

ARCANA COELESTIA

THE HEAVENLY ARCANA

CONTAINED IN THE HOLY SCRIPTURE OR WORD OF THE LORD

UNFOLDED

HERE THOSE WHICH ARE IN EXODUS

TOGETHER WITH WONDERFUL THINGS SEEN IN THE WORLD OF
SPIRITS AND IN THE HEAVEN OF ANGELS

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG

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REV. JOHN FAULKNER POTTS, B.A. LOND.

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Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you (*Matt.* vi. 33).

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THE BOOK OF EXODUS

CHAPTER THE THIRTEENTH.

THE DOCTRINE OF CHARITY.

8033. What Charity is, and what Faith is, with man, must now be told. Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward.

8034. On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and what is good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

8035. They who are in the genuine affection of charity and faith believe that from themselves they do not desire anything good, and that from themselves they do not understand anything true; but that the will of good and the understanding of truth are from the Lord.

8036. This then is charity, and this is faith. They who are in these have within them the kingdom of the Lord and heaven, and within them is the church; and these are they who have been regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. They who have the love of self or the love of the world as the end in view, cannot possibly be in charity and faith. They who are in these loves do not even know what charity is, and what faith is, and do not at all comprehend that to will good to the neighbor without any reward is heaven in man, and that in this affection there is happiness as great as is that of the angels, which is unutterable; for they believe

that if they are deprived of the joy arising from the glory of honors and of wealth, all joy ceases to be possible; when yet heavenly joy, which infinitely transcends every other joy, then first begins.

CHAPTER XIII.

1. And Jehovah spake unto Moses, saying,

2. Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine.

3. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten.

4. This day ye go forth, in the month Abib.

5. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month.

6. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah.

7. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, leaven shall not be seen with thee in all thy border.

8. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt.

9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt.

10. And thou shalt keep this statute at the set time from year to year.

11. And it shall be when Jehovah shall have brought thee in to the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee:

12. That thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah.

13. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck; and every firstborn of man among thy sons shalt thou redeem.

14. And it shall be when thy son shall ask thee to-morrow, saying, What is this? that thou shalt say unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants.

15. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of my sons I redeem.

16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt.

17. And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and will return to Egypt.

18. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt.

19. And Moses took the bones of Joseph with him; for swearing he had caused the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence.

20. And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness.

21. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night.

22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

THE CONTENTS.

8038. In this chapter the subject treated of in the internal sense is faith in the Lord, and the perpetual remembrance of having been liberated by Him from damnation. Faith in the Lord is signified by the sanctification of the firstborn, and the perpetual remembrance of liberation by the Lord is signified by the celebration of the passover.

8039. In the latter portion of the chapter, and thereafter, the subject treated of is the further preparation of those who were of the spiritual church and who before the coming of the Lord were detained in the lower earth until they could be introduced into heaven, and that for the sake of this end they were first sent through the midst of damnation in safety, and after this underwent temptations, the Lord being continually present. Transmission through the midst of damnation is signified by the passage through the sea Suph; temptations are signified by that life in the wilderness to which they were led; and the presence of the Lord is signified by the pillar of cloud by day, and of fire by night.

 THE INTERNAL SENSE.

8040. Verses 1, 2. *And Jehovah spake unto Moses, saying, Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine.* "And Jehovah spake unto Moses, saying," signifies an informing by the Divine; "Sanctify to Me all the firstborn," signifies faith, that it is from the Lord; "that which openeth every womb," signifies which is from charity; "among the sons of Israel," signifies in the spiritual church; "in man and in beast," signifies the good of faith interior and exterior; "it is Mine," signifies that it is the Lord's.

8041. *And Jehovah spake unto Moses, saying.* That this signifies an informing by the Divine, is evident from the signification of "speaking" and "saying," when by Jehovah about

the things of the church which are to be observed, as being an informing (see n. 7769, 7793, 7825), and because it is by Jehovah, it denotes an informing by the Divine; and from the representation of Moses, as being truth Divine (n. 6771, 7014, 7382). Hence by "Jehovah spake unto Moses, saying" is signified an informing by the Divine through Divine truth.

8042. *Sanctify to Me all the firstborn.* That this signifies faith, that it is from the Lord, is evident from the signification of "sanctifying to Jehovah" or the Lord, as being to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of "the firstborn," as being faith (see n. 352, 2435, 6344, 7035). When it is said "faith," there is meant all the truth that belongs to the spiritual church; and as there is meant all the truth of the church, the spiritual church itself is also meant, for truth is the essential of this church. Good is indeed the essential of the church, and is actually the firstborn (n. 2435, 3325, 4925, 4926, 4928, 4930); but the good which those have who belong to the spiritual church is in itself truth; for when they act according to the truth which is of their doctrine, then the truth is called good, having then passed from the understanding into the will and from the will into act, and that which is done from the will is called good. That in itself and in its essence this good is nevertheless truth, is because to them the doctrinal things of the church are truths, and the doctrinal things in churches differ, consequently so do the truths; and yet although they are so various, by willing them and doing them they become goods, as just now said. [2] While a man is being regenerated, he is led by means of faith in the understanding, or in doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when a man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by "the firstborn;" for it is with the begettings or births of truths from good, as it is with the begettings or births of sons and daughters from a parent, and afterward of grandsons and granddaughters, and thereafter of great-grandsons and great-granddaughters; and so on. The first or

immediate begetting or birth, which is that of sons and daughters, is what is signified by "the firstborn," however many these may be; but not the second and the third begettings or births, except relatively to their own parents. The reason why these are sanctified to Jehovah or the Lord, is that all derivative or descending truths and goods derive their essence from the primitive ones. In this spiritual thing is founded the right of the firstborn that is spoken of in the Word.

8043. *That which openeth every womb.* That this signifies which is from charity, is evident from the signification of "that which openeth the womb," as being that which is born immediately of a regenerate one, thus that which is from charity (according to what was said just above, n. 8042). 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 which is conceived in the womb and born from the womb is not man *as man*, but is the faith of charity, for this makes the spiritual of man, thus as it were makes the man himself anew, for then his life is derived from this. From all this it can be seen what is meant in the spiritual sense by "that which openeth the womb." The angels, who are in spiritual ideas alone, understand nothing else by this. (What is meant by the "womb," and also by "being in the womb," and by "going forth from the womb," see n. 3293e, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433.) [2] As such things are signified by the "womb," therefore in the Word the Lord is called "the Former from the womb," that is, the Regenerator, as in *Isaiah* :—

Thus said Jehovah, thy Maker, and thy Former from the womb; He helpeth thee: Fear not, Jacob My servant, and Jeshurun whom I have chosen, because I will pour out water upon him that is thirsty, and rivulets upon the dry ground; I will pour out My spirit upon thy seed, and My blessing upon thy children (xliv. 2, 3);

the Lord is called "the Maker and Former from the womb," because He regenerates man, and from natural makes him spiritual; and as regeneration is effected by means of truth and good, therefore it is said that He "will pour out water upon him that is thirsty, and His spirit upon his seed;" for by "water" is signified the truth which is of faith (see n. 2702,

3058, 3424, 4976, 5668, 7307), and by "spirit" the good which is of charity. In like manner by "water and spirit" in *John*:—

Jesus said unto Nicodemus, Verily, verily, I say to thee, Except any one be begotten anew, he cannot see the kingdom of God. Nicodemus said unto Him, How can a man be begotten when he is old? Can he come a second time into his mother's womb? Jesus answered, Verily, verily, I say to thee, Except any one be begotten from water and the spirit, he cannot enter into the kingdom of God. That which has been born from the flesh is flesh; but that which has been begotten from the spirit is spirit. Art thou a teacher in Israel, and knowest thou not this? (iii. 3-6, 10.)

[3] The Lord is called "the Former from the womb" in other passages also, as in *Isaiah*:—

Thus said Jehovah thy Redeemer, and thy Former from the womb: I am Jehovah, that doeth all things; that spreadeth out the heavens alone; and that stretcheth out the earth by Myself (xliv. 24);

by "the heavens and the earth" is meant in the general sense the church internal and external (n. 82, 1411, 1733, 1850, 3355, 4535), and in the particular sense the internal and external of the church with the man who has been regenerated; and by "spreading out" and "stretching out" is signified to make or create by Divine power (n. 7673), for which reason the Lord, as the Regenerator, is called "the Maker," and "the Creator," and regeneration is called "a new creation." [4] In like manner in the same:—

Attend ye unto Me, O house of Jacob, and all the remains of the house of Israel, that have been carried from the belly, that have been borne from the womb (xlvi. 31).

And in *David*:—

Upon Thee, O Lord Jehovih, have I been laid from the womb; Thou art my Bringer-forth out of my mother's bowels; Thou art my praise continually (Ps. lxxi. 6).

From all this it is now evident what is signified in the internal sense by "that which openeth the womb," and consequently what by "the firstborn."

