

[Arcana Coelestia #2135](#)

Translation:

This explains how when Peter James and John are present then a person can see the glorification of the Lord and the beauty of the Lord.... But only if they're present as truth in the intellect, truth in the will, and truth in the intellect, and truth in life.

Arcana Coelestia (Potts translation) – [See bibliographic information](#)

← Previous -

Go to section 2135 / 10837

- Next →

2135. PREFACE TO THE 18th CHAPTER.

At the end of the preceding chapter, the subject of the Last Judgment was treated of, and it was shown what is signified thereby, namely,

not the destruction of the world,

but the last time of the church.

When this is at hand, the Lord says that He "will come in the clouds of the heavens, with power and glory" ([Matt. 24:30](#); [Mark 13:26](#); [Luke 21:27](#)).

Hitherto no one has known what is meant by the "clouds of the heavens." But it has been disclosed to me that nothing else is meant than the **literal sense of the Word**; and by "power and glory" the **internal sense of the Word**, for in the **internal sense of the Word** there is glory, since whatever is there is

concerning the Lord and His kingdom (see in volume 1, n. [1769-1772](#)).

[2] Similar is the signification of the "cloud" (**literal sense**) which encompassed Peter, James, and John, when the Lord appeared to them in glory; of which it is said in Luke:

A voice came out of the cloud, saying, This is My beloved Son, hear ye Him; but when the voice had passed, Jesus was found alone ([Luke 9:35-36](#)),

where by "Moses and Elias," who spoke with the Lord, was represented the Word of the Old Testament, which is also called "Moses and the Prophets" (by "Moses," his books together with the other historical books, and by "Elias" the prophet, all the books of the Prophets);

but by "Peter, James, and John," as in all other places where they are named in the books of the Evangelists, were represented faith, charity, and the good of charity.

That they only were present signifies that no others can see the glory of the Lord, which is in His Word than those who are in faith, in its charity, and in the good of charity.

Apocalypse Revealed #356

This explains how Ruben Simeon and Levi are represented by Peter, James and John.... And how following the Commandments is loving my neighbor

356. Of the tribe of Simeon twelve thousand were sealed. (7:7)
This symbolizes **spiritual love, which is love for the neighbor or charity**, in those people who will be part of the New Heaven and of the Lord's New Church.

In the highest sense

(celestial) Simeon symbolizes **providence**;

in the spiritual sense, **love for the neighbor or charity**;

and in the natural sense, **obedience and giving ear.**

In the first two series the subject was people who are in the Lord's celestial kingdom. In this series, now, the subject is people who are in the Lord's spiritual kingdom. Their love is termed a spiritual love, which is love for the neighbor and charity.

Simeon and his tribe represented this love and thus symbolize it in the Word because he was born after Reuben and was the next before Levi,

and these three - Reuben, Simeon and Levi - in that sequence

symbolized **truth in the intellect or faith**(Reuben,Peter),

truth in the will or charity(love for the neighbor)(Simeon, James),

and **truth in practice or good works (good of love)**(Levi, John),

like **Peter, James and John**.

As Simeon and his tribe consequently represented **truth in the will, which is both charity and obedience**, therefore he was given a name derived from a word meaning to hear, and to hear symbolizes both to understand truth and to will it or obey - to understand it in the phrase to "hear someone," and to will it and obey in the phrase to "listen to someone" or hearken.

(References: [Revelation 7:7](#))

[2] We will say something here about love for the neighbor or charity. **Love for the neighbor is a love of obeying the Lord's commandments**, especially those in the

second table of the Ten Commandments, namely,

you shall not kill,
you shall not commit whoredom,
you shall not steal,
you shall not bear witness falsely,
and you shall not covet anything that is your neighbor's.

A person who wills not to do these things because they are sins, loves his neighbor.

For someone who hates his neighbor, and who out of hatred wishes to kill him, does not love his neighbor. Someone who wishes to commit whoredom with his neighbor's wife, does not love his neighbor. Neither does someone who wishes to

steal and plunder his neighbor's goods love his neighbor, and so on.

