

You Shall Have No Other Gods before My Faces.

Overview

The Commandment, *You shall have no other gods before My face*, means that no *person* except God, and no *thing* but what goes forth from God (such as love, mercy, peace, and goodness) is to be loved above all else. The reason is that someone we love above all else is God to us; and something we love above all else is divine to us.

Examples of *people* who can fit into this category include the following:

- Anyone, including yourself
- Anyone who is particularly powerful

Examples of *things* that can fit into this category include the following:

- Any kind of addiction, sensual appetite or experience, desire, craving, etc.
- Material things or possessions—a house, a car, money, a vacation, etc.
- Your work, “workaholism”
- Feelings or emotions such as contempt for others, resentment, anger, hatred, discouragement, certain forms of depression, pessimism, lust, laziness, greed, self-centered fear, anxiety, worry, unhealthy guilt, unhealthy shame, etc.
- Gossip
- Criticism
- Cynicism, skepticism, negative doubt (looking for what is negative or seeking to negate)
- Unhealthy pride, conceit, arrogance
- Perfectionism
- Procrastination
- Vanity
- Pretense, hypocrisy
- Deceit
- False, unproductive thinking
- Thought from self rather than from God
- Loving the neighbor from self rather than from God
- Selfish forms of willfulness
- A spirit of control or domination
- Unfounded jealousy, possessiveness
- Praise, recognition, approval, reputation
- Personal position, advancement, promotion, or power
- Self absorption
- Self pity (different from genuine compassion for yourself)
- A victim mentality
- Etc.

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You Shall Have No Other Gods Before My Faces.

Quick Reference
- from -
Secrets of Heaven

Emanuel Swedenborg

"You shall have no other gods before My faces!"¹

1. Truths must not be thought of from any other source than the Lord.²
2. [Notes:]
 - a. [In the Scriptures] "gods" mean truths, and in the opposite sense falsities.³
 - b. [In the Scriptures, the word "face" when predicated of God symbolically means God's love. The word] "faces" when predicated of God symbolically means love, mercy, peace, and goodness. [These things-- love, mercy, peace, and goodness--thus refer to] the Lord Himself, for it is the Lord from whom these [things] are.⁴
 - c. [This commandment describes] such things as must be avoided, because they would destroy and prevent the universal reign of the Lord in all and each of the truths contained in the commandments and statutes that were dictated and commanded from Mount Sinai. The first thing which would destroy [this] is thinking of truths from some other source than the Lord.⁵
3. Truths which are from some other source than the Lord are, in general, those truths in which the Lord is not [present]:⁶
 - a. The Lord is not in truths with a person when he or she...
 - 1) Denies [the Lord] and His Divine.
 - 2) Acknowledges [the Lord] and still believes that good and truth are not from Him, but from himself, and who consequently claims righteousness for himself.
 - b. The Lord is not in truths which are taken from the Word, especially from the sense of the letter, and explained in favor of self-rule and self-gain.
 - 1) In this case these truths are not truths, because they are wrongly explained and thus perverted.
4. Truths which are not from the Lord appear as truths in external form only, but not in internal form or essence.⁷
 - a. [On the inside] they are either empty, false, or evil.⁸
5. Truths in which the Lord is not [present] are not alive.⁹
 - a. There is no life [within] them from the Lord.¹⁰
 - 1) They are truths without life.¹¹
 - b. [There is no life shining] through the outside.¹²
 - c. [There is something that] lies hidden within the words of [the] person's speech which is closed [to the Lord].¹³
 - d. There is [an] affection within the words that is hard.¹⁴
 - 1) [It is an] affection of evil.¹⁵
 - e. [These] truths [have] the love of self and the love of the world within [them].¹⁶

- f. The love of self and the love of the world universally reign with [this person in life].¹⁷
- g. The Lord does not lie within [these] truths.¹⁸
- h. [Note:] Life is from good, [and good is] from the Lord.¹⁹
- 6. [Notes:]²⁰
 - a. Truths in which the Lord is [present] are alive.
 - b. They are truths of faith.
 - c. [There is something that] lies hidden within the words of [the] person's speech which is open to the Lord.
 - d. [There is an affection within the words that is soft.]
 - 1) [It is an] affection for good.
 - e. [These] truths [come] from love to the Lord and from charity toward the neighbor.
 - f. The Lord lies hidden within [these] truths.
 - g. Love to the Lord and charity toward the neighbor universally reign with [this person].
- 7. [The Scriptures speak of the following:]
 - a. False Christs and false prophets.²¹
 - 1) [These] give great signs and wonders, so as to lead into error, if possible, even the elect.
 - b. Many [that] come in [the Lord's] name, saying,²²
 - 1) I am.
 - 2) The time is at hand.