8044. *Among the sons of Israel.* That this signifies in the spiritual church, is evident from the representation of the sons of Israel, as being the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8045. *In man and in beast*, signifies the good of faith interior and exterior (as above, n. 7424, 7523).

8046. *It is Mine.* That this signifies that it is the Lord's is evident from the fact that in the Word "Jehovah" denotes the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956), for which reason "it is Mine" denotes that it is the Lord's. (That all good and all truth, thus charity and faith, are from the Lord, and none at all from man, see n. 904, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466-6495, 6613-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.)

8047. Verses 3-10. *And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. This day ye go forth, in the month Abib. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, and leaven shall not be seen with thee in all thy border. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. And it shall be unto thee for a sign upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. And thou shalt keep this statute at the set time from year to year.* "And Moses said unto the people," signifies instruction by means of truth Divine; "Remember thou this day, in which ye went out from Egypt, out of the house of servants," signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord; "because in strength of hand Jehovah led you forth from hence," signifies that they were liberated by the Divine power of the Lord; "and what is leavened shall not be eaten," signifies that there shall not be appropriated any-

thing falsified; "this day ye go forth," signifies liberation to eternity; "in the month Abib," signifies the beginning of a new state; "and it shall be when Jehovah shall have brought thee to the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite," signifies into the region of heaven occupied by those who are in evil and falsity; "which He sware to thy fathers to give thee," signifies which was promised from the Divine to those who are in good and truth; "a land flowing with milk and honey," signifies where are gladness and joy; "that thou shalt serve this service in this month," signifies unceasing worship of the Lord on account of liberation; "seven days thou shalt eat unleavened things," signifies purification from falsities; "and in the seventh day is a feast to Jehovah," signifies the holy worship of the Lord; "unleavened things shall be eaten seven days," signifies that they must be wholly purified from falsities; "and that which is leavened shall not be seen with thee," signifies that what is falsified must not be admitted at all; "and leaven shall not be seen with thee," signifies that neither must any falsity be admitted; "in all thy border," signifies so far as the truth which is from good extends itself; "and thou shalt tell thy son in that day, saying," signifies interior perception of truth, which perception is of conscience; "It is because of that which Jehovah did for me, in my going forth out of Egypt," signifies that they were liberated by the Lord from spiritual captivity and from damnation; "and it shall be unto thee for a sign upon thine hand," signifies that it must be constantly in the will; "and for a memorial between thine eyes," signifies that it must be constantly in the understanding; "that the law of Jehovah may be in thy mouth," signifies that the Divine truth may be in everything which proceeds thence; "because with a strong hand hath Jehovah led thee forth out of Egypt," signifies that they were liberated by Divine power; "and thou shalt keep this statute at the set time from year to year," signifies that this law of order must be in this state continually.

8048. *And Moses said unto the people.* That this signifies instruction by means of truth Divine, is evident from the signification of "saying," when by means of truth Divine concerning things to be observed in the church, as being instruction

(see n. 7186, 7267, 7304, 7380, 7517); and from the representation of Moses, as being truth Divine (of which above, n. 8041).

8049. *Remember thou this day, in which ye went out from Egypt, out of the house of servants.* That this signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord, is evident from the signification of "remember thou," as being that it is to be recollected; from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of "going out," as being to be liberated, for by the "going out of the sons of Israel" is signified the liberation of those who are of the spiritual church by the Lord (of which liberation see n. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of "Egypt" and "the house of servants," as being spiritual captivity; for by "Pharaoh and the Egyptians" were signified those who in the other life have infested the spiritual by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317). Hence by "the land of Egypt" is signified infestation (n. 7278); nor is infestation by means of falsities anything else than spiritual captivity; for when they are being infested they are held as it were captive in falsities, from which they continually labor to be liberated; hence in the Word they are also called "the bound in the pit" (n. 6854). This spiritual captivity is signified also by "the house of servants." (That servitude is an assault by falsities, that is, infestation, see n. 7120, 7129.)

8050. *Because in strength of hand Jehovah led you forth from hence.* That this signifies that they were liberated by the Divine power of the Lord, is evident from the signification of "strength of hand," as being power, and when it is said of of Jehovah, as being omnipotence (that "strength" denotes power is evident, as also that "hand" denotes power (see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673); and from the signification of "to lead forth," as being to liberate. (That "Jehovah" denotes the Lord, see above, n. 8046.)

8051. *And what is leavened shall not be eaten.* That this signifies that there shall not be appropriated anything falsified, is evident from the signification of "eating," as being to appro-

priate (see n. 3168, 3513, 3596, 4745); and from the signification of "leaven," as being falsity (n. 2342, 7906); consequently "what is leavened" denotes what is falsified. As regards the appropriation of falsity and of that which is falsified, be it known that falsity and that which is falsified cannot be appropriated *as such* to any one who is in good and from this desires to be in truth, but only to him who is in evil and from this does not desire to be in truth. That to him who is in good and from this desires to be in truth, falsity is not appropriated *as falsity*, is because he thinks well with respect to God, the kingdom of God, and spiritual life, and consequently he applies falsity so as not to be contrary to these things, but in some way to be in accord with them; thus he softens it, and the asperity and hardness of it does not come into his idea. Unless this were the case, scarcely any one could be saved, for falsities are more prevalent than truths. But be it known that they who are in good are also in the love of truth, and therefore in the other life, when they are instructed by angels, they reject falsities and accept truths, and this according to the degree of the love of truth which they had in the world.

8052. *This day ye go forth.* That this signifies liberation to eternity, is evident from the signification of "this day," as being eternity (on which see n. 2838, 3998, 4304, 6165, 6984); and from the signification of "going forth," as being to be liberated (n. 8049).

8053. *In the month Abib.* That this signifies the beginning of a new state, is evident from the signification of "month," as being the end of a former state and the beginning of a subsequent state, thus also a new state (see n. 3814). That "the month Abib" denotes the beginning from which are all following states, is plain from what is said of this month in the foregoing chapter, verse 2: "This month shall be unto you the head of the months; this is the first to you in the months of the year" (see n. 7827, 7828).

8054. *And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from the signification of "the land of the Canaanite, and

the Hittite, and the Amorite, and the Hivite, and the Jebusite," as being heaven, here the region of heaven occupied by those who are in evil and falsity. (That "the land of Canaan" denotes the Lord's kingdom in heaven and earth, or the church, see n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516.) Evils and falsities are signified by the nations here named—evil from the falsity of evil by "the Canaanite" (n. 4818); falsity from which is evil by "the Hittite" (n. 2913); evil and the derivative falsity by "the Amorite" (n. 1857, 6306); idolatry in which is something of good by "the Hivite" (n. 6860); and idolatry in which there is something of truth by "the Jebusite" (n. 6860). (That before the coming of the Lord the region of heaven into which they who were of the spiritual church would come, was occupied by evils and falsities, see n. 6858.) [2] As to what further concerns this subject, be it known that before the Lord's coming heaven was not distinguished into three heavens, namely into the inmost or third, the middle or second, and the ultimate or first, as it was after the Lord's coming; but was one. The spiritual heaven was not yet formed. The region where the spiritual heaven was to be, was occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means, especially by means of ideas of eminence and dignity, just as is the case in the world, where they who are in evil and falsity are nevertheless obliged to as it were think and speak truths, and as it were will and do goods, by external means, which are honors and gains. The reason why this region of heaven was then occupied by such spirits, was that good ones were lacking, and they who were of the spiritual church had not as yet been prepared, and yet every place had to be filled by spirits, in order that there might be continuity from the Lord down to man, for without continuity man would have perished. At this day also there are some regions of heaven occupied by such; but they who are there are withheld by a strong force from the doing of evils. Immediately above the head are they who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who keep them in bonds with such force that they cannot possibly occasion what is evil to any one.

Behind the back part of the head there is also at this day a region which had been a region of heaven, that is occupied by the evil; and another in front toward the left. [3] There is also a continual endeavor on the part of the evil to invade the places where the good are, and they actually do invade them as soon as they are not filled by the good, which endeavor it has often been granted me to notice. These regions are thus occupied when the evil are increased and the good diminished in the world; for in this case evil spirits come near to man, and good spirits recede from him; and in so far as these recede, so far the regions nearest to man are occupied by the evil. When this condition becomes general, the inhabitants of these regions are completely changed. Such is the case when the church is near its end, for then evil and falsity prevail. But about the end of the church the evil are cast down, and the regions they had occupied are given to the good, who in the meantime have been prepared for heaven. This is meant by these words in *John*.—

There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; but they prevailed not, neither was their place found any more in heaven (*Rev. xii. 7, 8*).

This state of heaven was represented by the land of Canaan, in that the nations occupied it; and by the sons of Israel, in that they cast those nations out from it; for by the “land of Canaan” is signified the Lord’s kingdom, thus heaven and the church, as can be seen from the passages cited above.

