor falsehood;
But thy law do I love.
164. Seven times a day do I praise thee,
Because of thy righteous ordinances.
165. Great peace have they that love thy law;
And they have no occasion of stumbling.
166. I have hoped for thy salvation, O Jehovah,
And have done thy commandments.
167. My soul hath observed thy testimonies;
And I love them exceedingly.
168. I have observed thy precepts and thy testimonies;
For all my ways are before thee.

TAV.

169. Let my cry come near before thee, O Jehovah:
Give me understanding according to thy word.
170. Let my supplication come before thee:
Deliver me according to thy word.
171. Let my lips utter praise;
For thou teachest me thy statutes.
172. Let my tongue sing of thy word;
For all thy commandments are righteousness.
173. Let thy hand be ready to help me;
For I have chosen thy precepts.
174. I have longed for thy salvation, O Jehovah;
And thy law is my delight.
175. Let my soul live, and it shall praise thee;
And let thine ordinances help me.
176. I have gone astray like a lost sheep; seek thy servant;
For I do not forget thy commandments.

Psalm CXIX.

1. An upright (perfect) man is one who is true from good, or who speaks and does truth from charity. A. 612.
See Psalm xxv. 21. A. 9905.

1–7. See Psalm xix. 8–10. E. 392.

1–27. See Psalm xix. 8–10. A. 3382.

1–176. The Lord fulfilled the law, or the Word, from its firsts to its lasts, and therefore He was hated and suffered temptations, and thus made the Human one with His Divine. P. P.

1, 2–23, 24, 59, 79, 88, 138, 167. See Psalm xix. 8. A. 4197.

2, 14, 31, 46, 59, 88, 91, 111, 119, 129, 138, 144, 168.
See Psalm xix. 8–10. A. 9503.

6–17. Word here stands for doctrine in general. It is clear that commandments, judgments, testimonies, precepts, statutes, way, and lips here are distinct, and that they all are things of the Word, or of doctrine, and everywhere else in the Word they signify things which are distinct. A. 1288.

7, 164. See Psalm xxxvi. 7. S. 85.
See Psalm xxxvii. 6. W. 38.
See Psalm xxxvi. 7. R. 668.
See Psalm xxxvi. 7. T. 51.

There is no contradiction in acting omnipotently, according to the laws of love from wisdom, but there is a contradiction in God's being able to act contrary to the laws of justice and love, this would be to act from what is not judgment and wisdom. Ind. viii.

12. See Psalm xxviii. 6. A. 1096.
See Psalm lxviii. 27. A. 1422.
See Psalm xxviii. 6. R. 289.

12–15, 88, 89, 151–156. See Psalm xix. 8–10. E. 392.

16, 23, 65, 124, 125, 135, 176. See Psalm xxvii. 9. E. 409.

25. See Psalm xliv. 26. Add: dust in the Word also signifies the grave, likewise what is lowly, and what is numerous. A. 7418.

26, 27, 29, 30, 32, 35. Here the way of the commandments and precepts is called the way of truth — opposite to which is the way of falsehood. A. 627.

36. By unjust gain (covetousness) in general is signified every falsity from evil which perverts the judgments of the mind. Since this is the case with those who have the world as their end, therefore by those who hate unjust gain are also signified they who are without a worldly end. A. 8711.

37, 38. See Psalm xii. 3. A. 9248.

70. See Psalm xvii. 10. R. 782.
See Psalm xvii. 10. E. 1159.

89, 90, 91. To-day manifestly stands for eternity. A. 2838.

100. The elders stand for him that is wise. A. 6524.

102, 103. See Psalm xix. 9, 10. Add: Here the mouth stands for the external, the same as where it is said in Revelation that the little book was sweet as honey in the mouth. E. 619.

103. See Psalm xix. 9, 10. A. 5620.

104, 105. See Psalm xviii. 29. A. 9548.

105. The Word is said to be a lamp, because it is the Divine truth. E. 274.

118. See Psalm v. 7. R. 624.
See Psalm xvii. 1. E. 866.

134. To deliver from the oppression of man signifies to liberate from the falsities of evil, for man signifies the spiritual affection for truth, and thence wisdom, and in an opposite sense, as here, the lust of what is false, and thence insanity, the oppression thereof signifies the destruction of truth by falsities. E. 328.

134, 135. See Psalm xxxi. 16, 17. A. 5585.
See Psalm lxvii. 2. A. 9306.

149. Judgment and judgments stand for Divine truth. A. 9857.

154. Pleading my cause means liberating from falsities.
A. 9024.

158. See Psalm lxxviii. 57. A. 8999.

164. The number seven was held to be holy, on account of the six days of creation, and the seventh day, which is the celestial man, in whom is peace and rest — the sabbath. The number seven is held to be holy and sacred.
A. 395.

Seven signifies an entire period from beginning to end, thus what is full. A. 9228.

Seven times a day stands for always, at all times, always with numbering. E. 257.

164, 172. It is especially said of the Lord that He does judgment and justice, when He creates man anew.
A. 2235.

Since justice is of good, and judgment is of truth it is also expressed by justice and truth. A. 9263.

165, 166. See Psalm iv. 7–9. R. 306.

Peace stands for blessedness, heavenly felicity and delight, which can only exist with those who love to do the Lord's commandments. E. 365.

PSALM CXX.

A Song of Ascents.

1. In my distress I cried unto Jehovah,
   And he answered me.
2. Deliver my soul, O Jehovah, from lying lips,
   And from a deceitful tongue.
3. What shall be given unto thee, and what shall be done more unto thee,
   Thou deceitful tongue?
4. Sharp arrows of the mighty,
   With coals of juniper.
5. Woe is me, that I sojourn in Meshech,
   That I dwell among the tents of Kedar!

6. My soul hath long had her dwelling
With him that hateth peace.
7. I am *for* peace:
But when I speak, they are for war.

Psalm CXX.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.
We often read in the Word that the Lord answers those who call and cry. R. 376.
See Psalm iv. 2. E. 471.

1–7. To the Father, against those in the perverted church, who secretly try to destroy Him. P. P.

2. Guile in the word means hypocrisy. A. 9013.

2, 3. See Psalm v. 7. R. 624.
See Psalm v. 7. T. 322.
See Psalm v. 7. E. 866.

2, 4. See Psalm lvii 5. Add: the lip of a lie and tongue of guile stand for falses of evil, and the dispersion of truth thereby is signified by a sharp sword, and sharp arrows. See also Ezekiel v. 1. E. 908.

3. To add is also a prophetic word signifying to destroy. R. 957.

5. They who are not in truth because not in good are those represented by Arabians and Kedars in the desert. A. 3268.

By Arabia is signified the church which is in truths originating in good — see Jeremiah xlix. 29 — treating of the vastation of Arabia. Similar things are signified by the tents of Arabia here. E. 799.

6, 7. See Psalm iv. 7–9. R. 306.
See Psalm xxxviii. 4. F. 365.

PSALM CXXI.

A Song of Ascents.

1. I will lift up mine eyes unto the mountains:
   From whence shall my help come?
2. My help *cometh* from Jehovah,
   Who made heaven and earth.
3. He will not suffer thy foot to be moved:
   He that keepeth thee will not slumber.
4. Behold, he that keepeth Israel
   Will neither slumber nor sleep.
5. Jehovah is thy keeper:
   Jehovah is thy shade upon thy right hand.
6. The sun shall not smite thee by day,
   Nor the moon by night.
7. Jehovah will keep thee from all evil;
   He will keep thy soul.
8. Jehovah will keep thy going out and thy coming in
   From this time forth and for evermore.

CXXI.

1. See Psalm xviii. 1. R. 279.
   See Psalm xxxvi. 7. R. 336.
   See Psalm xviii. 1. E. 326.

By mountains are here understood the heavens. Since in the heavens they who are in the goods of love and charity dwell upon mountains and hills, and the Lord is in these goods, therefore by lifting up the eyes to the mountains is also understood lifting them to the Lord, from whom is all help. E. 405.

1–8. (Prayer) to the Father to keep (Him). P. P.

3. The spiritual sense is, He will not suffer the natural to wander away from truths, for in proportion as the natural strays, the interiors which are of the understanding and will stray also. E. 666.

3–6. The watchers used to be upon the walls observing whether an enemy approached, and by a cry announcing what they saw. By them in the internal representative sense is meant the Lord, and by watch His continual presence and protection. A. 8211.

5, 6. To be a shade on the right hand is to be a defence against evil and falsity. Shade stands here for a shady place to preserve from hurt, and the right hand for power and wisdom from Divine truth, which would be hurt by evil and falsity unless the Lord defended. By the sun is signified the love of self and thence all evil, and by the moon the falsity of evil. E. 298.

6. By the sun is here understood the love of self, and by the moon the false thence derived. Since all evil is from that love, and from evil what is false, therefore it is said — see verse 7. E. 401.

7, 8. To keep the exit and the entrance means everything of the life according to a state of good and of truth. A. 9927.

PSALM CXXII.

A Song of Ascents; of David.

1. I was glad when they said unto me,
   Let us go unto the house of Jehovah.
2. Our feet are standing
   Within thy gates, O Jerusalem,
3. Jerusalem, that art builded
   As a city that is compact together;
4. Whither the tribes go up, even the tribes of Jehovah,
   For an ordinance for Israel,
   To give thanks unto the name of Jehovah.
5. For there are set thrones for judgment,
   The thrones of the house of David.
6. Pray for the peace of Jerusalem:
   They shall prosper that love thee.

7. Peace be within thy walls,
And prosperity within thy palaces.
8. For my brethren and companions' sakes,
I will now say, Peace be within thee.
9. For the sake of the house of Jehovah our God
I will seek thy good.

Psalm CXXII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–7. By Jerusalem is here meant the church which was to be established, and which also was established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan. L. 64.

The foregoing statement repeated in: R. 880.
The foregoing statement repeated in: B. 100.
The foregoing statement repeated in: T. 782.

1–9. Joy of the Lord over the new church where he reigns. P. P.

Verses partly quoted. D. P., Page 33.

2, 3. See Psalm ix. 15. R. 899.

3, 4. Tribes signify goods of love and truths of faith. A. 3858.

See Psalm xix. 8. A. 4197.

By Jerusalem is signified the church as to doctrine, which is said to be "builded as a city that is compact together," when all the doctrines thereof are in agreement and unanimous, and when they mutually relate to the Lord and love to Him derived from Him as their beginning and end. It is said to be built as a city because a city signifies doctrine. The truths of doctrine which relate to the Lord are signified by the tribes of Jah, truths derived from good, which are from the Lord. Worship thence derived is signified by confessing or giving thanks to the name of Jehovah. E. 431.

3–5. A throne here signifies judgment. R. 229.

The Lord will not judge any one to hell, but He will cause the Word to judge every one, the Lord directing in order that all things may be done according to justice. R. 233.

The twelve tribes of Israel represented, and thence signified, all truth and good in their whole compass, thus all things of faith and love. E. 39.

By Jerusalem is signified the church as to doctrine, which is said to be built when it is established by the Lord. A city compact together signifies doctrines in which all things are in order. The tribes go up, the tribes of the Lord signifies that therein are all truths and goods in the aggregate. Unto the testimony of Israel. . . . that therein the Lord is confessed and acknowledged. See also E. 253, under verses 3, 5. E. 392.

3, 5. By throne is signified heaven. Jerusalem is called the throne of Jehovah, for by Jerusalem is signified the church as to doctrine, and doctrine is Divine truth. E. 253.

4, 5. See Psalm xlv. 2–18. L. 44.

5. The spiritual kingdom of the Lord is where Divine truth in which is good is the principal, and the celestial kingdom is where the principal is Divine good from which is Divine truth. Hence it is plain why Jerusalem is called the throne of Jehovah, Jerusalem standing for the Lord's spiritual kingdom. A. 5313.

6–9. See Psalm iv. 7–9. R. 306.

By Jerusalem is understood the church as to doctrine and worship, by peace everything pertaining to both. When these are of celestial origin, that is out of heaven from the Lord, then they are from peace and in peace, whence it appears what is understood by, "pray for the peace of Jerusalem." They who are in that peace are called the people of rest, therefore it is said, "they shall prosper that love thee," namely, that love the doctrine and worship of the church. Verse 7 signifies in the ex-

terior and interior man, for the exterior man with the things which are in him, which are natural scientifics and delights, is like a wall or fortification to the interior man, being without or before the interior man and protects him. The interior man with the things in him, which are truths and spiritual goods, is a palace or house, since it is within the exterior. Verse 8 signifies for the sake of those who are in goods and thence in truths, and in the abstract goods and truths themselves. E. 365.

8. All the sons of Israel because they represented the Lord's heavenly kingdom, that is the kingdom of love and charity, were called among themselves brethren and also companions, companions not from the good of love, but from the truth of faith. A. 2360.