"You shall not make to yourself a graven image..."²³

- 1. A graven image, [or a molten image, is] that which is not from the Lord, but from [yourself].²⁴
 - a. [It is either from your own] intellect/self-intelligence [meant by a "graven image,"]²⁵
 - b. [Or it is from your own] will [meant by a "molten image"].²⁶
- 2. [Making to yourself a graven image means...]²⁷
 - a. Having either the one or the other [of these] for a god, or adoring it.
 - b. Loving that which proceeds from self above all things.
 - c. Entirely disbelieving that anything of intelligence and wisdom flows in from the Divine.
 - d. Attributing all things to [yourself].
 - e. Ascribing everything else that happens to [you] either to fortune or to chance.
 - 1) Totally denying the Divine Providence in such things.
 - 2) Supposing that if there is anything of Deity present, it is in the order of nature, [and] ascribing all things to [that] order of nature.
 - 3) Saying with your lips that some Creator God has impressed such things upon nature; but still in your heart denying any God above nature.
 - f. From the heart attributing everything to yourself and to your own prudence and intelligence, and nothing to the Divine.
 - g. Loving yourself, adoring what belongs to yourself, and also desiring to be worshipped by others, even as gods, and [being prepared to] do so openly if the church did not forbid [it].
 - h. Hatching out doctrines which are not grounded in truths from the Word, but in self-intelligence.²⁸

- i. Inventing and hatching by reasonings from self-intelligence things which a person desires should be acknowledged as divine.²⁹
- 3. [By] "graven images" are [meant]...
 - a. Things that people hatch from their own [selves] and wish to be adored as things divine.³⁰
 - b. Things which are hatched from self-intelligence in which there is nothing of spiritual life, that is, life from the Lord.³¹
 - c. Truths in which there is nothing of life.³²
 - d. Evils and falsities, thus those things which are of death within.³³
 - e. All things which go forth from self-intelligence.³⁴
 - 1) These are not inwardly truths and goods but falsities and evils.³⁵
 - 2) They proceed from your self [as compared to proceeding from the Lord].³⁶
 - 3) Truths and goods are not within.³⁷
 - f. [The Scriptures speak of the following:]
 - 1) Becoming a fool from knowledge.³⁸
 - 2) Put to shame by his graven image.³⁹
 - 3) His molten image is a lie.⁴⁰
 - 4) There is no breath in...graven or molten images.⁴¹
 - 5) [A] molten image [is] the teacher of a lie.⁴²
 - 6) The maker of his invention makes dumb gods and trusts [in] this.⁴³
 - a) There is no breath in the midst of it.⁴⁴
 - 7) Glorifying in horrors.⁴⁵
 - 8) Vanity.⁴⁶
 - 9) Vanities of strangers.⁴⁷
 - 10) Most desirable things [which] shall not profit.⁴⁸
 - 11) Adoring a graven image, bowing yourself down [to it].⁴⁹
 - 12) Casting a graven image.⁵⁰
 - a) This denotes false doctrine which is from a person's [self].⁵¹
 - 13) Overlaying the graven image with gold and casting silver chains.⁵²
 - a) This denotes that through reasonings a person makes the falsities of doctrine appear as truths.⁵³
 - 14) Being destitute of an oblation and choosing wood that will not rot.⁵⁴
 - 15) Seeking a wise craftsman to prepare a graven image that shall not be shaken.⁵⁵
 - 16) [Mention is made of the] unclean covering of the graven images of their silver, and the [unclean] clothing of the molten image of their gold.⁵⁶
 - a) [All of these are compared to] a menstruous cloth.⁵⁷
 - b) It shall be called dung.⁵⁸
 - 17) Calling [on] yourself.⁵⁹
 - 18) Going for the sake of yourself.⁶⁰
 - 19) Sacrificing to the Baals.⁶¹
 - 20) Burning incense to graven images.⁶²
 - 21) Making a graven or molten image, an abomination to Jehovah, the work of the hands of the craftsman.⁶³
 - 22) Making yourself a graven image in the shape of any likeness.⁶⁴
 - a) The figure of male or of female.
 - b) The figure of any beast that is on the earth.
 - c) The figure of any winged bird that flies under heaven.
 - d) The figure of anything that creeps on the earth, [or] of a fish that is in the waters under the earth.