8055. *Which He sware to thy fathers to give thee.* That this signifies which was promised from the Divine to those who are in good and truth, is evident from the signification of “swearing,” when by Jehovah, as being irrevocable confirmation by the Divine (see n. 2842, 3375), whence “to swear to give” denotes a promise; and from the signification of “fathers,” as being those who are in good and truth, for by “fathers,” when the church is treated of, are signified the ancients, or the ancient churches, which were in good and truth (n. 6050, 6075, 6589, 6876, 6884, 7649).

8056. *A land flowing with milk and honey.* That this signifies where are gladness and joy, is evident from the signification of “a land flowing with milk and honey,” as being what

is pleasant and what is delightful (see n. 5620, 6857), thus gladness and joy. It is said "gladness and joy," because in the Word "gladness" is predicated of truth, and "joy" of good; in like manner "what is pleasant" and "what is delightful;" moreover "milk" is predicated of the truth of good, and "honey" of the good of truth.

8057. *That thou shalt serve this service in this month.* That this signifies unceasing worship of the Lord on account of liberation, is evident from the signification of "service," as being worship (see n. 7934); and from the signification of "month," as being the end of a former state and the beginning of a new one; and of "the month Abib," as being the beginning from which are all following states (n. 8053); consequently by "month" is signified also what is unceasing.

8058. *Seven days thou shalt eat unleavened things.* That this signifies purification from falsities, is evident from the signification of "seven days," as involving what is holy (see n. 395, 433, 716, 881, 5265, 5268), and as being a full state (n. 6508); and from the signification of "eating unleavened things," as being the appropriation of truth and purification from falsity, for "what is unleavened" denotes good purified from falsity, and "eating" denotes appropriation (n. 3168, 3513, 3596, 3832, 4745). That "what is unleavened" denotes good purified from falsity, is because "bread" denotes good, and "leaven" falsity.

8059. *And in the seventh day is a feast to Jehovah.* That this signifies the holy worship of the Lord, is evident from the signification of "the seventh day," as being a holy state (that "day" denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962; and that "seven" denotes what is holy, n. 395, 433, 716, 881, 5265, 5268); and from the signification of "a feast to Jehovah," as being the worship of the Lord. (That a "feast" denotes worship from a glad mind, see n. 7093; and that "Jehovah" denotes the Lord, n. 8046.)

8060. *Unleavened things shall be eaten seven days.* That this signifies that they must be wholly purified from falsities, is evident from the signification of "eating unleavened things," as being to appropriate good purified from falsities (as just above, n. 8058); and as this is repeated, it signifies that it shall

be wholly done; and from the signification of "seven days," as being what is holy, and also a full state (n. 8058).

8061. *And that which is leavened shall not be seen with thee.* That this signifies that what is falsified must not be admitted at all, that is to say, so as to be appropriated, is evident from what was unfolded above (n. 8051); that this must not be done at all, is signified by the words being repeated.

8062. *And leaven shall not be seen with thee.* That this signifies that neither must any falsity be admitted, is evident from the signification of "leaven," as being falsity (see n. 7906). That which is falsified, which is signified by "what is leavened," and falsity, which is signified by "leaven," differ in the fact that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

8063. *In all thy border.* That this signifies so far as the truth which is from good extends itself, is evident from the signification of "border," as being the extension of truth from good; for all truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and the amount of good; for good is like flame, and truth is like light. The sphere of extension in the spiritual world is to the societies which are round about; and so far as the sphere extends into them, so far there is communication (see n. 6598-6613). In heaven every one has intelligence and wisdom, and has happiness, according to the sphere of extension; that is, according to its amount and at the same time its quality. From all this it can be seen what is signified in the spiritual sense by "in all thy border," here, that in good there must not be any falsity; for falsities are outside of the sphere, because they begin where truths leave off; whereas if they enter the sphere, they are appropriated. That they must not enter is signified by its being said "there shall no leavened thing, or leaven, be seen with thee in all thy border."

8064. *And thou shalt tell thy son in that day, saying.* That this signifies the interior perception which is of conscience, is evident from what was unfolded above (see n. 7935), where are like words.

8065. *It is because of that which Jehovah did for me, in my going forth out of Egypt.* That this signifies that they were liberated by the Lord from spiritual captivity and from damnation, is evident from the signification of "to go forth," as being to be liberated; and from the signification of "Egypt," as being spiritual captivity and damnation (see n. 8049).

8066. *And it shall be unto thee for a sign upon thine hand.* That this signifies that it must be constantly in the will, is evident from the signification of "a sign," as being a constant recollection, for that which is for a sign and for a memorial is for the sake of constant remembrance; that the sign was to be upon the hand was in order that as often as they moved the hand, or did anything, they might be reminded of it; and that the memorial was to be between the eyes was in order that as often as they looked at anything, they might be reminded of it:—and from the signification of the "hand," as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673), here the will, because all the action and power of action which are effected by means of the hand, proceed from the will.

8067. *And for a memorial between thine eyes.* That this signifies that it must be constantly in the understanding, is evident from the signification of "a memorial," as also being a constant recollection (it is said "a memorial," because in the Word this is predicated of the understanding, whereas "a sign" is predicated of the will); and from the signification of "eyes," as being the understanding (see n. 2701, 3820, 4403–4421, 4523–4534), consequently by "a memorial between the eyes" is signified that it must be constantly in the understanding, that is, in the thought. How it is to be understood that it must be constantly in the understanding and constantly in the will, shall be briefly told. Those things with a man which have been impressed by means of faith and charity, or which the man fully believes and loves, are constantly in his thought and will; for he thinks them and wills them, even when he is thinking and busy about other things, and does not suppose them to be present in his mind; for they are among the things which constitute the mind's quality. That this is so is clearly evident from the spiritual sphere which encompasses a spirit or an

angel; for when he approaches, it is at once known from this sphere of what faith and of what charity he is, and many things he has at heart, although at the time he is not thinking about them. Such things constitute the mind's life of every one, and they always keep themselves there. These things could be illustrated by very many things with man; as by the various reflections, by the affections, and by the actions impressed from infancy, and the like, which are continually present and guide, even if nothing is manifestly thought about the matter. The case is the same with love to the neighbor, with love to God, with the love of good and truth, and with faith; they who are in these, constantly will them and think them; for these are in them, and when they are within they are said to be "universally regnant" (n. 6159, 6571, 7648).

8068. *That the law of Jehovah may be in thy mouth.* That this signifies that the Divine truth may be in everything which proceeds thence, is evident from the signification of "the law of Jehovah," as being the Divine truth (see n. 7463); and from the signification of "being in the mouth," as being to be in everything which proceeds thence, that is, from the understanding and the will; for "in the mouth" denotes in the discourse, and in the discourse there is each part of the mind, both its understanding and its will; the understanding in the sense of the words and things; the will in the affection which gives life to the discourse.

8069. *Because with a strong hand hath Jehovah led thee forth out of Egypt.* That this signifies that they were liberated by Divine power, is evident from the signification of the "strong hand" of Jehovah, as being the Divine power of the Lord; and from the signification of "to lead forth," as being to liberate (see n. 8050).

8070. *And thou shalt keep this statute at the set time from year to year.* That this signifies that this law of order must be in this state continually, is evident from the signification of "statute," as being a law of order (see n. 7884, 7995); from the signification of "time," as being state (n. 2625, 2788, 2837, 3254, 3356, 3404, 3827, 3938, 4814, 4882, 4901, 4916, 6110, 7381); hence "at the set time" denotes in this state; and from the signification of "year," as being an entire period from be-

ginning to end (n. 2906); thus "from year to year" denotes continually.

8071. Verses 11–16. *And it shall be when Jehovah shall have brought thee in to the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee, that thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck: and every firstborn of man among thy sons shalt thou redeem. And it shall be when thy son shall ask thee to-morrow, saying, What is this? that thou shalt say unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt; from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of my sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt.* "And it shall be when Jehovah shall have brought thee in to the land of the Canaanite," signifies the region of heaven occupied by those who are in evil and falsity; "as He sware to thee and to thy fathers, and shall have given it thee," signifies which was promised by the Divine to those who are in good and truth; "that thou shalt cause to pass over to Jehovah all that openeth the womb," signifies that the faith of charity which is of regeneration is the Lord's; "and all that openeth of the offspring of a beast," signifies all charity which is of the new begetting; "which shall be to thee, males," signifies which is of the truth of faith; "shall be for Jehovah," signifies that it is the Lord's; "and all that openeth of an ass thou shalt redeem with one of the flock," signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein; "and if thou wilt not redeem it, then thou shalt break its neck," signifies that if the truth of innocence is not therein, it must be separated and cast out; "and every firstborn of man among thy sons thou shalt redeem," signifies that the truths

of faith are not to be ascribed to the Lord, but the goods thereof; "and it shall be when thy son asketh thee," signifies perception from the truth which is of conscience; "to-morrow," signifies always when this takes place; "saying, What is this?" signifies inquiry why this is so; "that thou shalt say unto him," signifies the answer; "In strength of hand Jehovah led us forth from Egypt, from the house of servants," signifies that by the Divine power of the Lord they were liberated from spiritual captivity; "and it was that Pharaoh hardened himself against letting us go," signifies when they who were infesting by means of falsities were determined that they should not be liberated; "and Jehovah slew all the firstborn in the land of Egypt," signifies that all were damned who were in faith separate from charity; "from the firstborn of man and even to the firstborn of beast," signifies the falsity of faith separate interior and exterior; "therefore I sacrifice to Jehovah all that openeth the womb, being males," signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord; "and all the firstborn of my sons I redeem," signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith; "and it shall be for a sign upon thine hand," signifies that it must be constantly in the will; "and for frontlets between thine eyes," signifies that it must be constantly in the understanding; "because in strength of hand Jehovah led us forth out of Egypt," signifies that they were liberated by the Lord's Divine power.