Paul, too, teaches this in these words:

...he who loves another has fulfilled the law. For the commandments, "You shall not commit whoredom," "You shall not kill," "You shall not steal," "You shall not be a false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." ...**Charity therefore is the fulfillment of the law.**" (Romans 13:8-10)
(References: [Romans 13:8-10](#))

Arcana Coelestia #10087

Translation:

This explains the scene where the Lord says three times do you love me too Peter, And then we talk about John following the Lord and how Peter is indignant.

10087. And thou shalt take the breast. That this signifies the Divine spiritual in the heavens, and its appropriation there, is evident from the signification of "**the breast,**" **as being the good of charity,** and in the supreme sense the Divine spiritual (of which in what follows); that the appropriation of it in the heavens is meant, is because in what now follows the subject treated of is the flesh of the ram and the bread from the basket, which were not burned on the altar, but were granted to Moses, to Aaron, and to his sons, for a portion, and were "eaten,"

whereby is signified appropriation, the process of which is now to be described. That by "the breast" is signified the good of charity, and in the supreme sense the Divine spiritual, is from correspondence; for

the head with man corresponds to the good of love to the Lord, which is the good of the inmost heaven, and is called the Divine celestial;

but the breast corresponds to the good of charity, which is the good of the middle or second heaven, and is called the Divine spiritual;

and the feet correspond to the good of faith, thus to the good of obedience, which is the good of the ultimate heaven, and is called the Divine natural (concerning which correspondence see what has been [\(Arcana Coelestia 10030\)](#) shown above, n. 10030).

(References: [2 Samuel 12:3](#))

[2] As the "breast" from correspondence denotes the good of charity, and the good of charity is to do what is good from willing it, therefore John, who represented this good, lay on the breast or in the bosom of the Lord (John 13: [23](#), [25](#));

by which is signified that this good was loved by the Lord; for "to lie on the breast and in the bosom" denotes to love.

He who knows this is also able to know what is signified by these words of the Lord to Peter and to John:

Jesus said to Simon Peter, Simon, son of Jonas,

1. **lovest thou Me?** He saith, Yea, Lord, Thou knowest that I love Thee.

He saith unto him, **Feed My lambs.**

2. He saith to him again, Simon, son of Jonas, **lovest thou Me?**
He saith, Yea, Lord, Thou knowest that I love Thee.

He saith unto him, **Feed My sheep.**

3. He said to him the third time, Simon, Son of Jonas, **lovest thou Me?**

Peter was grieved, therefore he said, Lord Thou knowest all things, Thou knowest that I love Thee.

Jesus saith unto him, **Feed My sheep.**

Verily I say unto thee, When thou wast younger, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and lead thee whither thou wouldest not.

When He had said this, He said to him,

Follow Me.

Peter turning about saw the disciple whom Jesus loved following, who also lay on His breast at supper.

Peter seeing him saith, Lord, what about this man?

Jesus said to him, If I will that he abide till I come, what is that to thee?

Follow thou Me ([John 21:15-21](#));

no one can know what these words signify except by the internal sense,

which teaches that the twelve disciples of the Lord represented all things of faith and of love in the complex,

as did the twelve tribes of Israel; and that

Peter represented faith, James charity, and John the works or goods of charity.

That Peter represented faith, James charity, and John the works of charity, see the preface to the eighteenth and twenty-second chapters of Genesis, n. ([Arcana Coelestia 2135](#)) ([Arcana Coelestia 2760\[1-2\]](#))[3750](#), [4738](#), [6344](#); and that the "Rock," as Peter is also called, denotes the Lord as to faith, n. [8581](#).)

(References: [John 13:22-23](#); [John 21:15-22](#))

[3] As faith without charity does not love the Lord, and yet can teach such things as belong to faith and love, and to the Lord, therefore the Lord said three times, "Lovest thou Me," "Feed My lambs," and "Feed My sheep," and for this reason the Lord

says, "When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not,"

by which is signified that the faith of the church in its rising is in the good of innocence like an infant; but that when it is in its setting, which is in the end of the church, faith would be no longer in this good, nor in the good of charity; and that then evil and falsity would lead, which are signified by "when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not;" thus from being free it would become enslaved.