- 23) Lifting up your eyes to heaven and looking at the sun, moon, and stars, all the army of the heavens, and bowing yourself down to them and serving them.⁶⁵
- 24) Forgetting the covenant of Jehovah your God, corrupting yourself, and making yourself a graven image of any figure.⁶⁶
- 25) Serving gods, the work of human hands, wood and stone.⁶⁷
- 26) Going after other gods.⁶⁸
- 27) Provoking the Lord to zeal with strange ones, with abominations.⁶⁹
- 28) Sacrificing to demons.⁷⁰
- 29) Moving the Lord's zeal with that which is not God.⁷¹
- 30) Provoking the Lord to anger with vanities.⁷²
- 31) [Being] careless.⁷³
- 32) [Not] knowing [the Lord].⁷⁴
- 33) Making a graven image of any figure.⁷⁵
- 34) Adoring another god.⁷⁶

"Nor any likeness..." [Making to yourself "any likeness" means...]⁷⁷

1. [Making] a semblance of those things which are from the Divine.⁷⁸
 - a. Speaking divine things with the mouth,⁷⁹
 - b. And doing such things as have been commanded by the Divine,⁸⁰
 - c. Thus inducing a belief that [you] are in good and truth,⁸¹
 - d. Yet at heart thinking altogether otherwise,⁸²
 - e. And willing nothing but evil,⁸³
 - f. [That is,... being a pretender, hypocrite, or deceiver].
 - 1) [Note:] Such are pretenders, hypocrites, and deceivers.⁸⁴
2. Setting forth a likeness and appearance in outward things, within which there is nothing of the Divine.⁸⁵
 - a. Speaking otherwise than [you] think,⁸⁶
 - b. And doing otherwise than [you] will,⁸⁷
 - c. [In order] to get reputation, that you may seem to be good,⁸⁸
 - d. [Or so] that you may exercise command.⁸⁹
 - e. [In this way] abusing correspondences.⁹⁰
3. Making a pretence of such things as are of charity and faith.⁹¹
4. Acting from pretence or hypocrisy.⁹²
5. Making a pretence in externals as a means of acquiring dominion.⁹³
6. Worshiping external things.⁹⁴
7. Not [being] willing to know anything about the internal things of the church, [that is,]⁹⁵
 - a. [Things of] faith and love to the Lord.
 - b. [Things of] charity toward the neighbor.
8. Making likenesses of things, bowing down to them, and worshipping them as gods.⁹⁶
9. Apostacy from Divine worship to idolatrous worship.⁹⁷

"Of that which is in the heavens above..." ["That which is in the heavens above" means...]⁹⁸

1. Those things which appear and are seen in spiritual light, [that is,] good and truth which are of faith, of charity toward the neighbor, and of love to the Lord.
2. Counterfeiting and making a pretence of these things is making a likeness of those things which are in the heavens above.

"Or that which is in the earth beneath..." ["That which is in the earth beneath" means...]⁹⁹

1. Those things which appear and are seen in natural light, [that is,] civil and moral good and truth.
2. Counterfeiting and making a pretense of these things is making a likeness of those things which are in the earth beneath.

"Or of that which is in the waters under the earth." ["That which is in the waters under the earth" means...]¹⁰⁰

1. Such things as are in the sensuous corporeal, [that is,] facts which arise most immediately from the experience of the external senses, and also their delights, [that is, the delights that are associated with those facts].
2. Deceiving by means of these is making a likeness of such things as are in the waters under the earth.
 - a. [Note: This is something that] pretenders, hypocrites, and deceivers are wont to do.

"You shall not bow yourself down to them, nor serve them." [This means...]¹⁰¹

1. No Divine worship is to be paid [to them],
 - a. [That is, there is to be no "humiliation" (humility) before them and no submission to them.]