8072. *And it shall be when Jehovah shall have brought thee in to the land of the Canaanite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from what was stated above (n. 8054).

8073. *As He sware to thee and to thy fathers, and shall have given it thee.* That this signifies which was promised by the Divine to those who are in good and truth, is evident from what was said above (n. 8055), where like words occur.

8074. *That thou shalt cause to pass over to Jehovah all that openeth the womb.* That this signifies that the faith of charity which is of regeneration is the Lord's, is evident from the signification of "causing to pass over," as being to ascribe, in like manner as "to sanctify" (see above, n. 8042), and "to sacrifice,"

(below, n. 8088); and from the signification of "that openeth the womb," as being faith from charity, which belongs to the regenerate man (as shown above, n. 8042, 8043). That "Jehovah" denotes the Lord, see n. 8046.

8075. *And all that openeth of the offspring of a beast.* That this signifies all charity which is of the new begetting, is evident from the signification of "that openeth the womb," as being faith from charity, which belongs to the new begetting (as above n. 8043); and from the signification of "the offspring of a beast," as being the affection of good (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198), thus the good of charity.

8076. *Which shall be to thee, males.* That this signifies which is of the truth of faith, is evident from the signification of "males," as being the truth of faith (see n. 2046, 4005, 7838).

8077. *Shall be for Jehovah.* That this signifies that it is the Lord's, is because by "Jehovah" in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). The contents of these two verses are not further unfolded here, because they have been already unfolded in verse 2 of this chapter (n. 8042-8045).

8078. *And all that openeth of an ass thou shalt redeem with one of the flock.* That this signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein, is evident from the signification of "that openeth," as being that which is born first from a regenerate one, that is, the firstborn, thus faith (that faith is the firstborn has been shown heretofore); and from the signification of "an ass," as being the natural, for by "an ass" is signified memory-knowledge (n. 5492, 5741), also service (n. 5958, 6389), thus also the natural, for memory-knowledges belong to the natural, and relatively to the spiritual the natural is service, consequently now by "that which openeth of an ass" is signified faith merely natural (of which presently); and from the signification of "redeeming," as being to give something else in its place. That "redeeming" has this signification is clear from the full meaning of the words, namely, of these, "that which openeth of an ass thou shalt not cause to pass over to Jehovah, but shalt redeem with one of the flock." [2] That

"to cause to pass over to Jehovah" denotes to ascribe to the Lord, in like manner as "to sanctify," and "to sacrifice," has been shown just above (n. 8074); thus "not to cause to pass over, but to redeem" denotes not to ascribe, but to give something else in its place. And from the signification of "one of the flock," as being the truth of innocence. That "one of the flock" denotes the truth of innocence, is because by "one of the flock" is meant a lamb or a kid, and by these is signified innocence (n. 3519, 3994, 7840), here, the truth of innocence, because it is not said "a lamb," or "a kid," but "one of the flock." From all this it is evident that by "all that openeth of an ass thou shalt redeem with one of the flock" is signified that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein. [3] Faith merely natural is faith which is insinuated by an external and not by an internal way, such as sensuous faith, which consists in believing a thing to be so because the eye has seen, and the hand has touched. This is the faith concerning which the Lord said to Thomas, "Because thou hast seen, Thomas, thou hast believed; blessed are they who do not see, and believe" (*John* xx. 29); and also is like the faith of miracles, which consists in believing a thing to be so merely from the miracles, concerning which faith see above (n. 7290); as also the faith of authority, which consists in believing a thing to be so because another, in whom one has faith, has said it. [4] But spiritual faith is that which is insinuated by an internal and at the same time by an external way; the insinuation by the internal way causes it to be believed, and then that which is insinuated by the external way causes it to be confirmed. The spiritual of faith is the affection of charity, and from this the affection of truth for the sake of good use and for the sake of life; these make faith to be spiritual. The insinuation of faith by the internal way is effected by the reading of the Word, and by enlightenment then from the Lord, which is granted according to the quality of the affection, that is, according to the end sought in knowing the truth. [5] From all this it can now be seen what faith merely natural is; and that this faith, because it is not spiritual, cannot be ascribed to the Lord, that is, be acknowledged and believed to be from the Lord; for the Lord flows in through

the affection of truth and good. (That faith is an internal affection, see n. 8034.) The truth of innocence, which can be in this faith and be accepted by the Lord, is that which from innocence is believed to be so. From all this it is now evident how it is to be understood that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein.

8079. *And if thou wilt not redeem it, then thou shalt break its neck.* That this signifies that if the truth of innocence is not therein, it must be separated and cast out, is evident from the signification of "not redeeming," as being not to ascribe to the Lord, but to give something else in its place (as just above, n. 8078); and from the signification of "breaking the neck," as being to separate and cast out. "Breaking the neck" has this signification because the "neck" signifies the conjunction of the interiors with the exteriors (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033), thus the breaking of the neck signifies separation and casting out, namely, of faith merely natural, if the truth of innocence is not therein.

8080. *And every firstborn of man among thy sons shalt thou redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from the signification of the "firstborn," as being faith (see n. 352, 2435, 6344, 7035, 8042); from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of "redeeming," as being to give something else in its place (as above, n. 8074, 8078). That it denotes that these are not to be ascribed, follows from the full meaning of these words: "and every firstborn of man among thy sons thou shalt not cause to pass over" (that is, *shalt not sacrifice*), but shalt redeem." "Not to cause to pass over" denotes not to ascribe (as above, n. 8074, 8078.) From all this it is evident that by "every firstborn of man among thy sons thou shalt redeem" is signified that the truths of faith are not to be ascribed to the Lord, but something else in their place; that this is the good of faith can be seen from the fact that by the "firstborn" in general is signified the good of faith (as above, n. 8042, 8043); but that when it is said "the firstborn of man among his sons" it denotes the truth of faith; for there is the truth of

faith, and there is the good of faith. [2] That the good of faith, or charity, is this something else which is to be ascribed to the Lord instead of the truths of faith, can also be seen from the fact that the firstborn of the sons of Israel were not accepted; but in their place the Levites, and this for the reason that by Levi was represented the good of faith, or charity (3875, 4497, 4502, 4503); that the tribe of Levi was accepted in place of all the firstborn, see *Num.* iii. 12, 13, 40 to the end; viii. 16-18. That the good of faith is this *something else* which is to be ascribed to the Lord, can also be seen from the fact that faith is not faith without charity (n. 654, 724, 1162, 1176, 2231, 2343, 2349, 2429, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082-7084, 7342, 7950); and also from the fact that the good of faith is actually in the first place, but the truth of faith only apparently so (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273); thus that charity is the firstborn (n. 3325, 3494, 4925, 4926, 4928, 4930). [3] That regarded in itself the truth of faith without its good is not to be ascribed to the Lord, that is, given to Him, or acknowledged to be from Him, is because no truth of faith has any life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing it and doing it (n. 7835). When therefore it becomes the good of faith, then it is acknowledged by the Lord as being His, for the Lord gives faith mediately through its good. Moreover with the man of the spiritual church all the truth of faith becomes the good of faith when he is being regenerated, and then for the first time it becomes the Lord's. [4] The law concerning the redemption of the firstborn of man was delivered to the end that they should not sacrifice their sons, which came into use among the nations with whom there remained the statutes of the Ancient Church, which was a representative church, but which in course of time were wholly adulterated. That the firstborn were to be sanctified to God was one of the statutes of the Ancient Church; but by "sanctifying" they began to understand sacrificing. The descendants of Jacob also inclined to do likewise; and therefore this law was unfolded before them; and to prevent their doing this the Levites were accepted in place of the first-

born, as has been said. In the spiritual world this law was unfolded according to its correspondent sense, which is that the truths of faith are not holy, thus are not to be sanctified or ascribed; but the goods of faith. Moreover sanctification was afterward understood in this manner—that they should give or present the firstborn to Jehovah, and offer a sacrifice for him, according to these words in *Luke*:—

When the days of their purification according to the law of Moses were fulfilled, they brought Jesus up to Jerusalem, to present him to the Lord. As it was written in the law of the Lord, that every male that openeth the womb shall be called holy to the Lord, and to offer a sacrifice (ii. 22–24);

8081. *And it shall be when thy son asketh thee.* That this signifies perception from the truth which is of conscience, is evident from the signification of “to ask,” as being knowledge from perception (see n. 5597, 5800, 6250); and from the signification of “son,” as being truth (n. 489, 491, 533, 1147, 2623, 3373); that it denotes perception from the truth which is of conscience, is evident from what has been unfolded above (see n. 7935), where like words occur. It is said “from the truth which is of conscience,” because the conscience of those who are of the spiritual church is a conscience of truth, for it is procured from the doctrinal things of the church which are believed to be true, whether they are true or not; but they then become truths of conscience when they become also of the life.