"To gird" denotes to know and perceive truths in light from good, n. [9952](#); "to walk" denotes to live according to these truths, n. [8417](#), [8420](#); hence "to gird himself and walk whither he would,

" denotes to act from freedom, and to act from freedom is to act from the affection of truth from good, n. [2870-2893](#), [9585-9591](#);

and is to be led by the Lord, n. [9096](#), [9586](#), [9589-9591](#); but "to be girded by another, and to be led whither he would not," denotes to be a slave, and to be a slave is to act from evil, thus to be led by hell, n. [9096](#), [9586](#), [9589-9591](#).

That "lambs," of which the Lord first speaks, denote those who are in the good of innocence, see n. [3994](#); and that "sheep," of which the Lord speaks in the second and third place, denote those who are in the good of charity and from

this in faith, n. [4169](#), [4809](#); and that "three" denotes a whole period from beginning to end, n. [2788](#), [4495](#), [7715](#), [9198](#).

Therefore, as the Lord spoke to Peter concerning the church from its rising to its setting, He said three times, "Lovest thou Me?"

[4] But by "John following the Lord" was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back;

while they who are in faith separate not only do not follow the Lord, but are also indignant about it,

like Peter at that time-not to mention more arcana which are contained in the above words.

From all this it is also plain that to "lie on the breast and in the bosom of the Lord" denotes to be loved by Him, and that this is said of those who are in the goods of charity, like what is said of His "carrying them in His bosom" ([Isa. 40:10, 11](#)), and of "lying in the bosom" ([2 Sam. 12:3](#)).

(References: [John 21:15-22](#); [Exodus 29:26](#); [John 13:22-23](#))

AC 577

about the number 12

(That the twelve disciples of the Lord represented all things of faith and love in the complex, see n. 577. **Twelve means faith, or those things in their entirety that belong to love and faith**

deriving from it. Many details from the Word may confirm this - the twelve sons of Jacob and their names, the twelve tribes of Israel, and the Lord's twelve disciples. These matters however will in the Lord's Divine mercy be dealt with later on, in particular in Gen. 29 and 30.

(References: [Genesis 29:1](#); [Genesis 30:1](#); [Exodus 30:1](#); [Exodus 29:1](#); [Genesis 6:3](#)), [3858](#), [6397](#); and likewise the twelve tribes of Israel, n. [3858](#), [3926](#), [4060](#), [6335](#), [6640](#).

Arcana Coelestia #2089

Translation:

the number 12 explained

2089. Twelve princes shall he beget. That this signifies the primary precepts which are of charity, is evident from the signification of **"twelve," as being all things of faith**; and from the signification of "princes," as being primary things. "King" and "princes" are mentioned in various parts of the Word; but in the internal sense they never signify king or princes, but the primary things of the matter in connection with which they are mentioned. (That "kings" signify truths in one complex has been already shown, n. [2015](#); also that "princes" are the primaries of truth, which are precepts, n. [1482](#).) Hence the angels-in fact the spiritual angels-are called "principalities," because they are in truths. The term "princes" is predicated from the truths which are of charity; for, as before said (n. [1832](#)), **the spiritual, by means of the truths that appear to them as truths, receive charity from the Lord, and through this, conscience.**

[2] That "twelve" signifies all the things of faith, has been hitherto unknown to the world; and yet whenever the number "twelve" occurs in the Word, whether in the historic or the prophetic part, it signifies nothing else.

By the "twelve sons" of Jacob, and derivatively by the "twelve tribes" named from them, the same is signified; and also by the "twelve disciples" of the Lord.

Each son of Jacob, and each of the twelve disciples, represented an essential and primary of faith.

(What was represented by each son of Jacob, and so by each tribe, will of the Lord's Divine mercy be told in what follows, where the sons of Jacob are treated of, Gen. 29 and 30.)