"[For I Jehovah your God] am a zealous God..."¹⁰²

1. [The Lord appears to be angry and wrathful to those who are in falsities and evils, that is, to people who are...]¹⁰³
 - a. Not receiving the divine truth of the Lord's divine good [on account of falsity and evil].¹⁰⁴
 - b. Corrupting and destroying that which ought to reign universally with the person of the church, that is, the Divine.¹⁰⁵
 - 1) [Note:] Worshiping other gods, or making to yourself a graven image or likenesses of [things that are in the heavens above, the earth beneath, or the waters under the earth] corrupt the Divine.¹⁰⁶
 - c. Adoring other gods, graven things, [or] images.¹⁰⁷
 - d. Worshiping anything instead of the Divine.¹⁰⁸
 - e. Utterly rejecting the Divine from themselves.¹⁰⁹
 - f. Receiving evil continually.¹¹⁰

"Of them that hate Me." [This phrase refers to people who...]¹¹¹

1. Absolutely reject the Divine of the Lord.
2. [Are in] denial [of the Lord's Divine].
3. [Are] in evil and thence in falsity.
4. [Note:] So far as [anyone is] in evil and thence in falsity, so far he or she not only rejects the Divine of the Lord, but also holds it in hatred.

[Final note:]

1. [Sinning against this commandment seems to include loving your neighbor from yourself rather than from the Lord.]¹¹²

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You Shall Not Make to Yourself Other Gods.

Quick Reference
- from -
The Apocalypse Explained
Emanuel Swedenborg

[Making other gods to yourself means the following:]

1. Loving self and the world above all things.¹¹³
 - a. [Note:] That which a person loves above all things is his or her god.¹¹⁴
 - b. [Loving] self [in this context] means especially...¹¹⁵
 - 1) The love of domineering over others,
 - 2) From the mere delight in ruling,
 - 3) And for the sake of eminence,
 - 4) And not from [a] delight in useful services and for the sake of the public good.
 - c. [Loving] the world [in this context] means especially...¹¹⁶
 - 1) The love of possessing goods in the world,
 - 2) From the mere delight in possession,
 - 3) And for the sake of riches,
 - 4) And not from [a] delight in useful services from these and for the sake of the good therefrom.
 - d. [Notes:]
 - 1) He or she who loves him- or herself above all things sinks his affections and thoughts in the body, and thus in his own self.¹¹⁷
 - 2) The delight of these loves continually flatters and pleases him.¹¹⁸
 - 3) [Such a person] is then in bodily ideas and in pleasures that pertain solely to the body, and thus [is] in thick darkness as to higher things. He or she...¹¹⁹
 - a) Sees nothing of God.¹²⁰
 - b) Denies God.¹²¹
 - c) Acknowledges as god either nature, or some person, or some idol.¹²²
 - (1) [He or she] sees no otherwise than that nature is God, and that the inmost of nature is what is called the Divine.¹²³
 - (2) He calls anyone a god who is especially powerful.¹²⁴
 - (3) Those who have not been purified from evils, and therefore are not in the light of heaven, do not in their spirit see the Lord to be the God of heaven and earth, but in place of the Lord some other being is acknowledged; by some of these someone whom they believe to be God the Father; by others someone whom they call God because he is especially powerful; by others some devil whom they fear because he can bring evil upon them; by others nature, as in the world; and by others no God at all.¹²⁵

- (4) [Qualifier: There is] a general influx [from which] people, both living and dead, who are called saints, are adored as gods by the common people in Christian Gentilism, and their sculptured images are loved. The same is true of many nations elsewhere, of the ancient peoples in Greece, in Rome, and in Asia, who had many gods, all of whom were regarded by them as people. This [is] said to make known that there is an intuition, namely, in a person's spirit, to see God as Human. (That is called an intuition which is from general influx.)¹²⁶
- d) Aspires him- or herself to be worshipped as a god.¹²⁷
 - (1) [He or she] strives for power that he may be called a god.¹²⁸
- 4) The love of ruling from the delight of ruling, and not from the delight of useful services, is wholly devilish.¹²⁹
 - a) So far as a person is in that love...¹³⁰
 - (1) He or she does not in his heart believe in the existence of God.
 - (2) He derides in his heart all things of the church.
 - (3) [He] even hates and pursues with hatred all who acknowledge God,...especially those who acknowledge the Lord.
 - (4) The very delight of his life is to do evil and to commit wicked and infamous deeds of every kind.
- 2. [Loving] evil.¹³¹
 - a. He or she who loves him- or herself also loves evil in its whole complex; and he who loves evil hates good and thus hates God.¹³²
 - b. So far as [the love of self and love of the world] regard self in the first place and useful services in the second they are evil.¹³³
 - c. A person then does all things for the sake of self and consequently from self.¹³⁴
 - d. And thus in every least thing he or she does there is self and what is his own.¹³⁵
 - e. Regarded in itself [this] is nothing but evil.¹³⁶
- 3. Contempt for and rejection of all things pertaining to heaven and the church.¹³⁷
 - a. [Note: The love of self and of the world] conceal in themselves all evils, and also this contempt...and [this] rejection.¹³⁸
- 4. [Thinking] from self [rather than] from the Lord through heaven.¹³⁹
- 5. [Being] in intelligence from what is [your] own.¹⁴⁰

There Shall Be No Other God in My Presence.