By a brother in the spiritual sense is meant one who is in the good of charity, and by a companion one who is thence in the truths of faith. R. 32.

See Psalm xxii. 23. E. 746.

PSALM CXXIII.

A Song of Ascents.

1. Unto thee do I lift up mine eyes,
   O thou that sittest in the heavens.
2. Behold, as the eyes of servants *look* unto the hand of their master,
   As the eyes of a maid unto the hands of her mistress;
   So our eyes *look* unto Jehovah our God,
   Until he have mercy upon us.
3. Have mercy upon us, O Jehovah, have mercy upon us;
   For we are exceedingly filled with contempt.
4. Our soul is exceedingly filled
   With the scoffing of those that are at ease,
   And with the contempt of the proud.

Psalm CXXIII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–4. (Prayer) to the Father to be present, because He has been utterly rejected by the Jewish nation. P. P.

PSALM CXXIV.

A Song of Ascents; of David.

1. If it had not been Jehovah who was on our side,
Let Israel now say,
2. If it had not been Jehovah who was on our side,
When men rose up against us;
3. Then they had swallowed us up alive,
When their wrath was kindled against us:
4. Then the waters had overwhelmed us,
The stream had gone over our soul;
5. Then the proud waters had gone over our soul.
6. Blessed be Jehovah,
Who hath not given us as a prey to their teeth.
7. Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
8. Our help is in the name of Jehovah,
Who made heaven and earth.

Psalm CXXIV.

1. See Psalm xviii. 1. R. 279.
1. See Psalm xviii. 1. E. 326.
1–5. To the Father that He may be preserved in temptations, P. P.
2, 4, 5. Rivers in the opposite sense falsities in abundance. R. 409.

By the proud waters here mentioned are understood

falsities favoring the love of self and confirming it, also the falsities of doctrine which are from self-derived intelligence. River — reasonings from them against truths. By verses 4 and 5 is signified the destruction of spiritual life. E. 518.

4–6. A prey to their teeth, that is to the hells which by falsities destroy truths. E. 556.

6. See Psalm xxviii. 6. A. 1096.

See Psalm xxviii. 6. R. 289.

See Psalm xxxv. 15, 16. R. 435.

6–8. from the deceitful and hypocrites. P. P.

PSALM CXXV.

A Song of Ascents.

1. They that trust in Jehovah
Are as Mount Zion, which cannot be moved, but abideth
for ever.
2. As the mountains are round about Jerusalem,
So Jehovah is round about his people
From this time forth and for evermore.
3. For the sceptre of wickedness shall not rest upon the lot
of the righteous;
That the righteous put not forth their hands unto
iniquity.
4. Do good, O Jehovah, unto those that are good,
And to them that are upright in their hearts.
5. But as for such as turn aside unto their crooked ways,
Jehovah will lead them forth with the workers of iniquity.
Peace be upon Israel.

Psalm CXXV.

1. See Psalm xviii. 1. R. 279.
See Psalm ii. 6–8, 12. R. 612.
See Psalm xviii. 1. E. 326.

Mount Zion signifies the Divine good and the church as to that good. E. 405.

1–5. From the Lord the new church is kept from falsities of evil. P. P.

3. See Psalm ii. 9. A. 4876.
See Psalm xxiii. 4, 5. R. 485.

The staff of impiety signifies the power of the false from evil, upon the lot of the just signifies over truths from good which are with the faithful, and especially with those who are in love to the Lord, for these in the Word are called the just. Let the just put forth their hands to perversities signifies lest they falsify truths. E. 727.

PSALM CXXVI.

A Song of Ascents.

1. When Jehovah brought back those that returned to Zion,
We were like unto them that dream.
2. Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for them.
3. Jehovah hath done great things for us,
Whereof we are glad.
4. Turn again our captivity, O Jehovah,
As the streams in the South.
5. They that sow in tears shall reap in joy.
6. He that goeth forth and weepeth, bearing seed for sowing,
Shall doubtless come again with joy, bringing his sheaves *with him.*

Psalm CXXVI.

1. See Psalm xviii. 1. R. 279.
See Psalm ii. 6–8, 12. R. 612.
See Psalm xviii. 1. E. 326.
See Psalm xlviii. 3, 4. E. 850.

1–4. Joy of the nations with whom a new church will arise. P. P.

5. It will be instructed. P. P.

5, 6. This is said of those who have been in spiritual captivity and are liberated. To hear the measure of seed stands for instruction in truths, to come again with singing, for the gladness of affection for truth, and to bring the sheaves, for the doctrinals of that truth. A. 4686.

Where tears are mentioned in the Word weeping is mentioned also. This is on account of the marriage of good and truth in every part of the Word. In the act both of weeping and of shedding tears water comes forth, but bitter and astringent. This is occasioned by influx from the spiritual world into the grief of man, where bitter waters correspond to the defect of truth because of falsities, and to grief on that account. Grief on account of falsities takes place with those who are in truths. E. 484.

6. The series in which truths are arranged with the good, and in which falses are arranged with the evil are signified in the word by sheaves and bundles. A. 10303.

PSALM CXXVII.

A Song of Ascents; of Solomon.

1. Except Jehovah build the house,
They labor in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain.
2. It is vain for you to rise up early,
To take rest late,
To eat the bread of toil;
For so he giveth unto his beloved sleep.
3. Lo, children are a heritage of Jehovah;
And the fruit of the womb is *his* reward.
4. As arrows in the hand of a mighty man,
So are the children of youth.
5. Happy is the man that hath his quiver full of them:
They shall not be put to shame,
When they speak with their enemies in the gate.

Psalm CXXVII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1, 2. All things of the church are from the Lord, and nothing from man. P. P.

3. Treating of the regenerated. They are said to be heirs, sons of the kingdom, and born of the Lord as a Father. R. 20.

By the belly (womb) are signified the interiors of the thought, or of the understanding, therefore by the fruit of the womb in the spiritual sense are signified the goods of the understanding, and by sons its truths. E. 622.

By sons are understood those who are in truths from good, and by the fruit of the belly who are in good by truths, who have heaven, which is the heritage and reward. E. 710.

3, 4. By reward is signified the felicity of those who are in heaven. E. 695.

He who is in truths from the Lord remains safe. P. P.

3–5. To speak with their enemies in the gate, means to have no fear of evils and falsities, and thus not of hell. A. 2851.

Here as elsewhere children signify the truths of doctrine. R. 299.

In spiritual marriage masculine offspring is truth and good in the understanding and thence in the thought, and feminine offspring is truth and good in the will, and thence in the affection. Therefore truth is signified in in the Word by a son. R. 543.

By the children who are the inheritance of Jehovah, are signified truths, whence intelligence is derived, by the fruit of the womb goods whence is felicity. By verse 4 are signified the truths of the good of innocence, because no evil nor falsity can resist those truths, therefore they are as arrows in the hand of a mighty man. The good of innocence is the good of love to the Lord, because those truths have such power, it is said—see verse 5. E. 357.

By verse 3 are understood the truths and goods of the church, sons truth, the fruit of the womb goods, for both these are rewards and the heritage of Jehovah, that is heaven, which is from the reception of truths and goods. By verse 4 are understood the truths of the ancient church, which were natural truths from spiritual origin, this church is understood by youth. Since all power is in these truths against evils and falses therefore it is said as arrows, which stand for truths destroying falses. Doctrine from truths is signified by the quiver the same as by the bow. They who are in doctrine from those truths fear nothing from falses, therefore it is said—see verse 5. Not to be ashamed means not to be conquered. Enemies in the gate stand for the falses of evil which are from hell. E. 724.

4. Quiver stands for the doctrine of good and truth.
A. 2709.
See Psalm lxix. 13. A. 10483.

PSALM CXXVIII.

A Song of Ascents.

1. Blessed is every one that feareth Jehovah,
That walketh in his ways.
2. For thou shalt eat the labor of thy hands:
Happy shalt thou be, and it shall be well with thee.
3. Thy wife shall be as a fruitful vine,
In the innermost parts of thy house;
Thy children like olive plants,
Round about thy table.
4. Behold, thus shall the man be blessed
That feareth Jehovah.
5. Jehovah bless thee out of Zion:
And see thou the good of Jerusalem all the days of thy life.
6. Yea, see thou thy children's children.
Peace be upon Israel.

Psalm CXXVIII.

1. See Psalm xxv. 12. Add: a way is truth. A. 2826.
See Psalm xviiii. 1. R. 279.
See Psalm xviii. 1. E. 326.
See Psalm xxii. 24. R. 527.

To fear Jehovah here also stands for thinking reverently and with sanctity concerning God, and to walk in His ways for living according to Divine truths, worship is performed by both, but in external worship, which is living according to Divine truths, there must be internal worship which is to fear Jehovah. E. 696.

1, 2. By eating the labour of his hands is signified the celestial good which man receives by a life according to Divine truths from the Lord and as it were acquires to himself by his own labour and study. E. 617.

1–6. The blessings here spoken of are not to be understood naturally but spiritually. By fearing Jehovah are understood those who love to do His precepts, to walk in His ways signifies to do His precepts. By verse 2 is understood the study of life of such a one according to those precepts, by the wife the spiritual affection for truth in all things which he thinks and does. Therefore it is also said "as a fruitful vine," vine signifying the spiritual church from the affection for truth. By the children round about his table are understood the truths of good thence derived, a table standing for instruction. Plants signify truths and olives good. By Zion is signified heaven whence those things are, and by Jerusalem doctrine. Israel stands for the church, peace upon Israel for all spiritual good in general and in particular. E. 340.

Happy is he who is of the Lord's church, for good in abundance is there. P. P.

3. Wife as a vine stands for the spiritual church, children for the truths of faith, which are called olive plants, because from the good of charity. A. 886.

3, 4. A vine stands for the spiritual church, an olive for the church which is in celestial good, therefore the vine and the olive are named together. A. 10261.

In the natural sense a wife and sons the delights arising from marriage and prolification, but in the internal sense by a wife is signified the affection for truth, and by sons the truths themselves springing up from it, for all truth in which is life is born from the affection for truth. That affection being signified by a wife, she is compared to a vine, the church, and a fruitful vine, the church in regard to the affection for truth. A house signifies the spritual mind, and its sides all things which

4 are in the natural man, sons the truths which are born from that spiritual affection. They are compared to olive plants, because by truths are produced the goods of love and charity which are olives. Round about the table signifies the delights arising from spiritual appropriation and nourishment. E. 638.

5, 6. See Psalm iv. 7–9. R. 306.
See Psalm ii. 6–8, 12. R. 612.

By Zion and by Jerusalem is signified as to the goods of love and as to the truths of doctrine. Children's children signify truths of doctrine and the multiplication of it to eternity. As all these things are from the Lord, and by virtue of the peace which is from Him, therefore the verse concludes with peace upon Israel — that is those with whom the church is. E. 365.
See Psalm xlviii. 3, 4. E. 850.

PSALM CXXIX.

A Song of Ascents.

1. Many a time have they afflicted me from my youth up,
Let Israel now say,
2. Many a time have they afflicted me from my youth up:
Yet they have not prevailed against me.
3. The plowers plowed upon my back;
They made long their furrows.
4. Jehovah is righteous:
He hath cut asunder the cords of the wicked.
5. Let them be put to shame and turned backward,
All they that hate Zion.
6. Let them be as the grass upon the housetops,
Which withereth before it groweth up;
7. Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves, his bosom:
8. Neither do they that go by say,
The blessing of Jehovah be upon you;
We bless you in the name of Jehovah.

Psalm CXXIX.

1. See Psalm xviii 1. R. 279.
   See Psalm xviii. 1. E. 326.

1–3. From the beginning they have done exceeding great evil to the church, P. P.

4–8. but after a vain effort, they were compelled to retreat. P. P.

6. See Psalm xxxvii. 2. R. 401.
   See Psalm xxxvii. 2. E. 507.

7. See Psalm cxxvi. 6. A. 10303.

PSALM CXXX.

A Song of Ascents.

1. Out of the depths have I cried unto thee, O Jehovah.
2. Lord, hear my voice:
   Let thine ears be attentive
   To the voice of my supplications.
3. If thou, Jehovah, shouldest mark iniquities,
   O Lord, who could stand?
4. But there is forgiveness with thee,
   That thou mayest be feared.
5. I wait for Jehovah, my soul doth wait,
   And in his word do I hope.
6. My soul *waiteth* for the Lord
   More than watchmen *wait* for the morning;
   Yea, more than watchmen for the morning.
7. O Israel, hope in Jehovah;
   For with Jehovah there is lovingkindness,
   And with him is plenteous redemption.
8. And he will redeem Israel
   From all his iniquities.

Psalm CXXX.