12 Apostles List:

- | | |
|---------------------|--------------------------------|
| 1.Reuben | 1.Peter |
| 2.Simeon | 2.James the son of Zebedee |
| 3. Levi | 3.John |
| 4. Judah | 4.Andrew |
| 5. Dan | 5.Bartholomew or Nathanael |
| 6.Naphtali | 6.James, the Lesser or Younger |
| 7. Gad | 7.Judas |
| 8. Asher | 8.Jude or Thaddeus |
| 9.Issachar | 9.Matthew or Levi |
| 10.Zebulun | 10.Philip |
| 11.Joseph | 11.Simon the Zealot |
| 12. Benjamin | 12.Thomas |

(References: [Genesis 30:1](#); [Genesis 29:1](#); [Genesis 17:20](#))

Apocalypse Explained #820

Apocalypse Explained (Tansley translation) – [See bibliographic information](#)

[← Previous](#) -

Go to section 820 / 1232

- [Next →](#)

820. Whereas in a preceding article (n. 817), it was shown that, in the Word, by Cain, Reuben, and the Philistines, are represented those who are in truths separated from good, it shall now be shown, that

1. by Peter the apostle, in the Word of the Evangelists, is meant
 - truth from good, which is from the Lord, and also, in the opposite sense,
 - truth separated from good.

And because truth pertains to faith, and good to charity, therefore by Peter is also meant faith from charity, and also faith separated from charity.

For the twelve apostles, like the twelve tribes of Israel, represented the church as to all things belonging to it, thus as to truths and goods; for all things of the church have relation to these two, as to faith and love; for truths pertain to faith, and goods to love.

In general, Peter, James, and John, represented faith, charity, and the works of charity. Wherefore these three, in preference to the rest, followed the Lord; and hence it is said of them in Mark,

"He did not permit any to follow him save Peter, James, and John" (v. 37).

(References: [*Apocalypse Explained 817*](#); [*Mark 5:37*](#); [*Revelation 13:12*](#))

[2] And because truth from good, which is from the Lord, is the primary thing of the church, therefore Peter was first called by Andrew his brother, and afterwards James and John, as is clear in Matthew:

"Jesus walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (iv. 18-20).

In John:

Andrew "findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. Therefore he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone" (i. 41-43).

And in Mark:

"Jesus goeth up into a mountain, and calleth unto him whom he would, first Simon, and surnamed him Peter; afterwards

James the son of Zebedee, and John the brother of James" (iii. 13, 16, 17).

The reason why Peter was the first of the apostles, was, because truth from good is the primary thing of the church.

For a man does not know from the world anything about heaven and hell, nor a life after death, nor even about God.

His natural light (lumen) teaches nothing but what has entered by the eyes, thus, nothing but what relates to self and the world.

His life also is therefrom; and so long as he remains only in these things, he is in hell.

In order, therefore, that he may be withdrawn from them, and be led to heaven, it is necessary for him to learn truths,

which not only teach that there is a God, that there are a heaven and a hell, and a life after death, but also teach the way to heaven.

It is therefore evident that truth is the primary thing by which the church is formed in a man; but truth from good.

For truth without good is only a knowledge that a thing is so. And mere knowledge has no other effect than to render a man capable of becoming a church.

But this is not brought about until he lives according to knowledges, in which case truth is conjoined to good, and man is introduced into the church.

Truths also teach how a man ought to live, and when he is affected with them for their own sake, that is, when he loves to live according to them, then he is led of the Lord, and conjunction is afforded him with heaven and he becomes spiritual, and, after death, an angel of heaven.

Nevertheless, it is to be observed that truths do not produce those effects, but good by means of truths; and good is from the **Lord**.

(References: [Matthew 4:18-20](#); [John 1:41-43](#); [Mark 3:13](#); [Mark 3:16-17](#); [Apocalypse Explained 411](#); [Apocalypse Explained 443](#); [John 1:40-42](#))

[3] Because truth from good, which is from the Lord, is the primary thing of the church, therefore Peter was first called, and was the first of the apostles, and was also named by the Lord Cephas, meaning a rock (petra); but, that it might be the name of a person, he is called Peter (Petrus); for by rock, in the highest sense, is signified the Lord as to Divine truth, or Divine truth proceeding from the Lord; and therefore, in the relative sense, by rock is signified truth from good, which is from the Lord, the same as by Peter. That rock signifies such things (see above, n. 411). What Simon son of Jona signifies, may also be seen above (n. 443).