Quick Reference
- from -
True Christianity

Emanuel Swedenborg

Earthly sense:¹⁴¹

1. Idols must not be worshipped as gods.¹⁴²
2. No person dead or living should be worshipped as a god.¹⁴³
3. No one except God, and nothing but what proceeds from God, is to be loved above all else.¹⁴⁴
 - a. Any person or thing that is loved above all else is God and is divine to the one who so loves.¹⁴⁵
 - b. For example, to one who loves him- or herself or the world above all things, [he] himself or the world is his God.¹⁴⁶
 - c. Such persons do not in heart acknowledge any God.¹⁴⁷

Spiritual sense:¹⁴⁸

1. No other God than the Lord Jesus Christ is to be worshiped.
 - a. He is Jehovah, who came into the world and wrought redemption.
 - 1) Without [this] neither any person nor any angel could have been saved.
 - b. The Lord our Savior is Jehovah Himself, who is at once Creator, Redeemer, and Regenerator.
 - 1) Therefore [He is] the Savior.¹⁴⁹
 - c. There is no other God beside Him.
 - 1) [Note: The Scriptures are quoted on this point.]

Heavenly sense:¹⁵⁰

1. Jehovah the Lord is infinite, measureless, and eternal.
2. He is omnipotent, omniscient, and omnipresent.
3. He is the First and the Last, the Beginning and the End, who was, is, and is to be.
4. He is love itself and wisdom itself, or good itself and truth itself, consequently life itself.
5. Thus [He is] the one only Being from whom all things are.

[Final notes:]¹⁵¹

1. All who acknowledge and worship any other God than the Lord the Savior, Jesus Christ, who is Jehovah God Himself in human form, sin against this first commandment.¹⁵²
2. Those also sin against it who persuade themselves of the actual existence of three divine persons from eternity.¹⁵³
 - a. As they confirm themselves in that error, they become more and more natural and corporeal, and at length are unable to comprehend interiorly any divine

- truth; and if they listen to it and accept it, they still defile it and cover it up with fallacies. They may therefore be compared to those who dwell in the lowest story or the cellar of a house, and in consequence hear nothing of the conversation of those who are in the second and third stories.¹⁵⁴
- b. The human mind is like a house of three stories, in the lowest of which are those who have confirmed themselves in favor of three Gods from eternity; while in the second and third stories are those who acknowledge and believe in one God under a visible human form, and that the Lord God the Savior is He.¹⁵⁵
 - c. As the sensual and corporeal person is merely natural, and viewed in him- or herself is wholly animal, and differs from a brute animal only in being able to talk and reason, so he is like a person living in a menagerie, where there are all kinds of wild beasts; and there he now acts [like] a lion, now a bear, now a tiger, a leopard, or a wolf; and he may even act [like] a lamb, but then in heart he laughs.¹⁵⁶
 - d. The merely natural person thinks of divine truths only from the things of the world, and thus from the fallacies of the senses, for he or she is unable to raise his or her mind above these.¹⁵⁷
 - e. Therefore the doctrine that [the merely natural person] believes may be compared to a pottage made of chaff, which he or she eats as a dainty. Or it is like the bread and cakes that Ezekiel the prophet was commanded to make by mixing wheat, barley, beans, lentils, and fitches with cow's or human excrement (Ezek. 4:9, seq.).¹⁵⁸
 - f. So it is with the doctrine of a church that is founded and reared upon a belief in three divine persons from eternity, each one of whom singly is God.¹⁵⁹
3. [There is but] one divine Person.¹⁶⁰
 - a. This is our God—at once Creator, Redeemer, and Regenerator, and therefore the Savior.¹⁶¹