8082. *To-morrow.* That this signifies always when this takes place, is evident from the signification of “to-morrow,” or “the day of the morrow,” as being what is eternal (n. 3998), thus also what is constant, or always, here always when this takes place.

8083. *Saying, What is this?* That this signifies inquiry why this is so; and that *thou shalt say unto him* signifies the answer, is evident without explication.

8084. *In strength of hand Jehovah led us forth from Egypt, from the house of servants.* That this signifies that by the Divine power of the Lord they were liberated from spiritual captivity, is evident from what was said above (n. 8049, 8050).

8085. *And it was that Pharaoh hardened himself against letting us go.* That this signifies when they who were infest-

ing by means of falsities were determined that they should not be liberated, is evident from the signification of "to harden himself," as being to be determined (see n. 7272, 7300, 7305); from the representation of Pharaoh, as being those who infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of "letting go," as being to liberate.

8086. *And Jehovah slew all the firstborn in the land of Egypt.* That this signifies that all were damned who were in faith separate from charity, is evident from the signification of "the firstborn of Egypt," as being faith separate from charity (see n. 7039, 7779); that by their death is signified the damnation of those who were in this faith and in a life of evil, see n. 7766, 7778.

8087. *From the firstborn of man and even to the firstborn of beast.* That this signifies the falsity of faith separate, interior and exterior, is evident from the signification of "the firstborn of Egypt," as being faith separate from charity (as just above, n. 8086), thus what is false of faith, for they who separate faith from charity both in doctrine and in life must needs be in falsity, because evil of life continually operates and persuades to falsity that is similar to itself, and if truth is brought forward it causes it by a wrong application to shape itself accordingly, and in this manner it falsifies it; and from the signification of "man and beast," as being that which is interior and exterior (n. 4724, 7523).

8088. *Therefore I sacrifice to Jehovah all that openeth the womb, being males.* That this signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord, is evident from the signification of "sacrificing to Jehovah," as being to ascribe to the Lord (by "sacrificing" is here signified the like as by "sanctifying" in verse 2 of this chapter, and by "causing to pass over" in verse 12; that "to sacrifice to Jehovah" denotes to ascribe to the Lord, see n. 8042, and so does "to cause to pass over," n. 8074); by "ascribing" is meant not to claim to one's self, but to confess and acknowledge that it is from the Lord:—from the signification of "that openeth the womb," as being the things which are of faith from charity (n. 8043), (that these are of the new beget-

ting, see above, n. 8042); and from the signification of "male," as being the truth of faith (of which, n. 2046, 4005, 7838).

8089. *But all the firstborn of my sons I redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from what was shown above (n. 8080), where similar words occur.

8090. *And it shall be for a sign upon thine hand.* That this signifies that it must be constantly in the will, and that *for frontlets between thine eyes* signifies that it must be constantly in the understanding, and that *because in strength of hand Jehovah led us forth out of Egypt* signifies that they were liberated by the Lord's Divine power, is evident from what was unfolded above at the ninth verse of this chapter, where similar words occur (see n. 8066, 8067, 8069).

8091. Verses 17, 18. *And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and return to Egypt. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt.* "And it was in Pharaoh's letting the people go," signifies when they who had infested left those who were of the spiritual church; "that God led them not by the way of the land of the Philistines," signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good; "because that was near," signifies that it first comes up; "for God said," signifies the Divine foresight; "Perchance the people will repent when they see war," signifies that they will turn aside from truth by reason of assaults; "and will return to Egypt," signifies that from this there would be a fall into falsities, which are utterly contrary to the truths and goods of faith; "and God led the people about, by the way of the wilderness," signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations; "the sea Suph," signifies the damnation which they were first to pass through; "and the sons of Israel went up armed out of the land of Egypt," signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations.

8092. *And it was in Pharaoh's letting the people go.* That this signifies when they who had infested left those who were of the spiritual church, is evident from the signification of "to let go," as being to leave; from the representation of Pharaoh, as being those who had infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of the sons of Israel, who are here "the people," as being those who were of the spiritual church (of which above, n. 8044).

8093. *That God led them not by the way of the land of the Philistines.* That this signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good, is evident from the signification of "God led them not by the way," as being that it was provided by the Divine that they should not pass, for by "leading," when by God, is signified providence, and by "way" is signified truth (see n. 627, 2333), here to pass to the truth; and from the representation of the Philistines, as being those who are in the memory-knowledge of the knowledges of faith, and are not in a life of charity (n. 1197, 1198, 3412, 3413), thus those who are in truth of faith which is not from good. That this is signified by the "Philistines and their land" can be seen from the passages in the Word where they are mentioned, especially in *Jer.* xlvii., where they are described; and also in *Joel* iii. 5, 6; and likewise from the historicals of the Word where are described the wars between the sons of Israel and the Philistines, and their subjugation by the Philistines, and then of the Philistines by the sons of Israel. By the Philistines are there represented those who are in faith separate, or to whom the memory-knowledge of the knowledges of faith is the main thing, but not a life according thereto; consequently those who teach and believe that faith alone saves. [2] The opinion concerning faith alone or separate is not new, or of this time only, but existed in the ancient churches, and came into use together with evil of life. It is also described in the Word throughout, but by names: first by "Cain," in that he slew his brother Abel (see n. 337, 340, 1179); "Cain" there, in the internal representative sense, denotes such faith, and "Abel" denotes charity. It is also described by "Ham," when he was cursed by his father (n. 1062, 1063); afterward by "Reuben," in that he went up on

his father's bed (n. 3870, 4601); and by "Simeon and Levi," in that they slew Hamor and the men of Shechem, and were therefore cursed by their father (n. 3870, 6352). This faith is also described by the "Egyptians," and by their firstborn being slain (see n. 7766, 7778), and by the Egyptians being sunk in the sea Suph. It is also described by the "Philistines" (n. 3412, 3413), and likewise by "Tyre and Sidon" throughout the prophets, where by the "Philistines" is signified the memory-knowledge of the knowledges of faith, and by "Tyre and Sidon" the knowledges themselves, interior and exterior. Lastly it is also described by "Peter," when he thrice denied the Lord (n. 6000, 6073). But see what has been already shown concerning this faith (n. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2228, 2231, 2261, 2343, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 3242, 3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5820, 5826, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623-7627, 7724, 7779, 7790, 7950).

8094. *Because that was near.* That this signifies that it first comes up, is evident from the signification of "near," when said of faith separate, as being that it first comes up. How it is to be understood that the opinion concerning faith separate or alone first comes up, shall be briefly told. Evil of life is attended with its own falsity, which falsity lies hidden in the man who is in evil of life, and sometimes he is not aware that it is in him; but as soon as he thinks about the truths of the church, and especially when he thinks about salvation, then this falsity comes forth and clearly shows itself, and if it cannot deny the truth itself in respect to its general statement, it explains it in favor of its own evil, and thus falsifies it; consequently, when he is thinking about faith and charity, which are the essentials of the church and of salvation, faith at once comes up, but not charity, because charity is opposite to evil of life; and therefore he also sets charity aside, and chooses faith alone. From all this it is evident that the truths of faith are near, but not the goods of faith; that is, that the former come up first, and not the latter. [2] From this erroneous and false principle afterward follow many false and erroneous no-

tions; as that good works effect nothing for salvation; that a man's life does not follow him after death; that man is then saved by mercy alone through faith, howsoever he has lived in the world; that the most wicked is saved by faith in the last hour of his life; that evils are wiped away in a moment. These and the like things are thought out and established from this principle, and are consequently so many links in a chain. But they would be perceived to be utterly different if charity and life were the first principle.

8095. *For God said.* That this signifies the Divine foresight, is evident from the signification of "God said," when of things future, as being the Divine foresight (see n. 5361, 6946).