[4] The reason why these three apostles were fishermen, and why the Lord said unto them, Follow me, and I will make you fishers of men, was that to fish signifies to instruct natural men; for there were at that time, as well within as without the

church, natural men, who, according as they received the Lord, and received truths from Him, became spiritual. From these things it may be concluded what is signified by the Lord's words to Peter concerning the keys; as in Matthew:

When some said that Jesus was John the Baptist, others Elias, others Jeremias, or another of the prophets, Jesus said to the disciples, "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth, shall be bound in the heavens; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (xvi. 14-19).

Because truth from good, which is from the Lord, is the primary thing of the church, and is signified by Peter, therefore these things were said by the Lord to Peter. And they were said when he acknowledged the Lord as the Messiah or Christ, and as the Son of the living God; for without this acknowledgment truth is not truth. For truth derives its origin, essence, and life from good; and good, from the Lord. Because truth from good, which is from the Lord, is the primary thing of the church, therefore the Lord says, "Upon this rock will I build my church." That by Peter or rock, in the highest sense, is signified Divine truth proceeding from the Lord, and, in the relative sense, truth from good, which is from the Lord, was shown just above. That the gates of hell

shall not prevail against it, signifies that falsities from evil, which are from the hells, will not dare to rise up against those of the church who are in truths from good from the Lord. By the gates of hell are signified all things of hell, in all of which there are gates through which falsities from evil exhale and rise up. By the keys of the heavens, is signified introduction into heaven to all those who are in truths from good from the Lord. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, signifies that heaven is opened by the Lord to those who are in truths from good from Him; and that it is closed to those who are not.

These things are said unto Peter. But because by Peter is meant truth from good, which is from the Lord, therefore they are said of the Lord, from whom good and truth therefrom proceed. Wherefore they were said when Peter acknowledged the Lord as the Messiah or Christ, and as the Son of the living God. Moreover, as soon as good is implanted in truths with a man, he is conjoined with the angels; but so long as good is not implanted in truths with him, so long heaven is closed to him; for then instead of good he has evil, and instead of truths, falsities. From these things it is evident, how sensuously those think who attribute such power to Peter, when nevertheless that power belongs to the Lord alone.

That by Peter is signified truth from good, which is from the Lord, has been made clear to me from heaven, as may be seen in the small work concerning the Last Judgment (n. 57).

(References: [Matthew 16:14-19](#))

[5] Because Peter signified truth from good, which is from the Lord, and thence also doctrine, and so represented those who are in truths from good, and in the doctrine of genuine truth from the Lord; and because these are they who instruct others, and who are instructed by the Lord; therefore Peter so often spoke with the Lord, and was also instructed by Him. He spoke with the Lord at His transfiguration,

Concerning the making of three tabernacles (Matt. xvii. 1-5; Mark ix. 2-8; Luke ix. 26-36),

on which occasion the Lord represented the Word, which is Divine truth; and by tabernacles is signified the worship of the Lord from the good of love, and the truths therefrom (see above concerning the transfiguration of the Lord, n. 594); and concerning the signification of tabernacles (n. 799). He spoke of the Lord,

As being the Christ, the Son of the living God (John vi. 67-69).

He was instructed by the Lord,

About charity, that a brother was to be forgiven as often as he sinned (Matt. xviii. 21, 22);

About regeneration, which is signified by him who is once washed not having need to be washed except as to his feet (John xiii. 3-6);

About the power of truth from good from the Lord, which is meant by the power of those who have the faith of God (Mark xi. 21, 23, 24);

About sins, that they are remitted to those who are in faith from love (Luke vii. 40-48);

About men who are spiritual, as being free; and those who are natural, as being servants; by which Peter was instructed when he took the piece of money out of the mouth of a fish, and gave it for tribute; for by a fish is signified the natural man, and the same by one that pays tribute (Matt. xvii. 24-27).

Besides several other things (concerning which see Matt. xiv. 26-31; xix. 27, 28; Mark x. 28 and following; xiii. 3 and following; xvi. 7; Luke xxii. 8 and following; xxiv. 12, 33, 34; John xviii. 10, 11; xx. 3-8; xxi. 1-11).