1.	See Psalm xviii. 1.	R. 279.
	See Psalm xviii. 1.	E. 326.
1–4.	Prayer to the Lord that they may be preserved.	P. P.
5–8.	See Psalm xlvi. 6.	R. 151.
	See Psalm xlvi. 6.	T. 764.
	See Psalm v. 4.	E. 179.
	The coming of the Lord and redemption is expected.	P. P.
7, 8.	See Psalm xix. 15.	L. 34.
	See Psalm lxxviii. 35.	L. 34.
	See Psalm xxxi. 6.	L. 38.
	See Psalm xxxi. 6.	R. 281.
	See Psalm xix. 15.	R. 613.
	See Psalm xix. 15.	T. 83.
	See Psalm xxv. 22.	E. 328.
Verses quoted.		D. P., Page 87.

PSALM CXXXI.

A Song of Ascents; of David.

1. Jehovah, my heart is not haughty, nor mine eyes lofty;
Neither do I exercise myself in great matters,
Or in things too wonderful for me.
2. Surely I have stilled and quieted my soul;
Like a weaned child with his mother,
Like a weaned child is my soul within me.
3. O Israel, hope in Jehovah
From this time forth and for evermore.

Psalm CXXXI.

General Subject. Of the Lord. P. P.

1. See Psalm xviii. 1. R. 279.
   See Psalm xviii. 1. E. 326.

1, 2. He operated from His Human: He indeed operated through influx from the Divine, but not from the Divine alone. P. P.

3. Let the trust of the church be in Him. P. P.

PSALM CXXXII.

A Song of Ascents.

1. Jehovah, remember for David
   All his affliction;
2. How he sware unto Jehovah,
   And vowed unto the Mighty One of Jacob:
3. Surely I will not come into the tabernacle of my house,
   Nor go up into my bed;
4. I will not give sleep to mine eyes,
   Or slumber to mine eyelids;
5. Until I find out a place for Jehovah,
   A tabernacle for the Mighty One of Jacob.
6. Lo, we heard of it in Ephrathah:
   We found it in the field of the wood.
7. We will go into his tabernacles;
   We will worship at his footstool.
8. Arise, O Jehovah, into thy resting-place;
   Thou, and the ark of thy strength.
9. Let thy priests be clothed with righteousness;
   And let thy saints shout for joy.
10. For thy servant David's sake
    Turn not away the face of thine anointed.
11. Jehovah hath sworn unto David in truth;
    He will not turn from it:
    Of the fruit of thy body will I set upon thy throne.

12. If thy children will keep my covenant
And my testimony that I shall teach them,
Their children also shall sit upon thy throne for evermore.
13. For Jehovah hath chosen Zion;
He hath desired it for his habitation.
14. This is my resting-place for ever:
Here will I dwell; for I have desired it.
15. I will abundantly bless her provision:
I will satisfy her poor with bread.
16. Her priests also will I clothe with salvation;
And her saints shall shout aloud for joy.
17. There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
18. His enemies will I clothe with shame;
But upon himself shall his crown flourish.

Psalm CXXXII.

General Subject. Of the Lord. P. P.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

1–5. He will not rest until He sees His church established. P. P.

1–9. See Psalm ii. 6–8, 12. L. 6.
Verses partly quoted. D. P., Page 60.

1–3, 5–10, 17, 18. By David and by anointed or Christ is not understood David but the Lord as to the Divine Human. It is said that His habitations — the habitations of the mighty one of Jacob — are found in Ephratah, which is Bethlehem. By verse 2 is signified irrevocable asseveration before the Lord, who is called Jehovah from the Divine in first principles, and the mighty one of Jacob from the Divine in ultimates, in which the Divine power is in its fulness. Verse 3 signifies not to enter into and know the things which appertain to the church and to its doctrine. Verse 5 signifies before I shall know the ad-

vent of the Lord, and the arcana of the union of His Human with the Divine, for these things in the supreme sense are the place of Jehovah, and the habitations of the Divine Human of the Lord. Verse 6 signifies both in the spiritual and also in the natural sense of the Word, for Ephratah and Bethlehem signify the spiritual natural, the fields of the forest the natural, both appertaining to the Word, for there the Lord is found. Verse 7 signifies that He is there found, since He is the Word. His dwelling places or habitations stand for the things which appertain to the spiritual sense, consequently the heavens, which are in that sense. His footstool stands for the things which appertain to the natural sense, consequently also the church, since in it are Divine truths in their ultimates, which serve the spiritual things of the Word, and the heavens, thus the Lord himself, as a footstool, for He dwells in these. Verse 8 signifies the unition of the Essential Divine with the Human in the Lord, and thence peace to all in heaven and in the church. The rest of Jehovah stands for that unition, the ark of his strength for heaven and the church. Verse 9 signifies worship thence originating in love with those who are in celestial love, and worship originating in charity with those who are in spiritual good, priests those in the Lord's celestial kingdom, saints those in His spiritual kingdom. Verse 10 signifies that they may be enkindled with love, and illustrated with the light of truth, since Divine truth is united with Divine good in the Lord, thus the essential Divine with the Human, and the Human with the Divine, for David as a servant signifies the Human of the Lord as to Divine truth, and the anointed the same united to the Divine good, His face Divine love and illustration thence derived. Verse 17 signifies the power of Divine truth from Him in heaven and in the church, the lamp standing for Divine truth as to illustration. Verse 18 signifies the subjugation of the hells and consequent dissi-

pation of evils, His crown flourish — perpetual and eternal victory over them. E. 684.

2. See Psalm xlvi. 7, 8. A. 3305.

See Psalm xxiv. 8, 10. L. 14.

See Psalm xxiv. 8, 10. T. 116.

2–7. That these things are said of the Lord is manifest. We heard of Him, we found Him is expressed in the original language at the end of the words by the letter H taken from the name Jehovah. A. 4594.

2, 3, 5. That it is the Lord who is meant by the Mighty One of Jacob is plain. A. 6425.

The Lord is called the God of Israel, and the God of Jacob. L. 39.

2, 4–7. The Mighty One of Jacob is the Lord as to the Divine Human, Ephratah, where He was found, is Bethlehem where He was born, the fields of the forest are the goods of the church among the gentiles. A. 9594.

Here also the Lord is understood by David and by anointed, for He is treated of in this Psalm. E. 205.

2, 5. Jehovah, and the Mighty One of Jacob. D. P., Page 63.

3. The tent of my house stands for the holy of love. To go up upon the couch of the bed means upon the natural to the truth which is from the good of love. Coming into the tent of the house, and going up upon the couch of the bed is a prophetic saying, which cannot be understood without the internal sense. A. 6188.

4–7. The habitation of Jehovah or the Lord is heaven, and also good, because in good heaven consists. A. 8309.

6. See Psalm xcvi. 12. A. 9011.

When told that they — the Jews — do not know where Bethlehem Ephratah is, where the Messiah will be born according to the prediction in Micah v. 2, and here in David, they answer that still the mother of the Messiah will give birth there, and some say that where she brings forth, there is Bethlehem. T. 845.

6, 7. The subject here treated of is concerning the Lord, and concerning the revelation of himself in the Word. In the fields of the forest means in the natural or literal sense of the Word, the stool of the feet for the Divine truth proceeding from the Lord in ultimates. A. 9406.

That the Lord is called Lord and God is manifest. L. 41.

See Psalm xcix. 5. R. 49.

He was born in Bethlehem, let us adore Him. P. P.

6–8. Treating of the Lord, Ephratah is Bethlehem, where the Lord was born. Habitation stands for heaven, where the Lord is. "Thou and the ark of Thy strength" stands for the Lord and His representative. A. 9485.

6–9. Concerning the Lord, who is also here understood by David. Ephratah is Bethlehem where the Lord was born. By Ephratah is signified the Word in its natural sense, by Bethlehem the Word in its spiritual sense. Since the Lord is the Word it was therefore His will to be born there. The fields of the forest signify those things which appertain to the natural sense of the Word. The spiritual sense is signified by His dwelling places, thence also heaven, since heaven is in that sense. By footstool — the natural sense of the Word, and thence also the church on earth, as the church is m that sense. By verse 8, the unition of the Divine and Human in the Lord, and His conjunction with heaven and the church are understood. The Lord had rest and peace, they also who were in heaven and in the church when He subjugated the hells, and disposed all things there and in the heavens into order. The ark signifies the Divine truth proceeding from Him, for by this the Lord has Divine power. Verse 9. Priests those who are in good, saints those who are in truths, thus abstractedly the goods and truths of heaven and the church. E. 700.

6–9 et seq. The Lord as to His Divine Human is understood by David, the anointed of Jehovah. This signifi-

cation of anointed is further evident in Lamentations iv. 19, 20. E. 375.

6, 7, 9, 10. The foregoing statement repeated in: A. 9954.

2. See Psalm xcix. 5. A. 2162.

See Psalm xcix. 5. A. 9166.

See Psalm viii. 7. R. 470.

See Psalm xcix. 5. E. 69.

Spoken of the Lord. By His footstool is signified the church in the earths. E. 606.

7, 8. The ark owing to the law in it was called "Jehovah there." Life 59.

The foregoing statement repeated in: T. 284.

God and His commandments make one, for which reason the ten commandments of the decalogue were called "Jehovah there." T. 382.

8. The ark on account of the law in it was called "Jehovah there." R. 529.

for He united His Divine to His Human. P. P.

8–18. See Psalm xlv. 2–18. L. 44.

9, 10. Let them worship Him from good and from truth. P. P.

9, 10, 17, 18. Here also the Lord is understood by David and by anointed, for He is treated of in this Psalm. This is plain from what precedes in verses 2, 4–7. E. 205.

11. See Psalm cv. 9. R. 474.

See Psalm cx. 4. E. 608.

By David is understood the Lord as to the spiritual kingdom which is His royalty. By setting the fruit of His belly upon His throne is understood a man who is regenerating by Him, the regenerate being called the fruit of His belly, because they are in truths and in a life according to them. By the throne is understood heaven. These are the things understood in the spiritual sense, but in the supreme sense the Lord is understood and His glorification. E. 710.

11, 12. "Jehovah hath sworn unto David in truth" mani-

festly stands for the confirmation of eternal truth, therefore it is said, "He will not turn from it." By David the Lord was meant. A. 2842.

It is an eternal truth, that those who worship Him will be saved. P. P.

12. That all the judgments and statutes which the Lord commanded by Moses to the people of Israel were called the covenant, and also the Books of Moses themselves is evident. See also Revelation xi. 19. Exodus xxxiv. 27, etc. A. 6804.

See Psalm lxxviii. 5. R. 490.

See Psalm lxxviii. 5. R. 555.

By David is understood the Lord, by his children those are understood who practise or keep the precepts of the Lord. By covenant is understood the truth of doctrine, and by testimony the good of life according to the truths of doctrine. E. 392.

13, 14. Mount Zion signifies heaven and the church where the Lord alone is worshipped. R. 612.

Zion — heaven and the church where the Lord reigns by His Divine truth. E. 850.

The Lord dwells in His church because He loves her. P. P.

15, 16. Because there He dwells in truths and goods. P. P.

17. The Lord is treated of. A horn stands for the power of truth, a lamp for the light of truth. A. 2832.

See Psalm ii. 2–6. A. 9954.

All spiritual budding is of truth derived from good, wherefore also they made formerly horns budding forth. A. 10182.

See Psalm ii. 2–6. R. 779.

David and anointed — the Lord as to Divine truth. By making his horn to bud is understood the multiplication of Divine truths in the heavens and on the earth from Him. A similar thing is understood by, "I have ordained a lamp for mine anointed." E. 316.

See Psalm ii. 2, 6. E. 375.

17, 18. David stands for the Lord, also anointed, his horn for power, lamp for the Divine truth from which is intelligence, crown for Divine good from which is wisdom. from which also He derived rule. The crown which is wisdom is said to flourish by that which He acquired to himself, as to the Human in the world, by combats against and victories over the hells, these are the enemies which shall be clothed with shame. A. 993.

That the Lord is here meant is evident from what goes before in this Psalm, verses 6–10. A. 9954.

A crown signifies wisdom, because wisdom holds the highest place in man and so crowns him. R. 189.

See Psalm lxxxix. 39, 40. E. 126.

By the horn is signified power, by the lamp the Divine truth from which is intelligence, by crown the Divine good, from which is Divine wisdom, and from which is the Lord's government. The enemies are evils and falses. E. 272.

The Lord is here understood. E. 375.

For this reason she will be in power and in light against falsities of evil. P. P.

PSALM CXXXIII.

A Song of Ascents; of David.

1. Behold, how good and how pleasant it is
For brethren to dwell together in unity!
2. It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
3. Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there Jehovah commanded the blessing,
Even life for evermore.

Psalm CXXXIII.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.