Endnotes

- ¹ SH 8867
² SH 8867
³ SH 8867
⁴ SH 8867
⁵ SH 8867
⁶ SH 8868:1
⁷ SH 8868:2
⁸ SH 8868:2
⁹ SH 8868:3
¹⁰ SH 8868:2,3
¹¹ SH 8868:2
¹² SH 8868:2
¹³ SH 8868:3
¹⁴ SH 8868:3
¹⁵ SH 8868:3
¹⁶ SH 8868:3
¹⁷ SH 8868:3
¹⁸ SH 8868:3
¹⁹ SH 8868:2
²⁰ SH 8868:3
²¹ SH 8868:1, Matt. 24:23-26
²² SH 8868:1, Luke 21:8
²³ SH 8869:1
²⁴ SH 8869:1,2
²⁵ SH 8869:1,2
²⁶ SH 8869:1
²⁷ SH 8869:1 unless otherwise noted
²⁸ SH 8869:5
²⁹ SH 8869:5
³⁰ SH 8869:1
³¹ SH 8869:2,3,5
³² SH 8869:4
³³ SH 8869:4
³⁴ SH 8869:5
³⁵ SH 8869:5
³⁶ SH 8869:5
³⁷ SH 8869:5
³⁸ SH 8869:2, Jer. 10:14, 51:17
³⁹ SH 8869:2, Jer. 10:14, 51:17
⁴⁰ SH 8869:2, Jer. 10:14, 51:17
⁴¹ SH 8869:2, Jer. 10:14, 51:17
⁴² SH 8869:3, Hab. 2:18,19
⁴³ SH 8869:3, Hab. 2:18,19
⁴⁴ SH 8869:3, Hab. 2:18,19
⁴⁵ SH 8869:4, Jer. 50:38,39
⁴⁶ SH 8869:5, Isa. 44:9-11
⁴⁷ SH 8869:8, Jer. 8:19
⁴⁸ SH 8869:5, Isa. 44:9-11
⁴⁹ SH 8869:5, Isa. 44:17,18
⁵⁰ SH 8869:6, Isa.40:18-20
⁵¹ SH 8869:5
⁵² SH 8869:6, Isa. 40:18-20
⁵³ SH 8869:6
⁵⁴ SH 8869:6, Isa. 40:18-20
⁵⁵ SH 8869:6, Isa. 40:18-20
⁵⁶ SH 8869:8, Isa. 30:22
⁵⁷ SH 8869:8, Isa. 30:22
⁵⁸ SH 8869:8, Isa. 30:22
⁵⁹ SH 8869:8, Hos. 11:2
⁶⁰ SH 8869:8, Hos. 11:2
⁶¹ SH 8869:8, Hos. 11:2
⁶² SH 8869:8, Hos. 11:2
⁶³ SH 8869:8, Deut. 27:15
⁶⁴ SH 8871:2, Deut. 4:16-19,23-28
⁶⁵ SH 8871:2, Deut. 4:16-19,23-28
⁶⁶ SH 8871:2, Deut. 4:16-19,23-28
⁶⁷ SH 8871:2, Deut. 4:16-19,23-28
⁶⁸ SH 8875:7, Deut. 6:14,15
⁶⁹ SH 8875:7, Deut. 32:16,17,21
⁷⁰ SH 8875:7, Deut. 32:16,17,21
⁷¹ SH 8875:7, Deut. 32:16,17,21
⁷² SH 8875:7, Deut. 32:16,17,21
⁷³ SH 8875:7, Zech. 1:14,15; 8:2
⁷⁴ SH 8875:7, Ps. 79:5,6
⁷⁵ SH 8875:9, Deut. 4:23,24
⁷⁶ SH 8875:9, Ex. 34:14
⁷⁷ SH 8870:1
⁷⁸ SH 8870:1
⁷⁹ SH 8870:2
⁸⁰ SH 8870:2
⁸¹ SH 8870:2
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¹⁰² SH 8874, 8875
¹⁰³ SH 8875:1,2,7,8
¹⁰⁴ SH 8875:1,2,8
¹⁰⁵ SH 8875:8
¹⁰⁶ SH 8875:8
¹⁰⁷ SH 8875:9
¹⁰⁸ SH 8875:9

109 SH 8876
110 SH 8876
111 SH 8878
112 SH 8880
113 AE 950:3
114 AE 950:3
115 AE 950:3
116 AE 950:3
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121 AE 950:3
122 AE 950:3
123 AE 954:2
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125 AE 956:2
126 AE 955:5
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