(References: [The Last Judgment 57](#); [Matthew 17:1-5](#); [Mark 9:2-8](#); [Luke 9:26-36](#); [Apocalypse Explained 594](#); [Apocalypse Explained 799](#); [John 6:67-69](#); [Matthew 18:21-22](#); [John 13:10](#); [Mark 11:21](#); [Mark 11:23-24](#); [Luke 7:40-48](#); [Matthew 17:24-27](#); [Matthew 14:26-31](#); [Matthew 19:27-28](#); [Mark 10:28](#); [Mark 13:3](#); [Mark 16:7](#); [Luke 22:8](#); [Luke 24:12](#); [Luke 24:33-34](#); [John 18:10-11](#); [John 20:3-8](#); [John 21:1-11](#); [John 20:2-8](#); [Mark 11:21-24](#); [Luke 9:28-36](#); [John 13:3-10](#))

[6] Since those who are in truths from the good of love to the Lord, or in doctrine from them, were represented by Peter, and they are those who instruct others, therefore the Lord said to Peter, when he answered that he loved Him, that he should feed His lambs and sheep, concerning which is it thus written in John:

"After they had dined, Jesus saith to Simon Peter, Simon [son of] Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; Thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; Thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon [son of] Jonas, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said unto him, Lord, Thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep" (xxi. 15-17).

From these words it is quite clear, that Peter represented truth from the good of love to the Lord. Wherefore also he was now called Simon, son of Jonas; for by Simon, son of Jonas, is signified faith from charity - Simon signifying hearkening and obedience, and Jonas a dove, by which is signified charity.

That those who are in the doctrine of truth from love to the Lord are to instruct those who will belong to the Lord's Church is meant by the Lord's question, "Lovest thou me?" and by His saying afterwards, "Feed my lambs, and my sheep." Not that Peter only was to instruct, but all those represented by Peter; who, as was said above, are those who are in love to the Lord, and thence in truths from the Lord. By Peter's being questioned three times is signified the full time of the church from its beginning to its end. For the number three has this signification. Wherefore, when he was questioned the third time, it is said that Peter was grieved. And because the third questioning signified the end of the church, therefore these words of the Lord to Peter immediately follow:

(References: [John 21:15-17](#))

[7] "Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest; but when thou art old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper. Peter, seeing him, saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that this disciple should not die. Yet Jesus said not unto him, he shall not die; but, If I will that he tarry till I come, what is that to thee?" (xxi. 18-23).

No one can know what these words signify unless he knows that by Peter is signified faith from charity, and also faith without charity. Faith from charity in the church, when it commences, and faith without charity when the church declines; thus that Peter, when he was young, signifies the faith of the church in its commencement, and when he was old, the faith of the church at its end; and that by girding himself and walking is signified to learn truths and live according to them. It is evident therefore that by these words, "When thou wast young thou girdedst thyself and walkedst whither thou wouldest," is signified that the church in its beginning would be instructed in truths which are from good, and thereby be led of the Lord; and that by these words, "When thou art old, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest

not," is signified that the church at its end would not know truths, but falsities which pertain to faith without charity, and be led thereby. To gird himself signifies to be instructed in truths, the same as being clothed; for garments signify truths, clothing good, as may be seen above (n. 195, 395, 637). And to walk signifies to live according to them, as may also be seen above (n. 97). Hence to gird himself and walk whither he would, signifies to exercise free circumspection, and to see truths, and do them. But to stretch forth the hands, signifies not to be in that freedom; for the hands signify the power of truth from the understanding and perception thereof; and to stretch forth the hands, signifies not to have that power, nor thence the liberty of thinking and seeing truth. Another shall gird thee, and lead thee whither thou wouldest not, signifies to acknowledge for truth what another dictates, and not to see for himself, as is the case at this day with the religion of faith alone. Hence, then, this faith also is meant by Peter. Therefore it is said, that Peter turning about saw the disciple whom Jesus loved, following, and said of him, "But what shall this man do?" Also that Jesus said to Peter, "What is that to thee?" By the disciple following Jesus, is signified goods of life, which are good works; that these should not perish to the end of life, is signified by the words following.