By brother is understood by the Lord the same as by neighbour, and by neighbour in the spiritual sense good in every complexity, which is the good of charity. E. 746.

Good itself is the conjunction of good and truth. P. P. 1, 2. The comparative resemblance of such things is evident from the internal sense, in which the influx of good into truths is treated of, and thus their brotherhood is described, for oil stands for good, the head of Aaron for the inmost of good, the beard for the most external good, garments for truths, to descend for influx. Hence it is clear that here is signified the influx of goods from interiors to exteriors into truths, and conjunction there. A. 9806.

1–3. Oil signifies celestial good. They anointed with it those who should discharge the duties of the priesthood, and their garments. R. 779.

By brethren are signified good and truth, for these are called brethren in the Word, therefore verse 1 signifies that all celestial good and delight are in the conjunction of good and truth, since they originate in that conjunction. Verse 2 signifies that thence are derived every good and every delight of heaven, from inmost to ultimates, for the head stands for what is inmost and the beard for what is ultimate. Descending upon the skirts of his garments signifies the influx and conjunction of celestial good and spiritual good. This is said of Aaron, because by him was represented the Lord as to Divine good, for all good and all conjunction of good and truth are from Him. Verse 3 signifies this conjunction of good and truth, since the spiritual life of men and angels exists by virtue of that conjunction. E. 375.

2. The head is as the supreme or inmost in the heavens which descends and flows into the heavens which are beneath and produces and flows into them, therefore the head of man corresponds to the inmost heaven, the body to the loins to the middle heaven, and the feet to the ultimate heaven. The oil with which the priest was anointed flowed down from the crown of the head even to the body. A. 10011.

For the good of love flows into the truths of the external or natural man. P. P.

2, 3. Dew stands for the multiplication of truth from good, and the fructification of good by truth. A. 3579.

3. The subjects here treated of are the marriage of good and truth, and their fructification and multiplication. Both the former and the latter are understood by the dew of Hermon. The mountains of Zion upon which it descended signifies where the goods of celestial love are, wherefore it is also said — see end of verse. E. 340.

The truth of good is from heaven upon those who are in the church, in which is salvation. P. P.

PSALM CXXXIV.

A Song of Ascents.

1. Behold, bless ye Jehovah, all ye servants of Jehovah,
   That by night stand in the house of Jehovah.
2. Lift up your hands to the sanctuary,
   And bless ye Jehovah.
3. Jehovah bless thee out of Zion;
   Even he that made heaven and earth.

Psalm CXXXIV.

1. See Psalm xviii. 1. R. 279.
See Psalm xviii. 1. E. 326.
Song in praise of the Lord by those who worship Him, when the church has been devastated. P. P.

2, 3. Let them worship the Lord, who is the God of heaven and the church. P. P.

3. See Psalm ii. 6–8, 12. R. 612.
Zion, heaven and the church where the Lord reigns by His Divine truth. E. 850.

PSALM CXXXV.

1. Praise ye Jehovah.
Praise ye the name of Jehovah;
Praise *him*, O ye servants of Jehovah,
2. Ye that stand in the house of Jehovah,
In the courts of the house of our God.
3. Praise ye Jehovah; for Jehovah is good:
Sing praises unto his name; for it is pleasant.
4. For Jehovah hath chosen Jacob unto himself,
And Israel for his own possession.
5. For I know that Jehovah is great,
And that our Lord is above all gods.
6. Whatsoever Jehovah pleased, that hath he done,
In heaven and in earth, in the seas and in all deeps;
7. Who causeth the vapors to ascend from the ends of the earth;
Who maketh lightnings for the rain;
Who bringeth forth the wind out of his treasuries;
8. Who smote the first-born of Egypt,
Both of man and beast;
9. Who sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants;

10. Who smote many nations,
And slew mighty kings,
11. Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan,
12. And gave their land for a heritage,
A heritage unto Israel his people.
13. Thy name, O Jehovah, *endureth* for ever;
Thy memorial *name*, O Jehovah, throughout all generations.
14. For Jehovah will judge his people,
And repent himself concerning his servants.
15. The idols of the nations are silver and gold,
The work of men's hands.
16. They have mouths, but they speak not;
Eyes have they, but they see not;
17. They have ears, but they hear not;
Neither is there any breath in their mouths.
18. They that make them shall be like unto them,
Yea, every one that trusteth in them.
19. O house of Israel, bless ye Jehovah:
O house of Aaron, bless ye Jehovah:
20. O house of Levi, bless ye Jehovah:
Ye that fear Jehovah, bless ye Jehovah.
21. Blessed be Jehovah out of Zion,
Who dwelleth at Jerusalem.
Praise ye Jehovah.

Psalm CXXXV.

1, 2. See Psalm lxv. 5. A. 9741.
See Psalm lxv. 5. R. 487.
See Psalm lxv. 5. E. 630.

1, 3. Song in praise of the Lord in His Divine Human. P. P.

3. See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

4. That they are called the Lord's own possession who are of the church, thus with whom the Word is, is evident. A. 8768.

Who institutes the church. P. P.

5. See Psalm lxxxvi. 8. A. 8301.

And who alone is God. P. P.

6. By heaven is understood the angelic heaven, by earth those who are below, by the seas and by depths are meant those who are there in the ultimates. E. 342.

6, 7. Lightning for the rain stands for the flashing of truth coming down out of heaven. A. 8813.

Who alone teaches the church external and internal truths. P. P.

7. Wind signifies influx, properly the influx of truth into the understanding. See also Ezekiel xxxvii. 9, 10: Zechariah vi. 1, 5. R. 343.

Rain signifies the Divine truth from heaven. R. 496.

In the spiritual sense the reformation of man and the establishment of the church is described. From that reformation and establishment the Lord is called the Maker of the earth, and elsewhere the Maker and Creator, earth meaning the church. . . . Ultimate truths which are knowledges from the literal sense of the Word are signified by vapors ascending from the ends of the earth, spiritual things thence derived by lightnings for the rain, lightnings being predicated of the light of heaven, and rain of influx. Reformation thence by Divine truth from the Lord is signified by bringing the wind out of his treasuries. E. 419.

To make vapors to ascend signifies truths in the ultimate, such as those of the Word in the literal sense, in which are contained spiritual truths, the end of the earth means the ultimates of the church, vapors truth for those who are in ultimates, to make them to ascend — to give spiritual truths from the ultimate truths, because contained in them, which especially fructify the church. "Lightnings for the rain" signifies illustration from the influx of Divine truth with them. "Wind out of His treasures" signifies spiritual things in the Word out of heaven. E. 644.

7, 8. The establishment of the church is treated of. The earth and the world signify the church, waters in the heavens spiritual truths, rain the same when they descend and become natural. Their illumination is signified by lightnings. E. 273.

8–11. Who delivers the natural man from the falsities of evil. P. P.

9. See Psalm lxxviii. 42, 43. E. 706.

12. And there implants the church. P. P.

13. This is done by the Lord. P. P.

14. Who leads her. P. P.

15. See Psalm cxv. 4. A. 10406.

15, 16. See Psalm cxv. 4, 5. A. 8932.

See Psalm cxv. 4, 5. R. 459.

See Psalm cxv. 5. R. 460.

See Psalm cxv. 4, 5. E. 587.

15–18. One's own intelligence effects nothing. P. P.

17. Their having no breath in their mouth signifies that there was no truth in thought, for mouth in the Word stands for thought. E. 419.

19. The house of Israel stands for those who are in truths, the house of Aaron for those who are in goods, for in the Word where truth is treated of, good is also treated of on account of the heavenly marriage. A. 9806.

19–21. The spiritual and celestial church worships the Lord who is the God of the church. P. P.

21. See Psalm xxviii. 6. A. 1096.

See Psalm xxviii. 6. R. 289.

See Psalm ii. 6–8, 12. R. 612.

See Psalm xlviii. 3–4. E. 850.

PSALM CXXXVI.

1. Oh give thanks unto Jehovah; for he is good;
   For his lovingkindness *endureth* forever.
2. Oh give thanks unto the God of gods;
   For his lovingkindness *endureth* for ever.
3. O give thanks unto the Lord of lords;
   For his lovingkindness *endureth* for ever:
4. To him who alone doeth great wonders;
   For his lovingkindness *endureth* for ever:
5. To him that by understanding made the heavens;
   For his lovingkindness *endureth* for ever:
6. To him that spread forth the earth above the waters;
   For his lovingkindness *endureth* for ever:
7. To him that made great lights;
   For his lovingkindness *endureth* for ever:
8. The sun to rule by day;
   For his lovingkindness *endureth* for ever;
9. The moon and stars to rule by night;
   For his lovingkindness *endureth* for ever:
10. To him that smote Egypt in their first-born;
    For his lovingkindness *endureth* for ever;
11. And brought out Israel from among them;
    For his lovingkindness *endureth* for ever;
12. With a strong hand, and with an outstretched arm;
    For his lovingkindness *endureth* for ever:
13. To him that divided the Red Sea in sunder;
    For his lovingkindness *endureth* for ever;
14. And made Israel to pass through the midst of it;
    For his lovingkindness *endureth* for ever;
15. But overthrew Pharaoh and his host in the Red Sea;
    For his lovingkindness *endureth* for ever:
16. To him that led his people through the wilderness;
    For his lovingkindness *endureth* for ever:
17. To him that smote great kings;
    For his lovingkindness *endureth* for ever;
18. And slew famous kings;
    For his lovingkindness *endureth* for ever:

19. Sihon king of the Amorites;
For his lovingkindness *endureth* for ever;
20. And Og king of Bashan;
For his lovingkindness *endureth* for ever;
21. And gave their land for a heritage;
For his lovingkindness *endureth* for ever;
22. Even a heritage unto Israel his servant;
For his lovingkindness *endureth* for ever:
23. Who remembered us in our low estate;
For his lovingkindness *endureth* for ever;
24. And hath delivered us from our adversaries;
For his lovingkindness *endureth* for ever:
25. Who giveth food to all flesh;
For his lovingkindness *endureth* for ever.
26. Oh give thanks unto the God of heaven;
For his lovingkindness *endureth* for ever.

Psalm CXXXVI.

1–3. In the Word of the Old Testament the name Lord involves the same as Jehovah, namely, it is said Lord when good is treated of, wherefore also Lord is distinguished from God as Jehovah is distinguished from God. A. 2921.

Jehovah or the Lord is called God of gods from the Divine truth which proceeds from Him, and Lord of lords from the Divine good, which is in Him. A. 4973.

Let them confess the Lord, who alone is God and Lord. P. P.

2. It is said God in the Word where truth is treated of, and God in the supreme sense is the Divine truth proceeding from the Lord. A. 8301.

2, 3. See Psalm xviii. 3, 29, 30, 32. Add: For this reason every angel or spirit that spake with men, and whom they believed to have power, they called god. A. 300.

See Psalm lxxxii. 1–6. A. 4295.

God of gods — Elohe Elohim — see Psalm lxxxii. 6. A. 4402.

See Psalm xxix. 1. A. 7268.
See Psalm lxxvii. 14–15. A. 7401.

4–6. Who, by means of the Divine truth, has formed heaven and the church. P. P.

5, 6. Because heaven and earth signify the church, and the church is formed by truths, and the truths of the church constitute intelligence, it is therefore said that Jehovah made the heavens by wisdom, and stretched out the earth above the waters, waters meaning the truth of the church. E. 304.

5–9. The great lights signify love and faith, and are also called the sun, the moon, and the stars. A. 31.
See Psalm lxxiv. 16. E. 527.

5–11. The new creation or regeneration of the men of whom the church consists is here described. By the heavens in verse 5 are meant the internal things of the men of the church, which in one expression are called the spiritual man, where intelligence resides and where their heaven is. By the earth in verse 6 is meant the external of the church, which is called the natural man. It is said to be stretched out upon the waters, because in it are the truths by which man is regenerated. By the great luminaries verses 7–9 are meant the sun the good of love, the moon the truth from that good, the stars the knowledges of good and truth. The sun was made to rule by day, because day signifies the light of the spiritual man, which has illumination and perception from the good of love; the moon and stars rule by night, because night signifies the light of the natural man, for this light compared to the light of the spiritual man is as the light of the night from the moon and stars, to the light of the the day from the sun. E. 401.

6. See Psalm xxvii. 13. R. 285.

7–9. It is plain that the goods of love and charity, and the truths of faith together with their knowledges are signified. A. 4697.

See Psalm lxxiv. 16. R. 414.

From whom is all truth of doctrine, and good of love, and knowledge (cognitio) of these. P. P.

9. Faith, in the Word, is compared to night, and love to day in Genesis i. 14, 16, and so in the prophets Jeremiah xxxi. 35, Revelation viii. 12, etc. A. 709.

10–22. Who delivers the natural man from falsities of evil, and there establishes the church, and dissipates evil of every kind. P. P.