8096. *Perchance the people will repent when they see war.* That this signifies that they will turn aside from truth by reason of assaults, is evident from the signification of "to repent," as being to turn aside from truth (of which in what follows); and from the signification of "war," as being spiritual combats (see n. 1664, 1788, 2686), thus assaults. That "to repent" denotes to turn aside from truth, is because by the departure of the sons of Israel from Egypt, and by their stay in the wilderness, and by their introduction into the land of Canaan, is signified that they were continually led to good, and so to heaven. Hence by "repenting and returning to Egypt" is signified to depart from good, thus to turn aside from truth; for by "Egypt" or "the Egyptians" are signified those who are in faith separate from charity, and who are opposed to the truths of the church (n. 6692, 7039, 7097, 7317, 7766, 7926). [2] As regards assaults by those who are in truth of faith which is not from good, who are signified by "the Philistines," be it known that in the other life these infect the well-disposed, and continually assault the good of faith, that is, charity; for the principles which they have caught at in the world they carry with them into the other life, and retain them until they have been vastated, that is, are deprived of all the memory-knowledge of the knowledges of faith, and are let down into hell. There are at this day great numbers of such spirits, and they dwell to the right in front, in a plane beneath the sole of the foot; their dwelling-place is a kind of city. It

has often been granted me to speak with them from there, and to hear their reasonings in favor of faith alone, which are acute; and their assaults against charity, which are stubborn. These then are the things which in the internal sense are meant by their not being led by the way of the land of the Philistines, and by their perchance repenting when they saw war.

8097. *And return to Egypt.* That this signifies that from this there would be a fall into falsities which are utterly contrary to the truths and goods of faith, is evident from the signification of "Egypt," as being what is contrary to the truths and goods of faith (see n. 6692, 7039, 7097, 7317, 7766, 7926); that to return thither denotes to fall into falsities is evident.

8098. *And God led the people about, by the way of the wilderness.* That this signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations, is evident from the signification of "God led," as being Providence (see n. 8093), or what is the same, the Divine auspices; and from the signification of "the way of the wilderness," as being to undergo temptations, thus to confirm the truths and goods of faith, for they are confirmed by temptations. By "wilderness" is signified where there is what is uninhabited and uncultivated (see n. 2708), in the spiritual sense, where are no good and truth, and also where truth is not yet conjoined with good. Thus by "wilderness" is signified the state of those with whom conjunction will be effected; and as conjunction is not effected except through temptations, these also are signified, but only when the number "forty" is added, whether "forty years," or "forty months," or "forty days;" for "forty" signifies temptations and their duration whatever this may be (n. 730, 862, 2272, 2273). These things are signified by the sojournings of the sons of Israel in the wilderness forty years; moreover the temptations which they underwent are described. That they were led into the wilderness in order that they might undergo these temptations and might thus represent them, is clear from these words in *Moses*:—

Thou shalt remember all the way in which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee,

to know what was in thy heart. He fed thee in the wilderness with manna, which thy fathers knew not, to afflict thee, and to tempt thee, to do thee good in thy future time (*Deut.* viii. 2, 6).

As by "forty" were signified temptations and their duration, and by the "wilderness" the state of those who undergo them, therefore when the Lord was tempted, He also went out into the wilderness, and was there forty days (*Matt.* iv. 1, 2, *seq*; *Luke* iv. 1, 2, *seq*; *Mark* i. 12, 13).

8099. *The sea Suph.* That this signifies the damnation which they were first to pass through, is evident from the signification of "the sea Suph," as being the hell where are those who are in faith separate from charity, and in a life of evil; and as "the sea Suph" denotes hell, it also denotes damnation. In regard to their having first to pass through damnation, the case is this. When those who had been of the spiritual church, and until the coming of the Lord had been detained in the lower earth, and there infested by those who had been in faith separate from charity (who have been treated of in the preceding chapters), were liberated, they were not at once taken up into heaven, but were first brought into a second state of purification, which is that of temptations; for the truths and goods of faith can neither be confirmed nor conjoined without temptations, and until these had been confirmed and conjoined, they could not be raised into heaven. These things were represented by the sons of Israel not being at once introduced into the land of Canaan, but being first led into the wilderness, where they remained forty years, and in the meantime underwent various temptations which are described in the books of Moses. [2] As regards the fact that they first passed through the sea Suph, by which is signified the hell of those who are in faith separate and in a life of evil, thus through the midst of damnation, be it known that this hell is in front deep down beneath the hells of adulterers, and spreads rather widely toward the left, being separated from the hells of adulterers by waters as of a sea. To the right there, but deeper, is where those are gathered together who are in the truth of faith, but not in the good of faith, who are signified by the "Philistines" (of whom just above, n. 8096); but the lower earth where those are who are being infested, is beneath the sole of the foot, a

little in front. They who are liberated from infestations are not brought toward the right, for here are those who are signified by the "Philistines;" but they are brought to the left, through the midst of the hell above spoken of, and they emerge to the left, where there is as it were a wilderness. I have twice been allowed to see that those who are being delivered from infestations pass by this way. While they are passing through, they are so protected by the Lord that not the slightest evil can touch them, still less any thing of damnation, for they are encompassed with a column of angels, with whom the Lord is present: this was represented by the passage of the sons of Israel through the sea Suph. [3] This was also meant by these words in *Isaiah*:—

Awake, awake, put on strength, O arm of Jehovah! Art Thou not it that dried up the sea, the waters of the great deep? that hath set the depths of the sea a way for the redeemed to pass over? (li. 9, 10);

the "arm of Jehovah" denotes the Lord as to the Divine Human; "the waters of the great deep," and "the depths of the sea," denote the hell where are those who are in faith separate from charity and in a life of evil; the waters as of a sea beneath which they are, are falsities, for in the other life falsities are seen as dense and dark clouds, and also as inundations of water (n. 739, 4423, 7307); "the redeemed who were to pass over" denote those who have been liberated by the Lord. [4] In the same:—

Jehovah hath remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put the spirit of His holiness in the midst of them? (lxiii. 11).

In this prophetic utterance by Moses is meant the Lord, who also is "the shepherd of the flock;" by "the people whom He brought up out of the sea," are meant those who were liberated from damnation. [5] In *Jeremiah*:—

The earth trembled at the voice of their fall; there was a cry; the voice thereof was heard in the sea Suph (xlix. 21);

"the sea Suph" denotes hell, for Edom and its damnation are here treated of, and it is said that "the voice thereof was heard from the sea Suph," when yet not they, but the Egyptians

were immersed in that sea, which shows that "the sea Suph" signifies hell and damnation. By "Edom" are here signified those who from the evil of the love of self reject the truths of doctrine, and embrace falsities (n. 3322). From all this it can now be seen what is signified by "the sea Suph" in the internal representative sense, and what by the passage through it of the sons of Israel, and by the immersion of the Egyptians therein, as described in the following chapter.

8100. *And the sons of Israel went up armed out of the land of Egypt.* That this signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations, is evident from the signification of "going up armed," as being that they were prepared, here, to undergo temptations, because they were led through the sea Suph into the wilderness (that "the wilderness" denotes a state of undergoing temptations, see above, n. 8098); from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of "the land of Egypt," as being a state of infestations (see n. 7278). "To go up out of the land of Egypt" denotes to be taken away, or liberated. From all this it is evident that "the sons of Israel went up armed out of the land of Egypt" denotes that they were taken away from a state of infestations, and were thus prepared to undergo temptations. (For the difference between temptations and infestations see n. 7474.)

8101. Verse 19. *And Moses took the bones of Joseph with him; for swearing he had caused the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence.* "And Moses took the bones of Joseph with him," signifies the representative of a church, which they had; "for swearing he had caused the sons of Israel to swear, saying," signifies a binding; "Visiting God will visit you," signifies when this last state and first state of the church would come; "and ye shall bring up my bones with you from hence," signifies as above, the representative of a church with them, and not a church, which moreover is in what is internal.

8102. It is needless to unfold these words further, because they have been already unfolded at *Gen.* i. 24, 25, where like words occur (see n. 6590, 6952).

8102a. Verses 20–22. *And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.* “And they journeyed from Succoth, and encamped in Etham,” signifies the second state after they were liberated; “at the end of the wilderness,” signifies the first state of temptations; “and Jehovah went before them,” signifies the continuous presence of the Lord; “by day in a pillar of cloud,” signifies that when there was a state of enlightenment, it was tempered by obscurity of truth; “to lead them in the way,” signifies the Divine auspices; “and by night in a pillar of fire, to give them light,” signifies that when there was a state of obscurity it was tempered by enlightenment from good; “to go by day and by night,” signifies thus life in both states; “the pillar of cloud by day, and the pillar of fire by night, departed not from before the people,” signifies that the presence of the Lord was perpetual.