(References: [John 21:18-23](#); [Apocalypse Explained 195](#); [Apocalypse Explained 395](#); [Apocalypse Explained 637](#); [Apocalypse Explained 97](#))

[8] From these things it is evident, that by Peter is also signified faith separate from charity, as also when,

"He denied the Lord thrice" (Matt. xxvi. 69-75; Mark xiv. 29-31, 54, 66-72; Luke xxii. 33, 34, 50, 51, 55-62; John xiii. 36-38; xviii. 16-18, 25-27).

Also,

"When the Lord turning away from Peter, said to him, Get thee behind me, Satan. Thou art an offence unto me; for thou savourest not the things which are of God, but those that be of men" (Matt. xvi. 21-23).

And when the Lord said to him,

"Simon, Simon, lo, Satan hath desired to have you, that he might sift you as wheat" (Luke xxii. 31).

All these things have been adduced that it may be known, that by Peter, in the representative sense, in the Evangelists, is signified truth from good, which is from the Lord; also faith from charity; and, in the opposite sense, truth separate from good, which in itself is falsity; also faith separate from charity, which in itself is not faith.

(References: [Matthew 26:69-75](#); [Mark 14:29-31](#); [Mark 14:54](#); [Mark 14:66-72](#); [Luke 22:33-34](#); [Luke 22:50-51](#); [Luke 22:55-62](#); [John 13:36-38](#); [John 18:16-18](#); [John 18:25-27](#); [Revelation 13:12](#); [Mark 11:21-24](#); [Matthew 16:21-23](#); [John 1:40-42](#); [John 13:3-10](#); [John 21:15-23](#); [Luke 22:31](#))

AE 821

[2] In the preceding article it was shown that Peter signified truth and faith in both senses, namely, truth from good, and truth without good; also faith from charity, and faith without charity.

Something shall now be said concerning the Apostle John, as signifying the works of charity. That the twelve apostles, like the twelve tribes of Israel, represented the church in its whole extent, or all things of truth and good, or all things of faith and charity, was said above. Also, that Peter, James, and John, signified faith, charity, and the works of charity, in their order. It follows, therefore, that when they were together they represented these as one. It is said, as one, because the faith that is a faith without charity has no existence; and the charity that is a charity without works has no existence.

Because those three apostles signified those things therefore they followed the Lord more than the rest, as is evident from Mark, where it is said,

Jesus "suffered no man to follow him, save Peter, James, and John the brother of James" (v. 37).

Therefore the Lord first called Peter through Andrew, by whom is signified the obedience of faith; and afterwards called James and John, and gave to these two also a new name. He also took Peter, James, and John up to the mountain, when He was transfigured, and also spoke with these three concerning the Consummation of the Age, and concerning His Advent. They were with the Lord in Gethsemane.

(References: [Mark 5:37](#))

[3] That the Lord called James and John after He had called Peter, appears in the Evangelists:

Jesus "going on from thence, saw other two brethren, James the son of Zebedee, and John his brother [in a ship], with Zebedee their father, mending their nets, and he called them. And they immediately left the ship and their father, and followed him" (Matt. iv. 21, 22; Mark i. 19, 20).

That the Lord gave a new name to James and John is evident in Mark:

Jesus "called James the son of Zebedee, and John the brother of James, and named them Boanerges, which is, the sons of thunder" (iii. 17).

(References: [Mark 5:37](#); [Matthew 4:21-22](#); [Mark 1:19-20](#); [Mark 3:17](#))

[4] By sons of thunder are signified truths from celestial good. The reason of this signification is, that in the spiritual world also there are heard thunders, which exist from the truths that are from celestial good, when they descend from the higher heavens into the lower. The very light of truth from good then appears as lightning, the good itself as thunder, and the truths themselves therefrom as variations of sound. This is why throughout the Word lightnings, thunders, and voices, are mentioned, by which these things are signified. The reason why good is there heard as thunder is, that good, which

pertains to man's affection or love and also to his will, does not speak but only sounds; but truth, which pertains to man's understanding and thence to his thought, articulates that sound into expressions. Celestial good is the same as the good of love in will and in act. Previously to this it is not celestial good; and this is what produces truths by the thought and speech therefrom. From these things it is evident why it was that James and John were called sons of thunder. What lightnings, thunders, and voices, signify in the Word, may also be seen above (n. 273, 702, 704).