11, 12. The arm is power, but an outstretched arm is omnipotence or Divine power, because by an arm when it appears stretched out in the heavens is represented power from the Divine. When not stretched out but bended, power in the general sense is represented. A. 7205.

12. See Psalm x. 15. A. 4933.

23. See Psalm viii. 5. A. 9849.

23–26. Celebration and confession of Him who delivers from falsities and evils, and grants truths and goods. P. P.

Whole Chapter and this from pure mercy. P. P.

PSALM CXXXVII.

1. By the rivers of Babylon,
   There we sat down, yea, we wept,
   When we remembered Zion.
2. Upon the willows in the midst thereof
   We hanged up our harps.
3. For there they that led us captive required of us songs,
   And they that wasted us *required of us* mirth, *saying*,
   Sing us one of the songs of Zion.
4. How shall we sing Jehovah's song
   In a foreign land?
5. If I forget thee, O Jerusalem,
   Let my right hand forget *her skill*.

6. Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.
7. Remember, O Jehovah, against the children of Edom
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
8. O daughter of Babylon, that art to be destroyed,
Happy shall he be, that rewardeth thee
As thou hast served us.
9. Happy shall he be, that taketh and dasheth thy little ones
Against the rock.

Psalm CXXXVII.

1. By the rivers of Babylon is signified the understanding of falsity, and reasoning from self-derived intelligence. E. 518.

1, 2. See Psalm xxxiii. 2, 3. R. 276.
See Psalm xliii. 4. E. 323.

1–6. Lamentation by the nations who are in falsities from ignorance, because they do not have the Word. P. P.

1, 8, 9. The destruction of Babel is described. E. 1029.

4–6. See Psalm cxxii. 1–7. L. 64.
See Psalm cxxii. 1–7. R. 880.
See Psalm cxxiii 1–7. B. 100.
See Psalm cxxii. 1–7. T. 782.

5. Jerusalem signifies the church as to the doctrine of Divine truth, and the right hand of Jehovah Divine truth in light, since they are at the right hand of the Lord in heaven who are in light and in wisdom from Divine truth. E. 298.

5, 6. Of these a church will be formed by the Lord, which He will love. P. P.

Verses quoted. D. P., Page 33.

7-9. Those who have devastated the church will perish. P. P.

8. By daughter affections are meant that disagree with the truth, and thus religions which arise in this way. What these religions are is plain from the signification of the people named, here Babel. A. 3024.

See Psalm xlv. 13. A. 6729.

It is according to the sense of the letter that those whom they have seduced and destroyed will recompense them, but according to the spiritual sense they will not recompense them, but these recompense themselves, as every evil brings its punishment with it. R. 762.

9. By little ones are meant falsities, for the subject treated of is Babylon, whereby is signified the falsities of evil destroying the truths of good pertaining to the church. The destruction of these is signified by dashing them against the rock, here standing for the ruling falsity of evil, and dash for to destroy. It would be an enormous crime thus to treat literally the children of enemies, since the simple meaning here is that he is blessed who destroys the falsities of evil which spring up in the church, and which are signified by the children of Babylon. E. 411.

PSALM CXXXVIII.

A Psalm of David.

1. I will give thee thanks with my whole heart:
   Before the gods will I sing praises unto thee.
2. I will worship toward thy holy temple,
   And give thanks unto thy name for thy lovingkindness
   and for thy truth:
   For thou hast magnified thy word above all thy name.
3. In the day that I called thou answeredst me,
   Thou didst encourage me with strength in my soul.

4. All the kings of the earth shall give thee thanks, O
Jehovah,
For they have heard the words of thy mouth.
5. Yea, they shall sing of the ways of Jehovah;
For great is the glory of Jehovah.
6. For though Jehovah is high, yet hath he respect unto
the lowly;
But the haughty he knoweth from afar.
7. Though I walk in the midst of trouble, thou wilt revive
me;
Thou wilt stretch forth thy hand against the wrath of
mine enemies,
And thy right hand will save me.
8. Jehovah will perfect that which concerneth me:
Thy lovingkindness, O Jehovah, *endureth* for ever;
Forsake not the works of thine own hands.

Psalm CXXXVIII.

General Subject. Song in praise of the Lord by the church. P. P.

1. See Psalm lxxxvi. 8. A. 8301.

1–5. The Lord ought to be worshipped from the Word where is His Divine truth. P. P.

2. See Psalm xviii. 7. R. 191.

By temple is signified the Lord's Divine Human, and at the same time heaven and the church. E. 220.

6–8. Those who are humble will have salvation from the Lord, and life and protection. P. P.

8. See Psalm cxi. 7. R. 457.

See Psalm cxi. 7. E. 585.

PSALM CXXXIX.

For the Chief Musician. A Psalm of David.

1. O Jehovah, thou hast searched me, and known *me.*
2. Thou knowest my downsitting and mine uprising;
   Thou understandest my thought afar off.
3. Thou searchest out my path and my lying down,
   And art acquainted with all my ways.
4. For there is not a word in my tongue,
   But, lo, O Jehovah, thou knowest it altogether.
5. Thou hast beset me behind and before,
   And laid thy hand upon me.
6. *Such* knowledge is too wonderful for me;
   It is high, I cannot attain unto it.
7. Whither shall I go from thy Spirit?
   Or whither shall I flee from thy presence?
8. If I ascend up into heaven, thou art there:
   If I make my bed in Sheol, behold, thou art there.
9. If I take the wings of the morning,
   And dwell in the uttermost parts of the sea;
10. Even there shall thy hand lead me,
    And thy right hand shall hold me.
11. If I say, Surely the darkness shall overwhelm me,
    And the light about me shall be night;
12. Even the darkness hideth not from thee,
    But the night shineth as the day:
    The darkness and the light are both alike *to thee.*
13. For thou didst form my inward parts:
    Thou didst cover me in my mother's womb.
14. I will give thanks unto thee; for I am fearfully and
    wonderfully made:
    Wonderful are thy works;
    And that my soul knoweth right well.
15. My frame was not hidden from thee,
    When I was made in secret,
    And curiously wrought in the lowest parts of the earth.
16. Thine eyes did see mine unformed substance;
    And in thy book they were all written,
    Even the days that were ordained *for me,*
    When as yet there was none of them.

17. How precious also are thy thoughts unto me, O God!
How great is the sum of them!
18. If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
19. Surely, thou wilt slay the wicked, O God:
Depart from me therefore, ye bloodthirsty men.
20 For they speak against thee wickedly,
And thine enemies take *thy name* in vain.
21. Do not I hate them, O Jehovah, that hate thee?
And am not I grieved with those that rise up against thee?
22. I hate them with perfect hatred:
They are become mine enemies.
23. Search me, O God, and know my heart:
Try me, and know my thoughts;
24. And see if there be any wicked way in me,
And lead me in the way everlasting.

Psalm CXXXIX.

General Subject. Song in praise of the Father by the Lord. P. P.

1, 2. To know his sitting refers to the "Esse" of life which is the will, to know his rising refers to the intention thence derived, since the thought follows the intention of the will it is added, "thou understandest my thought afar off." E. 687.

1–5. He knows everything of His thought and will because He is made one with Him. P. P.

2. To sit signifies to be in a permanent state, therefore to sit was a ritual received among the sons of Israel when they represented a permanent state of the interiors. A. 9422.

6–10. Omniscience and omnipresence belong to Him. P. P.

7. Spirit stands for Jehovah himself or the Lord. L. 50.

8. God is omniscient in hell as well as in heaven, and likewise among men in the world, thus that He perceives, sees, and cognizes their evils and falsities from the good and the truth in which He is, and which in their essence are himself. Compare Amos ix. 2. T. 62.

11, 12. Darkness also signifies natural light, for this compared to spiritual light is as darkness. E. 526.

By these words is signified that the natural man is enlightened by the Lord equally as the spiritual. Natural light is signified by darkness and night, and spiritual light by light and day. E. 527.

Enlightenment in the natural is from Him. P. P.

12, 13, 15. Falsities are signified by darkness, and truths by light, to possess the reins is to know the falsities and truths pertaining to man. E. 167.

13. See Psalm vii. 10. A. 5385.

See Psalm vii. 10. A. 10032.

See Psalm xxii. 11. E. 622.

By possessing the reins is signified to purify truths from falses, and by covering in the mother's belly — to defend from the falses of evil which are from hell, and this from the beginning of regeneration and afterwards continually. E. 710.

13–15. By Him He was formed and from Him He is pure. P. P.

13, 15. See Psalm vii. 10. R. 140.

15, 16. See Psalm lxix. 29. R. 256.

By all the days here said to be written in the book are understood all the states of man's life. E. 199.

See Psalm lxix. 29. E. 222.

16. By the written book is meant the presence of the acts of every one. A. 8620.

16–18. Hence all things of the Father are united with Him. P. P.

19–22. The Lord rejects all evil and falsity from himself. P. P.

23, 24. Perfection belongs to Him. P. P.

24. "Lead me in the way of an age." An age signifies what is eternal, since it is said of the Lord, and of His kingdom, and of heavens and of the life there of which there is no end. A. 10248.

PSALM CXL.

For the Chief Musician. A Psalm of David.

1. Deliver me, O Jehovah, from the evil man;
Preserve me from the violent man:
2. Who devise mischiefs in their heart;
Continually do they gather themselves together for war.
3. They have sharpened their tongue like a serpent;
Adders' poison is under their lips. [Selah
4. Keep me, O Jehovah, from the hands of the wicked;
Preserve me from the violent man:
Who have purposed to thrust aside my steps.
5. The proud have hid a snare from me, and cords;
They have spread a net by the wayside;
They have set gins for me. [Selah
6. I said unto Jehovah, Thou art my God:
Give ear unto the voice of my supplications, O Jehovah.
7. O Jehovah the Lord, the strength of my salvation,
Thou hast covered my head in the day of battle.
8. Grant not, O Jehovah, the desires of the wicked;
Further not his evil device, *lest* they exalt themselves.
[Selah
9. As for the head of those that compass me about,
Let the mischief of their own lips cover them.
10. Let burning coals fall upon them:
Let them be cast into the fire,
Into deep pits, whence they shall not rise.
11. An evil speaker shall not be established in the earth:
Evil shall hunt the violent man to overthrow him.

12. I know that Jehovah will maintain the cause of the afflicted,
And justice for the needy.
13. Surely the righteous shall give thanks unto thy name:
The upright shall dwell in thy presence.

Psalm CXL.

1–9. Prayer of the Lord to the Father to be delivered from falsifiers and hypocrites, who purpose evil against Him in the perverted church. P. P.

2–4. See Psalm xxiv. 8. R. 500.

By the evil man and the man of violences are signified those who pervert the truths of the Word. He is called a man of violences who from wicked intentions does this. Such wicked intention is further described by thinking evils in the heart, and the perversion of the truths of the Word by gathering themselves together all the day for war, the ratiocinations by which they prevail are signified by war, wherefore also it is added—see verse 4. E. 734.

2–5, 12. A man of violence stands for those who destroy the truths of faith and the goods of charity. Their fighting against those truths and goods is described by verses 3, 4 and 12. A. 6353.

3, 4. See Psalm lviii. 3, 5. A. 9013.

4. By these words is signified their subtle and treacherous deception — the evil are spoken of. E. 581.

4–6. Those are meant who lead men astray by reasonings. A. 195.

6. See Psalm xvi. 6. A. 9854.

10–12. By these words truth falsified is described, which in itself is falsity; by the mischief of their lips is signified the falsity of doctrine thence derived, for lips signify doctrine. By burning coals falling on them, and by the fire into which they are to be cast and the deep pits are signified the pride of self-derived intelligence, and the

love of self by which they fall into mere falsities. . . . Hence it is evident what is meant by verse 12, namely, a false religion. E. 455.

They perish through their falsities and evils. P. P.

11. See Psalm xxi. 10. E. 504.

12. This is said of the impious who persuade by falsities, think evil, and talk blandly for the purpose of deceiving, tongue here stands for falsehood. A. 1178.

By tongues in the opposite sense false doctrines are signified. The tongue as an organ signifies doctrine, and as speech it signifies also religion. R. 282.

13. See Psalm ix. 19. R. 209.

See Psalm ix. 19. E. 238.

13, 14. And those who confess the Lord are saved. P. P.

PSALM CXLI.

A Psalm of David.

1. Jehovah, I have called upon thee; make haste unto me:
Give ear unto my voice, when I call unto thee.
2. Let my prayer be set forth as incense before thee;
The lifting up of my hands as the evening sacrifice.
3. Set a watch, O Jehovah, before my mouth;
Keep the door of my lips.
4. Incline not my heart to any evil thing,
To practise deeds of wickedness
With men that work iniquity:
And let me not eat of their dainties.
5. Let the righteous smite me, *it shall be* a kindness;
And let him reprove me, *it shall be as* oil upon the head;
Let not my head refuse it:
For even in their wickedness shall my prayer continue.
6. Their judges are thrown down by the sides of the rock;
And they shall hear my words; for they are sweet.
7. As when one ploweth and cleaveth the earth,
Our bones are scattered at the mouth of Sheol.