8103. *And they journeyed from Succoth, and encamped in Etham.* That this signifies the second state after they were liberated, is evident from the fact that the journeyings and encampments of the sons of Israel after they went forth from Egypt, signify the spiritual states of those who were liberated by the Lord (concerning whom see above). The changes of states are signified by the journeys from one place to another and the residings there; the second state is here signified by the journeying from Succoth to Etham, because the first state was signified by the journeying from Rameses to Succoth (see n. 7972). Moreover by “journeyings” in the internal sense of the Word are signified states and purposes of life (n. 1293, 3335, 5605), and by “encampments” the settings in order of truth and good which are of the life (n. 4236).

8104. *At the end of the wilderness.* That this signifies the first state of temptations, is evident from the signification of a “wilderness,” as being a state for the undergoing of temptations (of which above, n. 8098); and as this state began at the end of the wilderness, therefore by “the end of the wilderness” is signified the first state.

8105. *And Jehovah went before them.* That this signifies the continuous presence of the Lord, is evident without explanation. (That "Jehovah" denotes the Lord, see above, n. 8046.)

8106. *By day in a pillar of cloud.* That this signifies that when there was a state of enlightenment it was tempered by obscurity of truth, is evident from the signification of "by day," or "in the day," as being in a state of enlightenment; for the times of day, as morning, noon, evening, and night, correspond to the various degrees of enlightenment which belong to intelligence and wisdom in the other life (see n. 5672, 5962, 6110); whence "day" denotes a state of enlightenment or clear perception, and "night" a state of no enlightenment, or of obscure perception (n. 7680); and from the signification of "cloud," as being obscurity of truth, because a cloud takes away the brightness of light from the sun, and also tempers it. [2] In the Word throughout it is said that Jehovah appeared "in a cloud," and that He was "girded with a cloud," also that "beneath His feet was a cloud;" in which passages by "cloud" is meant obscurity of truth, specifically, the literal sense of the Word, for relatively to the internal sense this sense is obscurity of truth (see the preface to *Gen.* xviii; also n. 4391, 5922, 6343, 6752). This was signified by the "cloud" when the Lord was seen by Peter, James, and John in glory (*Luke* ix. 34); when from Mount Sinai by the people; and when by Moses upon his entering to Him there (*Exod.* xix. 9; xx. 18; xxiv. 15-18; xxxiv. 5); and also by the circumstance that the Lord so often said that He "would come in the clouds of heaven" (*Matt.* xxiv. 30; xxvi. 63, 64; *Mark* xiii. 26; xiv. 61, 62; *Luke* xxi. 27). [3] The literal sense of the Word is called a "cloud," because the internal sense, which is called "glory," cannot be comprehended by man, except one who is regenerated, and is also enlightened. If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, in which he would see nothing at all, and by which he would also be blinded, that is, would believe nothing. From all this it can be seen what is signified by a "cloud by day," namely, obscurity of truth; and when the Word is treated of, the literal sense. [4] It is said "in a pillar of cloud and of fire," because by "a pillar" is signified a prop

which supports (see *Jer.* i. 18; *Ps.* lxxv. 3; *Rev.* iii. 12; *Job* ix. 6); and it is predicated of the natural, because the natural is like a prop or base to the spiritual; for the spiritual closes in the natural, and there rests. Hence it is that the feet of the angel descending from heaven appeared “as pillars of fire” (*Rev.* x. i); for by “feet” is signified the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938—4952, 5327, 5328).

8107. *To lead them in the way.* That this signifies the Divine auspices, is evident from the signification of “leading in the way,” when said of Jehovah, as being Providence, and the Divine auspices (see n. 8093, 8098).

8108. *And by night in a pillar of fire, to give them light.* That this signifies that when there was a state of obscurity, it was tempered by enlightenment from good, is evident from the signification of “night,” as being a state of obscurity (see n. 1712, 6000); from the signification of “fire,” as being the good of love (n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and from the signification of “giving light,” as being enlightenment. That Jehovah or the Lord appeared or went before in a pillar of cloud by day and in a pillar of fire by night, was because thereby was represented the state of heaven, for in heaven there are never-ceasing variations and changes of state; for the angels are continually being perfected, which cannot possibly be done without unceasing changes of states. In general these variations and changes are like the changes of times in the world; namely, the changes of the times of the year—spring, summer, autumn, winter, and again spring; and the changes of the times of the day—morning, noon, evening, night, and again morning. When it is morning and noon in heaven, there is enlightenment of the understanding from the Lord, but this enlightenment is then tempered by obscurity of truth as by a cloud; and when it is evening and night there, they have obscurity of understanding, but this is tempered by the Lord by means of the good of love, as by a fire which gives light. These are the things which were represented by the pillar of cloud by day and the pillar of fire by night with the sons of Israel in the wilderness.

8109. *To go by day and by night.* That this signifies life in both states, is evident from the signification of “going” and

“journeying,” as being to live (see n. 3335, 3690, 4882, 5493, 5605); and from the signification of “day,” as being a state of enlightenment; and of “night,” as being a state of obscurity (of which just above, n. 8106, 8108); thus both states.

8110. *The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.* That this signifies that the presence of the Lord was perpetual, is evident from what has now been unfolded; for so the angels, in whose midst was the Lord, appeared before the people.

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER,
CONTINUED.

8111. By long continued intercourse with the spirits of the earth Jupiter, it became evident that they are better disposed than the spirits of some other earths. Their approach when they came, their stay, and their influx at the time, were inexpressibly gentle and sweet. In the other life goodness manifests itself by gentleness and sweetness. These qualities could be very clearly distinguished from the gentleness and sweetness of the good spirits of our earth.

8112. When any slight disagreement arises among them, there appears to them as it were a slender ray of white light, such as usually is that of lightning; or a little band in which are sparkling stars. These are signs of disagreement; but the disagreement among them is quickly repaired. When the stars sparkle and at the same time wander, the sign is not good; but when the sparkling stars are fixed, the sign is good.

8113. I was able to recognize the presence of the spirits of Jupiter, not only from the gentleness and sweetness of their approach and influx, but also from the fact that they inflowed most especially into the face, and that they disposed it to be smiling and cheerful, and continually so while they were present. It was said that they so dispose the faces of the inhabitants of their earth, for they wish to inspire them with tranquillity and delight of heart. This tranquillity and delight with which they inspired me sensibly filled my chest and heart. The desires and anxieties about the future, which induce in-

tranquillity and unpleasantness, and excite and agitate the mind into various disturbances, were then removed. From this I could clearly see what was the quality of the life of the inhabitants of the planet Jupiter. They told me that they do not fear death, except a little on account of the loss of their married partner and children, because they know of a certainty that the death of the body is a continuation of life, and that after it they become more happy.

8114. I noticed that they had a still more interior state of happiness, and that they were susceptible of a state of happiness still more interior yet. This is discerned from the fact that their interiors are not closed, but are open to the Lord; for the more open the interiors are, the more susceptible men are of the Divine good and the Divine happiness. Very different is the case with those who do not live in the order of heaven. With such the interiors are closed and the exteriors are open to hell, whence flow in contempt for others, hatreds, revenges, and cruelties, which it is a delight for them to exercise against those who do not reverence them, or do not favor their desires.

8115. The spirits of the earth Jupiter cannot be together with the spirits of our earth, because these are of a wholly different genius, and do not love the delight of tranquillity as they do. It surprised them to hear that people from our earth who become angels are wholly different in heart, and retain scarcely anything that is like their state when they were spirits. To show them that such is the case there came in succession from heaven a number of choirs of angels from our earth. (There are choirs when many think, speak, and act all together as a one in an uninterrupted series: the celebration of the Lord in the heavens is for the most part effected by means of choirs: as to choirs, see n. 1648, 1649, 2595, 2596, 3350, 5182.) These choirs gave so much delight to the spirits of Jupiter who were with me that they seemed to themselves to be as it were transported into heaven. This glorification by means of choirs lasted about an hour. The delicious feelings excited thereby in the spirits, being communicated to me, I was enabled to feel them. They said that they would tell this to their people who were elsewhere.

8116. They reported that in the region of their earth where they had been, there is a great multitude of men, as great as the planet can feed; and that the planet is fertile, and abounds in all things; and that its inhabitants desire no more than will suffice for the necessities of life, and that consequently the multitude of men is so great.

8117. They reported further that they are there distinguished into nations, families, and houses; that they all dwell separately with their own; that their intercourse is mostly with their family connections; that no one ever desires the goods of another, and that it never comes into their minds to claim anything thereof for themselves, still less to attack and plunder, which they regard as a crime contrary to human nature, and horrible. When I desired to tell them that in this earth there are wars, plunderings, and slaughterings, they turned away, and were averse to hear.