(References: [Mark 3:17](#); [Apocalypse Explained 273](#); [Apocalypse Explained 702](#); [Apocalypse Explained 704](#))

[5] That the Lord took Peter, James, and John up to the mountain when He was transfigured, is clear in Mark (ix. 2), and in Luke (ix. 28). They alone were taken, because none but those who are in truths from celestial good can see the Lord in His glory; nor can any others be enlightened, and perceive the Word in enlightenment. For the Lord, when He was transfigured before them, represented Divine truth, which is the Word; therefore also Moses and Elias were seen speaking with Him; and by Moses and Elias are signified the Word. But concerning this circumstance see above, n. 594. That the Lord spoke with Peter, James, and John, concerning the Consummation of the Age, and concerning His Advent, is evident in Mark xiii. 3, and that these three were with the Lord in Gethsemane (Matt. xxvi. 37; Mark xiv. 33).

(References: [Mark 9:2](#); [Luke 9:28](#); [Apocalypse Explained 594](#); [Mark 13:3](#); [Matthew 26:37](#); [Mark 14:33](#))

[6] Because John represented the church as to good works, and as good works contain everything of love to the Lord, and charity towards the neighbour, therefore he was loved by the Lord more than the rest, as is evident from this fact,

That he leaned upon the bosom of the Lord, and lay upon his breast, when he spake with him (John xiii. 23, 25).

By the bosom and the breast is signified in the Word spiritual love, which is love in act; and by the bosom and the breast of the Lord, Divine Love itself; therefore in heaven those who are in spiritual love are in the province of the breast.

(References: [John 13:23](#); [John 13:25](#))

[7] Hence also John took the Lord's mother to his own house, and abode with her; concerning which it is thus written in John:

Jesus "from the cross saw his mother and the disciple whom he loved standing by; he saith unto his mother, Woman, behold thy son! Then he saith to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (xix. 26, 27).

This signifies, that the church is where charity exists in act or where good works exist. For by the Lord's mother and by a woman is signified the church, and by John charity in act, which is good works. That by mother is signified the church may be seen in the Arcana Coelestia (n. 289, 2691, 2717, 3703, 4257, 5581, 8897). That the same is signified by woman (see above, n. 555, 707, 721, 730).

(References: [John 19:26-27](#); [Arcana Coelestia 289](#); [Arcana Coelestia 2691](#); [Arcana Coelestia 2717](#); [Arcana Coelestia 3703](#); [Arcana Coelestia 4257](#); [Arcana Coelestia 5581](#); [Arcana Coelestia 8897](#); [Apocalypse Explained 555](#); [Apocalypse Explained 707](#); [Apocalypse Explained 721](#); [Apocalypse Explained 730](#))

[8] That the Lord's church is among those who are in charity in act, or in good works, and not among those who are in faith separate from them, is also signified by those things mentioned concerning Peter and John, as follows,

"Then Peter, turning about, seeth the disciple whom the Lord loved following; which also leaned upon his breast at supper. Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John xxi. 20-22).

That by Peter is there signified truth without good, or faith separated from good works, such as shall be the case at the end of the church, may be seen above (n. 820); where also the foregoing words are explained. And because by John are signified the goods of charity, which are called good works, and these pertain to those who constitute the Lord's church, therefore, it was not Peter but John who followed the Lord; and, therefore, to Peter, who had asked, "What shall this man do?" the Lord said, "If I will that he tarry till I come, what is that to thee? follow thou me"; by which is meant that the good of charity will still remain with those who are the Lord's even to the end of the church, and when there is a new church; but not with those who are in faith separate from that good; and

this is signified by these words to Peter, "What is that to thee?"

(References: [John 21:20-22](#); [Apocalypse Explained 820](#); [Revelation 13:12](#))