8. For mine eyes are unto thee, O Jehovah the Lord:
In thee do I take refuge; leave not my soul destitute.
9. Keep me from the snare which they have laid for me,
And from the gins of the workers of iniquity.
10. Let the wicked fall into their own nets,
Whilst that I withal escape.

Psalm CXLI.

1, 2. The reason that the incense is called the prayer of the saints is because fragrant odours correspond to affections for good and truth. It is from this that a grateful odour, and an odour of rest to Jehovah are so many times mentioned in the Word. See Exodus xxix. 18, 25, 41. Leviticus i. 9, 13, 17, etc. R. 278.

Worship from spiritual good being signified by incense, and from celestial good by a pure offering, that a meat offering signified that good can be seen from A. 4581, 10079, 10137. E. 324.

Prayer of the Lord to the Father to have regard to His perfection. P. P.

1–5. Prayers are called incense, and the lifting up of the hands is called the evening sacrifice. The reason is because by prayers is signified the same as by incense, and by the lifting up of hands the same as by the evening sacrifice. By incense is meant spiritual good, or the good of charity to the neighbour. By the evening sacrifice or meat offering is signified celestial good, or the good of love to the Lord, thus both signify worship. Because prayers proceed not from the mouth, but from the heart by the mouth, and all worship which is from the heart is from the good of love and charity, therefore it is said "Set a watch, O Jehovah." See verses 3 and 4. David was lamenting the prevalence of evils, and the calamities which they bring on those who practise them, hence he says—"for my prayer shall also be in their calamity." E. 325.

2. That such things which are of faith grounded in the good of love and of charity, such as are confessions, adorations, and prayers are signified by incense is manifest from David. A. 9475.

The meat offering of the evening is the good of love in the external man. A. 10137.

When mention is made of worship, that holiness is meant which is wrought by prayers, adorations, confessions, and the like, which proceed from internals that are of love and charity. Those things constitute the worship which is meant by burning of incense. A. 10177.

By the smoke of the incense going up before God is signified what is acceptable and grateful. . . . In heaven the most fragrant odours are perceived, corresponding to the perceptions of the angels arising from their love. R. 394.

The meat offerings, which were of fine flour of wheat were offered upon the altar together with the sacrifices. R. 778.

Burnt-offering also signifies worship from the good of celestial love, and sacrifice worship from the good of spiritual love. These two goods are also signified by meat-offering and incense. E. 491.

4, 5. He has nothing in common with those who are in evils, because He is united with His Divine. P. P.

6. By judges are meant those who are in falsities, and in an abstract sense the falsities of the thought and of doctrine. By judges in the Word is signified the same as by judgment, and judgments signify the truths according to which judgments are made, and in the opposite sense they signify falsities. Since they who are in falsities in the spiritual world dwell in rocks, it is therefore said of them here that they are cast down in rocky places, meaning that they are let into their falsities, and dwell in hells corresponding to them. E. 411.

6, 7. His words, which are Divine, are of no account with them. P. P.

8–10. Confidence that their evil thoughts and intentions by which they themselves perish, do no harm. P. P.
9, 10. See Psalm xi. 6. A. 9348.

PSALM CXLII.

Maschil of David, when he was in the cave; a Prayer.

1. I cry with my voice unto Jehovah;
With my voice unto Jehovah do I make supplication.
2. I pour out my complaint before him;
I show before him my trouble.
3. When my spirit was overwhelmed within me,
Thou knewest my path.
In the way wherein I walk
Have they hidden a snare for me.
4. Look on *my* right hand, and see;
For there is no man that knoweth me:
Refuge hath failed me;
No man careth for my soul.
5. I cried unto thee, O Jehovah;
I said, Thou art my refuge,
My portion in the land of the living.
6. Attend unto my cry;
For I am brought very low:
Deliver me from my persecutors;
For they are stronger than I.
7. Bring my soul out of prison,
That I may give thanks unto thy name:
The righteous shall compass me about;
For thou wilt deal bountifully with me.

Psalm CXLII.

1–4. Prayer of the Lord to the Father, to give help in temptations. P. P.

4. See Psalm xxxii. 2. L. 48.

5, 6. Because He is known by no one except the Father only, in whom is His trust. P. P.

6. See Psalm lii. 7. A. 290.

Salvation is called life eternal, for the same reason heaven is called the land of the living. E. 186.

7, 8. May He be delivered from temptations and come among those who acknowledge Him. P. P.

PSALM CXLIII.

A Psalm of David.

1. Hear my prayer, O Jehovah; give ear to my supplications:
   In thy faithfulness answer me, *and* in thy righteousness.
2. And enter not into judgment with thy servant;
   For in thy sight no man living is righteous.
3. For the enemy hath persecuted my soul;
   He hath smitten my life down to the ground:
   He hath made me to dwell in dark places, as those that have been long dead.
4. Therefore is my spirit overwhelmed within me;
   My heart within me is desolate.
5. I remember the days of old;
   I meditate on all thy doings;
   I muse on the work of thy hands.
6. I spread forth my hands unto thee:
   My soul *thirsteth* after thee, as a weary land. [Selah
7. Make haste to answer me, O Jehovah; my spirit faileth:
   Hide not thy face from me,
   Lest I become like them that go down into the pit.

8. Cause me to hear thy lovingkindness in the morning;
For in thee do I trust:
Cause me to know the way wherein I should walk;
For I lift up my soul unto thee.
9. Deliver me, O Jehovah, from mine enemies:
I flee unto thee to hide me.
10. Teach me to do thy will;
For thou art my God:
Thy Spirit is good;
Lead me in the land of uprightness.
11. Quicken me, O Jehovah, for thy name's sake:
In thy righteousness bring my soul out of trouble.
12. And in thy lovingkindness cut off mine enemies,
And destroy all them that afflict my soul;
For I am thy servant.

Psalm CXLIII.

1. See Psalm xvii. 6. A. 3869.

1, 2. Prayer of the Lord to the Father, that He who is true and just may hear. P. P.

3. See Psalm cii. 21. R. 525.

See Psalm cii. 21. I. 10.

See Psalm vi. 6. E. 186.

By the enemy who persecuted his soul, in the spiritual sense is signified evil, therefore by his being made to dwell in darkness is signified being in falsities. E. 526.

3, 4, 7. That he may not fail in temptations. P. P.

4. See Psalm xxxii. 2 first clause. Add: here life in pain, fear and anger. L. 48.

5, 6. He longs for the ancient state in respect to the church. P. P.

7. A pit signifies falsities. A. 4728.

See Psalm xxxii. 2. A. 9818.

See Psalm xiii. 2. R. 939.

See Psalm xiii. 2. E. 412.

7, 8. See Psalm xiii. 2. A. 5585.

8. See Psalm lxiii. 2. E. 179.

8, 9. Because morning signifies the beginning of enlightenment and salvation with regard to the good, and the beginning of thick darkness and destruction with regard to the evil, therefore it is said in Exodus xiv. 24, that Jehovah in the morning watch looked forth upon the host of the Egyptians and discomfited it. A. 8211.

8–12. He has confidence of being delivered from the hells, by which He is assaulted mightily. P. P.

10. See Psalm xl. 9. E. 295.

Here the land of uprightness stands for the church, in which is what is right and true, and because the spirit of Jehovah signifies the Divine truth, and every one thereby receives spiritual life, it is therefore said: thy spirit is good, lead me, and O, Jehovah, quicken me. E. 304.

PSALM CXLIV.

A Psalm of David.

1. Blessed be Jehovah, my rock,
   Who teacheth my hands to war,
   And my fingers to fight:
2. My lovingkindness, and my fortress,
   My high tower, and my deliverer;
   My shield, and he in whom I take refuge;
   Who subdueth my people under me.
3. Jehovah, what is man, that thou takest knowledge of him?
   Or the son of man, that thou makest account of him?
4. Man is like to vanity:
   His days are as a shadow that passeth away.
5. Bow thy heavens, O Jehovah, and come down:
   Touch the mountains, and they shall smoke.
6. Cast forth lightning, and scatter them;
   Send out thine arrows, and discomfit them.

7. Stretch forth thy hand from above;
Rescue me, and deliver me out of great waters,
Out of the hand of aliens;
8. Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood.
9. I will sing a new song unto thee, O God:
Upon a psaltery of ten strings will I sing praises unto thee.
10. Thou art he that giveth salvation unto kings;
Who rescueth David his servant from the hurtful sword.
11. Rescue me, and deliver me out of the hand of aliens,
Whose mouth speaketh deceit,
And whose right hand is a right hand of falsehood.
12. When our sons shall be as plants grown up in their youth,
And our daughters as corner-stones hewn after the fashion of a palace;
13. *When* our garners are full, affording all manner of store,
And our sheep bring forth thousands and ten thousands in our fields;
14. *When* our oxen are well laden;
When there is no breaking in, and no going forth,
And no outcry in our streets:
15. Happy is the people that is in such a case;
Yea, happy is the people whose God is Jehovah.

Psalm CXLIV.

1. See Psalm xxviii. 6. A. 1096.
See Psalm xxviii. 6. A. 1422.
Power is signified by finger. A. 7430.
As the thumb so also the fingers signify power. A. 10062.
See Psalm xxviii. 6. R. 289.

1, 2. The combat and war are those of temptations, and here in the internal sense the Lord's temptations. The shield with reference to Jehovah is protection, and with reference to man trust. A. 1788.

To the Father that He may be a help to Him in His combats. P. P.

3, 4. For without Him He has no power. P. P.

5. See Psalm xviii. 9, 10. E. 539.

5, 6. To come down is predicated of Jehovah, because the highest is predicated of Him, or he is said to be in the highest — and this too according to the appearance, for He is not in things highest, but in those which are inmost. For that reason highest and inmost in the Word signify the same — while the judgment itself or the punishment of evil is manifested in the lower and lowest things. A. 1311.

By Jehovah bowing the heavens and coming down is signified visitation and judgment. Touch the mountains that they may smoke means to destroy those by His presence who are in evils of the loves of self and of the world. By cast forth lightning and scatter them is signified the Divine truth by which they are dissipated, for by the presence of Divine truth evils and falsities are discovered, and by the collision which then takes place there appear as if it were lightnings. E. 405.

5–8, 11. O that He may be delivered from the hells which assault Him with falsities. P. P.

6. See Psalm xviii. By darting thunderbolts and by arrows are signified Divine truths, and by lightning their light. As these vivify and illumine the good, so they affright and blind the wicked. This is understood by sending arrows and scattering them, for the evil cannot bear Divine truth, nor any light at all from heaven, wherefore they flee from their presence. E. 273.

7, 8. Great waters here manifestly stand for falsities, the sons of the stranger also signify falsities. A. 790.

7, 8, 11. The sons of the stranger stands for falses and those who are in falses, vanity is falsity of doctrine, and a lie is the false of life. A. 10287.

7–9. Vanity stands for the false of doctrine and of religion. A. 9248.

8, 11. The reason why the right hand, when predicated of

8 the evil, signifies what is false, and thus reasoning and combat against truth, is because the quarters of those who are in evil are opposite to the quarters which are with those who are in good, so that to the right of the evil truths are in dense darkness, but falsities, as it were, in the greatest light. E. 298.

9, 10. Thus He would have salvation. P. P.

11, 12. Sons of the stranger stand for spurious or false truths, our sons for teachings of truth, our daughters for teachings of good. A. 489.

They who are in truths of doctrine from the Word, and abstractly the truths themselves are meant by sons; the affection for the truths of the church, and thus the church as to that affection is signified by a daughter. R. 543.

By sons of the stranger are here understood falses, for it is said whose mouth speaketh vanity and their right hand is the hand of a lie. By our sons are signified truths, plants also standing for truths, and youth for the ancient church, which was in genuine truths. By our daughters are signified the affection for truth, which are therefore compared to "corners cut out in the likeness of a palace."

Palace represents the understanding in which truths are in beautiful form, and they are in beautiful form, when they are from the affection for truth. E. 724.

12, 14. And thus would Divine truth and Divine good be His and from Him. P. P.

13. A thousand, and ten thousand, or a myriad, stand for innumerable. A. 2575.

See Psalm lxviii. 18. A. 8715.

See Psalm lxviii. 18. R. 287.

Streets signify the truths or falsities of doctrine. R. 501.

