172 Jerusalem (English)

Jerusalem is understood four ways according to that there are four theories of understanding, namely, historical, allegorical, tropological, and anagogical.

¶ However there is a Jerusalem above, below, inside and outside. Above is in heaven. Below is on the way. Inside is in the soul. Outside is in Syria. Above is in the Church triumphant about which the Apostle [Gal. 4:26] speaks: “But that Jerusalem, which is above, is free,” etc. Below is the Church militant about which Isai. [60:1] speaks: “Arise, be enlightened, O Jerusalem: for your light is come.” Inside is the faithful soul about which the prophet [Isai. 46:13]: “I will give salvation in Sion and my glory in Jerusalem.” The outside is wretched Jerusalem about which it is said in Matt. [23:37]: “Jerusalem, you that kill the prophets.”

However, Jerusalem figures as the Church militant. First it is by reason of position, and thereby position speaks to the order of sin on the whole.

In Jerusalem there is a triple mansion. First mount Syon denotes the state of virginity. Second the temple that denotes the state of continence. Third the dwelling of the workers that denotes the married. The second signifies the Church by reason of interpretation because the vision of peace is explained, thus in the Church there should be peace of body and spirit. Third is by reason of security which is created by three means. From surrounding of the walls, the Lord is wall, Psal. [124:2]: “The Lord is round about his people.” From the situation of the place because in rocky mountains the core rock was Christ from the preservation of the defenders.