By garner and by all manner of store, or food, are signified the goods and truths of the church, for spiritual food consists of the knowledge of truth and good, by which intelligence is acquired. Similar things but of an

interior nature are signified by flocks, wherefore the goods of the church are understood by thousands, and truths by myriads. By the streets of a city are understood truths of doctrine. E. 336.

13, 14. The ancient church is described such as it was in its youth. The food, of which the garners were full, stands for spiritual food, that is, truth and good. Flocks and oxen — internal and external goods. "There is no breaking" means that truth is not infracted or broken through by separation from good. A. 4926.

By the garners full of food are signified doctrines from the Word, thus the Word itself wherein are all the truths of doctrine from which is instruction and spiritual nourishment. By the flocks being thousands and ten thousands in the streets are signified goods and truths spiritual — thousands goods, and ten-thousands truths. By oxen burdened are signified natural truths and their affections, by no breach is signified their coherence, by none flying away — no loss of any. By no clamour in the streets is signified no lamentations anywhere over the want of them. E. 652.

13, 15. See Psalm civ. 27, 28. A. 5147.

15. Happy is He who acknowledges Him. P. P.

PSALM CXLV.

A Psalm of praise; of David.

1. I will extol thee, my God, O King;
   And I will bless thy name for ever and ever.
2. Every day will I bless thee;
   And I will praise thy name for ever and ever.
3. Great is Jehovah, and greatly to be praised;
   And his greatness is unsearchable.
4. One generation shall laud thy works to another,
   And shall declare thy mighty acts.

5. Of the glorious majesty of thine honor,
And of thy wondrous works, will I meditate.
6. And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.
7. They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.
8. Jehovah is gracious, and merciful;
Slow to anger, and of great lovingkindness.
9. Jehovah is good to all;
And his tender mercies are over all his works.
10. All thy works shall give thanks unto thee, O Jehovah;
And thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom,
And talk of thy power;
12. To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.
13. Thy kingdom is an everlasting kingdom,
And thy dominion *endureth* throughout all generations.
14. Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
15. The eyes of all wait for thee;
And thou giveth them their food in due season.
16. Thou openest thy hand,
And satisfiest the desire of every living thing.
17. Jehovah is righteous in all his ways,
And gracious in all his works.
18. Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
19. He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
20. Jehovah preserveth all them that love him;
But all the wicked will he destroy.
21. My mouth shall speak the praise of Jehovah;
And let all flesh bless his holy name for ever and ever.

Psalm CXLV.

1–7. Celebration of the Lord because of His works and His justice. P. P.

2, 4. See Psalm xxxiii. 11. A. 9789.

4, 5, 12. See Psalm viii. 6. R. 249.

Treats concerning the Lord. "The glorious honour of thy majesty" stands for the Divine good, united to the Divine truth, "the glorious majesty of His kingdom," the Divine truth united to the Divine good. The reason of this form of expression is that the union is reciprocal. From the Lord the Divine good proceeds united to the Divine truth, but by the angels in heaven, and by men of the church Divine truth is received, and is united to Divine good. E. 288.

8. See Psalm ciii. 8. A. 598.

See Psalm vi. 2. A. 8286.

See Psalm ciii. 8. A. 10577.

8, 9. Because of His mercy. P. P.

10–12. All who are in the heavens will confess Him. P. P.

13. Reigning refers to truth which is of the understanding, having dominion to good which is of the will. A. 4691.

Eternity is predicated of what is celestial, and generation of what is spiritual. A. 6239.

See Psalm x. 16. A. 10248.

Rule or dominion is predicated of good, and to reign of truth, for the Lord is called Lord from Divine good, and King from Divine truth. E. 685.

Because His kingdom is eternal. P. P.

14–16. He raises up sinners, and leads them into truths that they may live. P. P.

16. By opening the hand is signified to endow with good, by satisfying the desire of every living thing is signified, from love to enrich with Divine truth all who receive life from Him. E. 295.

17. He is Divine truth. P. P.

18. To be near means to be present and conjoined.
A. 9378.

18, 19. The Lord is nigh to all them that call upon Him and will hear their cry. D. P., Page 78.

18–20. He saves those who believe in **Him**, and those who do not believe perish. P. P.

21. He is to be worshipped. P. P.

PSALM CXLVI.

1. Praise ye, Jehovah.
Praise Jehovah, O my soul.
2. While I live will I praise Jehovah:
I will sing praises unto my God while I have any being.
3. Put not your trust in princes,
Nor in the son of man, in whom there is no help.
4. His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
5. Happy is he that hath the God of Jacob for his help,
Whose hope is in Jehovah his God:
6. Who made heaven and earth,
The sea, and all that in them is;
Who keepeth truth for ever;
7. Who executeth justice for the oppressed;
Who giveth food to the hungry.
Jehovah looseth the prisoners;
8. Jehovah openeth *the eyes of* the blind;
Jehovah raiseth up them that are bowed down;
Jehovah loveth the righteous;
9. Jehovah preserveth the sojourners;
He upholdeth the fatherless and widow;
But the way of the wicked he turneth upside down.
10. Jehovah will reign for ever,
Thy God, O Zion, unto all generations.
Praise ye Jehovah.

Psalm CXLVI.

1, 2. Celebration of the Lord. P. P.

3. Princes stand for primary truths. thus in the opposite sense primary falses, and the son of man is the false itself. A. 9807.

The foregoing statement repeated in: E. 63.

3, 4. Man from his own is nothing. P. P.

4. By the spirit is meant the life of man. L. 47.

Spirit here means life in fear, pain, and anger. L. 48.

5. The God of Jacob is the Lord. A. 3305.

5, 6. Happy is he who trusts in the Lord who is the God of heaven and earth. P. P..

7. See Psalm lxviii. 7. R. 99.

See Psalm xxxiii. 18, 19. R. 323.

By the oppressed are here understood those who are in falsities from ignorance. The oppression which they suffer is from spirits who are in falsities, wherefore it is said: Jehovah executeth judgment for them, that is to free them from those that oppress. By the hungry are understood those who desire goods, and since the Lord nourishes them, it is said: Jehovah giveth food to the hungry. By the prisoners, or those that are bound, are understood those who desire truth, but are kept away from them by the falsity of doctrine or by ignorance, in consequence of their not having the Word. To loose here means to liberate them. E. 386.

7, 8. They are called prisoners who are in falsities, and desire to be loosened from them, the blind are they who thence are without the understanding of truth, to open their eyes is to make them understand. E. 239.

7–9. By the oppressed, the hungry, the prisoners, the blind, the bowed down, the strangers, the fatherless, and the widows are not meant those who are commonly so called, but those who are such as to spiritual things, or as to their souls. A. 3419.

7 Here in the internal sense those are meant who are instructed in truths and led to good by the Lord. Some of these are called the oppressed, some the hungry, others the bound, the blind, the bowed down, the strangers, the fatherless, the widows, and this according to their quality. See also Psalm lxviii. 6. A. 4844.

The prisoners stand for those who are in vastation, and in temptations on account of falsities. A. 5037.

The sojourner, the widow, the orphan — when the three are grouped together — fall with the angels into one sense, namely, that with those who are in the church good and truth ought to be conjoined according to order, thus reciprocally. A. 9200.

See Psalm lxviii. 6. R. 764.

Who teaches and leads all who are in falsities from ignorance, and who desire truths. P. P.

9. Orphans, those who are without father. In the internal sense those who are in a state of innocence and charity, and desire to know and to do good, and are not able. Sojourners those who are being instructed in goods and truths, widows who are in a state of good and not so much in truth. A. 3703.

See Psalm lxviii. 6. E. 1121.

10. See Psalm xciii. 1. A. 8331.

By Mount Zion is signified heaven and the church where the Lord reigneth. R. 612.

See Psalm xlviii. 3, 4. E. 850.

He reigns to eternity. P. P.

Verse quoted. D. P., Page 63.

PSALM CXLVII.

1. Praise ye Jehovah;
For it is good to sing praises unto our God;
For it is pleasant, *and* praise is comely.
2. Jehovah doth build up Jerusalem;
He gathereth together the outcasts of Israel.
3. He healeth the broken in heart,
And bindeth up their wounds.
4. He counteth the number of the stars;
He calleth them all by *their* names.
5. Great is our Lord, and mighty in power;
His understanding is infinite.
6. Jehovah upholdeth the meek:
He bringeth the wicked down to the ground.
7. Sing unto Jehovah with thanksgiving;
Sing praises upon the harp unto our God,
8. Who covereth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
9. He giveth to the beast his food,
And to the young ravens which cry.
10. He delighteth not in the strength of the horse:
He taketh no pleasure in the legs of a man.
11. Jehovah taketh pleasure in them that fear him,
In those that hope in his lovingkindness.
12. Praise Jehovah, O Jerusalem;
Praise thy God, O Zion.
13. For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
14. He maketh peace in thy borders;
He filleth thee with the finest of the wheat.
15. He sendeth out his commandment upon earth;
His word runneth very swiftly.
16. He giveth snow like wool;
He scattereth the hoar-frost like ashes.
17. He casteth forth his ice like morsels:
Who can stand before his cold?

18. He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.
19. He showeth his word unto Jacob,
His statutes and his ordinances unto Israel.
20. He hath not dealt so with any nation;
And as for his ordinances, they have not known them.
Praise ye Jehovah.

Psalm CXLVII.

1, 2, 7. Celebration of the Lord by His church. P. P.

3. Stars signify the knowledges of good and truth, also the doctrinals of the church. A. 4697.

3, 4. Who reforms by knowledges of truth. P. P.

4. By numbering is signified to ordain and to arrange. Stars the truths and goods of faith and love. A. 10217.

By stars the knowledges of good and truth are signified. R. 51.

To number signifies to know the quality, because the number means the quality of a thing. R. 364.

The stars signify the truths of the church and their knowledges. E. 72.

By telling the number of the stars, and by calling them all by name is signified to know all goods and truths, and according to their quality to dispose them in heaven and the church. E. 453.

5. Who alone is able to do this. P. P.

6, 8, 9. Who teaches truths to those who are in ignorance. P. P.

7. Thanksgiving refers to celestial things of faith, and for that reason Jehovah is named; to sing praises refers to the spiritual things of faith, and therefore God is named. A. 420.

Singing with the harp and other stringed instruments signifies spiritual things. A. 3880.

See Psalm xxxiii. 2, 3. R. 276.

By answering Jehovah confession from spiritual good is expressed, by praising upon the harp confession from spiritual truth. E. 323.

8. By the clouds with which Jehovah is said to cover the heaven are signified external truths, such as are contained in the literal sense of the Word, for the truths contained in that sense are in the Word called clouds, and those which are in the internal sense are called glory. By the heavens are understood internal truths, because they who are in the heavens are in those truths. By the rain which he prepares for the earth is signified the influx of truth, the earth standing for the church, thence those therein who receive the truth, since they constitute the church. The mountains and the growing grass signify the goods of love and those principled in them. Grass signifies the spiritual nourishment which they receive, for grass is understood to be for beasts, and beasts signify the good affections of the natural man. E. 405.

To cover the heavens with clouds signifies to defend and keep together the spiritual things of the Word, which are in the heavens, by natural truths such as are in the literal sense of the Word. E. 594.

8, 9. By grass is signified scientific truth. E. 507.

The things here mentioned also signify spiritual things appertaining to heaven and the church. By rain is understood influx of Divine truth, by mountains the good of love, by causing grass to germinate the instruction of the natural man by knowledges from the Word, by beasts the affections of the natural man which desire to be thence nourished, which nourishment is meant by giving them food, by the sons of the raven also natural men who are in semi-obscurity arising from fallacies concerning Divine truths. E. 650.

10. A horse the understanding of truth when falsified by reasonings. W. H.

See Psalm xx. 8, 9. R. 298.

See Psalm xx. 8, 9. E. 355.

10, 11. The strength of a horse stands for one's own power of thinking truth. The legs of man for one's own power of doing good. They that fear Jehovah for those who worship Him from the love of truth, and they that wait for His mercy for them that worship from the love of good. A. 2826.

One's own intelligence is nothing, but that which is from the Lord is something. P. P.

11. See Psalm xxii. 24. R. 527.

See Psalm xxxiii. 8, 18. E. 696.

12. Zion stands for heaven and the church where the Lord alone is worshipped. R. 612.

Verse quoted D. P., Page 63.

12, 13. See Psalm xxiv. 7, 10. A. 2851.

See Psalm lxxxvii. 2, 3. R. 899.

12–14. Wheat and barley signify the good and truth of the church. R. 315.

The church as to truths of doctrine is understood by Jerusalem, the church as to the goods of love by Zion. The borders in which He makes peace signify all things of heaven and the church. To be filled with the finest of wheat signify with every good of love and with wisdom. Finest — the good of love, and wheat everything originating from it, being derived from good. E. 374.

12, 14. Jerusalem stands for the church as to truths of doctrine, and Zion for the church as to goods of love. By the name of Jehovah which Zion shall praise is signified the all of worship from the good of love. Peace on thy borders signifies all things pertaining to heaven and the church, for border means all things thereof, the finest of wheat — every good of love and with wisdom, specifically the truths of heaven and wisdom thence derived. E. 365.

13. See Psalm cvii. 16. A. 9496.

13–15. The church will worship the Lord who protects her, and teaches the Word. P. P.

14. See Psalm lxxxi. 14, 17. A. 3941.

Because fat signifies good it is also adjoined to such things as are not fat in themselves, but still signify goods. A. 5943.

Peace is that which inmostly affects all good with blessedness. R. 306.

15, 16. Because wool signifies good in ultimates, therefore good is sometimes described in the Word by wool, and truth by linen and by snow. E. 67.

16, 17. Hail stands for falsities from evil. A. 7553.

16–18. The Lord disperses ignorance by means of the Word. P. P.

17, 18. See Psalm vi. 2. A. 8286.

17–19. See Psalm cxxxv. 7. R. 343.

By these words also is described reformation, but only as to the natural man. The scientifics which are in that man and the knowledges which pertain to him before reformation are signified by verse 17, for before reformation man is altogether cold, and that cold is also manifestly felt when the Divine flows in out of heaven. Since those colds are dissipated by the reception of Divine good and Divine truth, thus by reformation it is therefore said — see verse 18. By the Word here mentioned is signified Divine good united with Divine truth, by the wind Divine truth, by the waters flowing its reception. From the signification of those words verse 19 is added. Jacob signifies the church which is in good, and Israel the church which is in truths. Statutes and judgments stand for external and internal truths, which are from good. E. 419.

18, 19. See Psalm lxiii. 2. R. 50.

Waters signify the truths of faith, also the knowledges of truth. E. 71.

19, 20. This He does for His church. P. P.

PSALM CXLVIII.

1. Praise ye Jehovah.
Praise ye Jehovah from the heavens:
Praise him in the heights.
2. Praise ye him, all his angels:
Praise ye him, all his host.
3. Praise ye him, sun and moon:
Praise him, all ye stars of light.
4. Praise him, ye heavens of heavens,
And ye waters that are above the heavens.
5. Let them praise the name of Jehovah;
For he commanded, and they were created.
6. He hath also established them for ever and ever:
He hath made a decree which shall not pass away.
7. Praise Jehovah from the earth,
Ye sea-monsters, and all deeps;
8. Fire and hail, snow and vapor;
Stormy wind, fulfilling his word;
9. Mountains and all hills;
Fruitful trees and all cedars;
10. Beasts and all cattle;
Creeping things and flying birds;
11. Kings of the earth and all peoples;
Princes and all judges of the earth;
12. Both young men and virgins;
Old men and children.
13. Let them praise the name of Jehovah;
For his name alone is exalted;
His glory is above the earth and the heavens.
14. And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near unto him.
Praise ye Jehovah.

Psalm CXLVIII.

1–6. All who are in the heavens and on the earths should worship the Lord from goods and truths that are from Him. P. P.

1–5, 7, 13. To give praise to God and to praise God is to confess Him, and from confession of heart to worship Him. E. 1210.

1–5, 7, 13, 14. See Psalm cxiii. 1, 3. R. 809.

1, 14. See Psalm civ. 35. R. 803.

See Psalm civ. 35. E. 1197.

2. See Psalm xxxiii. 6. A. 3448.

2, 3. Here the sun is the good of love, the moon the good of faith, and the stars are the knowledges of good and truth. That the sun, the moon, and the stars signify goods and truths is because the Lord in heaven is the sun to the celestial angels, and the moon to the spiritual angels, and because the angelic homes shine like stars. A. 7988.

See Psalm xxxiii. 6. R. 447.

See Psalm xxxiii. 6. E. 573.

2–4. By praising Jehovah is signified to worship Him. By the angels are signified those who are in Divine truths from the good of love, for all such are angels. By all His host are signified goods and truths in their whole compass, by the sun and moon the good of love and the truth from that good, by the stars of light the knowledges of truths from good. By the heavens of heavens are signified goods and truths, both internal and external. Since a man worships the Lord from those things which he receives from the Lord, thus from the goods and truths which are in Him, by virtue of which man is man, it is therefore said to such things — sun, moon, and stars — by which are signified goods and truths, that they shall praise, that is, worship Jehovah. E. 401.

2–12. That the Lord might operate upon men . . . even as upon spiritual things. He created the sun to be in the natural world as a father, the earth being as a mother. For the sun is as a common father, and the earth as a common mother, from whose marriage exists all the vegetation that adorns the surface of our planet. T. 308.

2–4, 7, 9, 10. The sea-monster (whales), the fruit-tree, the wild animals, the beast, the creeping things, and the fowl, if these did not signify living things in man, it could in no wise be said of them that they should praise Jehovah. A. 46.

3. As stars signify the knowledges of good and truth, they also signify the doctrinals of the church, for these are knowledges. A. 4697.

The knowledges of good and truth are signified by stars. R. 51.

The foregoing statement repeated in: E. 72.

3, 4. See Psalm cxxxvi. 5–9. A. 31.

By stars are not meant the stars but good and truth, or, what is the same those who are in good and truth as the angels are. A. 1808.

4. See Psalm xxxiii. 6. A. 9408.

See Psalm lxiii. 2. R. 50.

See Psalm lxiii. 2. E. 71.

Clouds are composed of water, and water signifies Divine truth. E. 594.

6. See Psalm cxxxix. 24. Add: a statute stands for a law of order. A. 10248.

7. See Psalm lxix. 35, 36. R. 290.

By those things are understood the angels and spirits who are in heaven and under heaven. E. 342.

By the seas are understood the common or general things of truth pertaining to the natural man, by the fishes therein sensual scientifics which are the lowest things of the natural man, consequently those are signified who are of such a nature or quality. E. 342.

By deeps are signified the ultimates of heaven in which are the spiritual-natural angels. E. 538.

7–10. All who are in the lowest parts of heaven and the church should worship Him from truths and goods of every kind. P. P.

7, 9. Mountains signify heaven where the good of celestial love prevails. A. 10438.

7, 10. See Psalm l. 10, 11. A. 9335.

See Psalm l. 10, 11. R. 567.

The things which shall praise Jehovah are enumerated by various things which are without life in the world, likewise as in this case by wild beasts, etc., which themselves cannot praise Jehovah. . . . From the science of correspondences it is known that whales signify the scientifics of the natural man in general, abysses and seas the natural itself where scientifics are, wild beasts and beasts the affections of the natural man, both of his understanding and of his will, reptiles the sensual which is the ultimate of the natural man, and birds of wing the reflections thence derived. E. 650.

7, 10, 11. By these things are signified goods and truths of every kind from which man worships God. It is from such things that man worships God. They are not of man, but of the Lord in Him. Those things worship God, for no one can worship God rightly from himself. E. 388.

8. Wind signifies influx, properly the influx of truth into the understanding. R. 343.

By fire and hail, and by snow and vapors are signified the delights of the loves of the natural man, and his scientifics and knowledges before he is regenerated and made spiritual, the sphere of their life when it flows out from them, presenting such things in the spiritual world. The worship of the Lord from those things is signified by their praising Jehovah, to praise standing for to worship. But by the stormy wind is signified Divine truth

as to reception, to fulfil His word signifying to receive into the life the things of doctrine. E. 419.

9. Mountains stand for celestial and hills for spiritual love. A. 6435.

See Psalm xxxvi. 7. R. 336.

See Psalm i. 3. R. 400.

See Psalm i. 2, 3. T. 468.

See Psalm i. 3. E. 109.

In these words is described the joy of heart originating in the good of love and charity. Mountains, hills, trees, and cedars are said to break forth into singing, to clap their hands, and to praise, because thereby are signified the goods and truths which cause joys in man, for man does not rejoice from himself, but from the goods and truths which are in him, these are the things which rejoice, because they are the causes of man's rejoicing. E. 405.

9, 10, 13. The fruitful tree is the celestial man, the cedar the spiritual man. The wild animal, and beast, and creeping things are their goods, and here the flying fowl their truths, from all which they can praise the name of Jehovah. A. 776.

10. See Psalm lxix. 35. Add: By creeping things here nothing else is meant than good affections from which are pleasures. A. 994.

See Psalm lxxix. 1, 2. R. 757.

See Psalm i. 2, 3. T. 468.

By wild beast and every beast are signified the affections of the natural man, both truth and good. Birds signify thoughts which are derived from truths, as well rational as spiritual. E. 1100.

11, 12. In general from the understanding and will of truth and good. P. P.

12. See Psalm ciii. 4, 5. A. 5236.

13, 14. Because salvation is by means of those things that He gives. P. P.

14. See Psalm lxxv. 11. A. 10182.
See Psalm xviii. 2, 3. R. 270.

By exalting the horn of his people is signified the Lord filling them with Divine truths. They are called saints who are in Divine truths, since the Divine truth is what is called holy. E. 316.

PSALM CXLIX.

1. Praise ye Jehovah
Sing unto Jehovah a new song,
And his praise in the assembly of the saints.
2. Let Israel rejoice in him that made him:
Let the children of Zion be joyful in their King.
3. Let them praise his name in the dance:
Let them sing praises unto him with timbrel and harp.
4. For Jehovah taketh pleasure in his people:
He will beautify the meek with salvation.
5. Let the saints exult in glory:
Let them sing for joy upon their beds.
6. *Let* the high praises of God *be* in their mouth,
And a two-edged sword in their hand;
7. To execute vengeance upon the nations,
And punishments upon the peoples;
8. To bind their kings with chains,
And their nobles with fetters of iron;
9. To execute upon them the judgment written:
This honor have all his saints.
Praise ye Jehovah.

Psalm CXLIX.

1. It may be manifest on what ground it is that the angels are called holy. Not that they are holy in themselves, but of the Lord, who alone is holy, and from whom alone comes what is holy, for by angels — saints — are signified truths. A. 9229.

The church is called a people of saints. They are called saints because the angels in the abstract sense signify Divine truths from the Lord. R. 586.

See Psalm xviii. 1. E. 326.

1–3. See Psalm lvii. 8–10. R. 279.

See Psalm xcviii. 1, 4–8. E. 326.

1 4. The Lord is to be worshipped from an affection for truth and good, because He loves them. P. P.

1, 3. See Psalm lxviii. 25, 26. A. 8337.

1, 9. See Psalm civ. 35. R. 803.

See Psalm civ. 35. E. 1197.

2, 3. See Psalm ii. 6–8, 12. R. 612.

See Psalm xcii. 2–4. E. 323.

See Psalm xlviii. 3, 4. E. 850.

3. The timbrel stands for good, and the harp for truth which they praise. A. 420.

See Psalm xxx. 12. A. 8339.

See Psalm xxx. 12. A. 10416.

5, 6. See Psalm xlv. 4, 5. A. 2799.

See Psalm xlv. 4–6. R. 52.

See Psalm xlv. 4–6. E. 131.

Because Divine truth belongs to them. P. P.

7–9. And by that the hells are restrained. P. P.

PSALM CL.

1. Praise ye Jehovah.
Praise God in his sanctuary:
Praise him in the firmament of his power.
2. Praise him for his mighty acts:
Praise him according to his excellent greatness.
3. Praise him with trumpet sound:
Praise him with psaltery and harp.
4. Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
5. Praise him with loud cymbals:
Praise him with high sounding cymbals.
6. Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

Psalm CL.

1. To praise in the sanctuary means from the truth of faith which is from the Lord, and to praise in the firmament of power means from the good of charity which is from the Lord. A. 8330.
See Psalm civ. 35. R. 803.
See Psalm civ. 35. E. 1197.

1, 2. The Lord ought to be worshipped because He is omnipotent. P. P.

3. See Psalm lxxxix. 16. E. 502.

3–5. These instruments stand for the goods and truths of faith, which are the subject of praise. Let no one suppose that so many instruments would be named, if each had not its own signification. A. 420.

Praising with the timbrel and dance means from truth and good of faith, with stringed instruments and the organ from truths, and the good therefrom. Because instruments of every kind by correspondence signified the enjoyments and pleasures of spiritual and celestial

affection, therefore also it was inscribed on many of the Psalms of David, and indicated how they were to be sung. A. 8337.

See Psalm xcii. 2, 4. E. 323.

See Psalm xlvii. 2, 6, 9. E. 326.

3–6. He ought to be worshipped from every affection of good and truth. P. P.

4. See Psalm xxx. 12. A. 8339.

See Psalm xxx. 12. A. 10416.

6. See Psalm civ. 35. R. 803.

"Let every soul praise Jah." Soul stands for the life of the spirit of man, which is called his spiritual life. E. 750.

See Psalm civ. 35. E. 1197.

THE END.