8118. I have been told by the angels that the most ancient people on this earth dwelt in like manner, that is, distinguished into nations, families and houses; that they were all content with their own goods; and that to grow rich from the goods of others, and to exercise dominion, were then quite unknown. On this account, the ancient times, and especially the most ancient, were more acceptable to the Lord than the succeeding ones; and such being the state, innocence also then reigned, and with innocence, wisdom. Every one then did what is good from good, and what is just from justice. They did not know what it is to do what is good and just with a view to self-honor, or for the sake of profit. They did not then speak anything but the truth; and this not so much from truth, as from good; that is, not from the understanding separate, but from the will conjoined. Such were the ancient times, and therefore angels could then have intercourse with men, and lead their minds home to heaven in a state almost separated from bodily things, and could take them round, and show them the magnificent and happy things there, and likewise communicate to them their own happinesses and delights. Moreover those times were known to ancient writers, and were called by them the Golden and also the Saturnian Age. [2] Those times were of this nature, because, as before said, they lived distinguished into

nations, and the nations into families, and the families into houses, and each house dwelt by itself; and because it never then came into any one's mind to attack the inheritance of another, and thereby get for himself wealth and dominion. Far removed then were the love of self and the love of the world, and every one rejoiced at heart by reason of his own good, and not less by reason of another's. [3] But in the succeeding time this scene was changed and turned into the opposite, when the lust of dominion and of possessing the goods of others invaded the mind. Then for the sake of self-defence, the human race gathered into kingdoms and empires. And as the laws of charity and conscience, which had been written on hearts, ceased to operate, it became necessary to enact laws to restrain acts of violence; in which laws, honors and riches were the rewards, and the deprivation of these were the penalties. When the state was thus changed, heaven removed itself from man, and this more and more, even to the present age, when it is no longer known whether there is a heaven, and consequently whether there is a hell, and when it is even denied that these exist. These things have been stated, in order that by the parallelism there may be illustrated the quality of the state of those who are on the earth Jupiter, and whence comes their good disposition, and also their wisdom, of which more will be said in what follows.

8119. A continuation about the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER THE FOURTEENTH.

THE DOCTRINE OF CHARITY.

8120. It is believed that charity toward the neighbor consists in giving to the poor, in helping the needy, and in doing good to every one without exception. Nevertheless genuine charity consists in acting prudently, and to the end that good may come thereby. He who helps any poor or needy rogue, does evil to his neighbor through him, for by the help which

he affords he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who gives assistance to the good.

8121. But charity toward the neighbor extends much more widely than to the poor and needy. Charity toward the neighbor consists in doing right in every work, and one's duty in every office. If a judge does what is just for the sake of justice, he exercises charity toward the neighbor; if he punishes the guilty and acquits the guiltless, he exercises charity toward the neighbor, for he thus consults the welfare of his fellow-citizen, of his country, and also of the Lord's kingdom. By doing what is just for the sake of justice he consults the welfare of the Lord's kingdom; by acquitting the guiltless, he consults that of his fellow-citizen; and by punishing the guilty, that of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity; but he who does such things for the sake of himself and the world does not exercise charity, because he does not love his neighbor, but himself.

8122. The case is the same in all other instances, whether men be in any employment or not; as with children toward their parents, and with parents toward their children; with servants toward their masters, and with masters toward their servants; with subjects toward their king, and with the king toward his subjects. In these cases he who does his duty from a sense of duty, and what is just from a sense of justice, exercises charity.

8123. That such things belong to charity toward the neighbor, is because every man is the neighbor, but in various ways (see n. 6818); a society smaller or larger is more the neighbor (n. 6819, 6820); our country is yet more the neighbor (n. 6819, 6821); the church still more (n. 6819, 6822); the Lord's kingdom still more (n. 6819, 6823); and the Lord above all (n. 6819, 6824). In the universal sense the good which proceeds from the Lord is the neighbor (n. 6706, 6711), consequently so also are justice and right. And therefore he who does any good whatsoever for the sake of good, and anything just for the sake of justice, loves the neighbor and exercises charity, for he acts from the love of what is good, and the love of what is just, and

thus from the love of those in whom these are. But he who does what is unjust for the sake of any self-advantage whatever, hates his neighbor.

8124. He who is in charity toward the neighbor from internal affection is a charity toward the neighbor in everything which he thinks and speaks, and which he wills and does. It can be said that as to his interiors a man or an angel is a charity when good is to him the neighbor. So widely does charity toward the neighbor extend.

CHAPTER XIV.

1. And Jehovah spake unto Moses, saying,
2. Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.
3. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them.
4. And I will harden Pharaoh's heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so.
5. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us?
6. And he harnessed his chariot, and took his people with him:
7. And he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them.
8. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went out with a lofty hand.
9. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth before Baal-zephon.

10. And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah.

11. And they said unto Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt?

12. Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever.

14. Jehovah shall wage war for you, and ye shall keep silence.

15. And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward.

16. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry.

17. And I, behold I will harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen.

18. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen.

19. And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all the night, and made the sea dry, and the waters were cleft asunder.

22. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left.

23. And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.

24. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians.

25. And He took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel; because Jehovah wageth war for them against the Egyptians.

26. And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen.

27. And Moses stretched out his hand over the sea, and the sea returned at the turn of the morning to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one.

29. And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left.

30. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses.

THE CONTENTS.

8125. In this chapter, in the internal sense, the subject treated of is the first temptation of those who are of the spiritual church, and the conducting of them through the midst of hell, and their protection then by the Lord; and also the immersion of those who were in faith separate from charity in hell, where are falsities from evils. They who are of the

spiritual church are represented by the sons of Israel; they who are in faith separate from charity by the Egyptians. The first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh. Hell is signified by the "sea Suph" through which the sons of Israel were conducted in safety, and in which the Egyptians were immersed. Falsities from evils are signified by the waters which covered the latter.

THE INTERNAL SENSE.

8126. Verses 1-4. *And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; over against it shall ye encamp by the sea. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them. And I will harden Pharaoh's heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so.* "And Jehovah spake unto Moses, saying," signifies instruction by the Divine by means of Divine truth; "Speak unto the sons of Israel," signifies the influx of truth Divine with those who are of the spiritual church; "that they turn back," signifies that they were not yet prepared; "and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon," signifies the beginning of a state for undergoing temptations; "over against it shall ye encamp by the sea," signifies that the influx of temptation is thence; "and Pharaoh will say of the sons of Israel," signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church; "They are entangled in the land," signifies that they are in confusion in respect to the things of the church; "the wilderness hath shut upon them," signifies that obscurity has taken possession of them; "and I will harden Pharaoh's heart," signifies that they who were in falsities from evil would still be determined; "and he shall follow after them," signifies that they would still endeavor to subjugate them; "and I will be

glorified," signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity; "in Pharaoh, and in all his army," signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters; "and the Egyptians shall know that I am Jehovah," signifies that from this it will be known that the Lord is the only God; "and they did so," signifies obedience.

8127. *And Jehovah spake unto Moses, saying.* That this signifies instruction by the Divine by means of Divine truth, is evident from the signification of "Jehovah spake and said," when concerning those things which shall be done and come to pass, as being instruction by the Divine (see n. 7186, 7241, 7267, 7304, 7380, 7517); and from the representation of Moses, as being the Lord as to Divine truth (n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). It is said *by means of* Divine truth, because Moses, by whom Divine truth is represented, was to speak unto the people. The Divine Itself does not instruct and speak with men, nor indeed with angels, immediately; but mediately by means of Divine truth (n. 7009). This is meant by the Lord's words in *John*:—

No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (i. 18; v. 37).

By "the only-begotten Son" is meant the Lord as to Divine truth; from this also the Lord calls Himself "the Son of man" (n. 2628, 2803, 2813, 3704). The Lord also, when in the world, was Divine truth; but afterward, when He was glorified, He became also as to the Human, Divine good; and then from this proceeded Divine truth, which is the "Spirit of truth" or "Holy Spirit."

8128. *Speak unto the sons of Israel.* That this signifies the influx of truth Divine with those who are of the spiritual church, is evident from the signification of "speaking," as being influx (see n. 2951, 5481, 5797, 7270), and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). "To speak" denotes influx, because in the internal representative sense Moses is Divine truth, and Divine truth comes into perception and thought by influx. Thought

from perception is internal speech, to which external speech corresponds; and therefore in the internal sense the former is meant by the latter.

8129. *That they turn back.* That this signifies that they were not yet prepared, is evident from the signification of "turning back," namely, from the way of the land of the Philistines to the way of the wilderness at the sea Suph, as being that they were not yet prepared, namely for introduction into heaven, which is signified by their entrance into the land of Canaan. How the case herein is, and that "turning back" denotes that they were not prepared, can be seen from what was unfolded and shown at verse 18 of the preceding chapter (n. 8098, 8099); namely, that they could not be introduced into heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods and had conjoined them. This is here meant by "being prepared."

8130. *And encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon.* That this signifies the beginning of a state for undergoing temptations, is evident from the signification of "encamping," as being the setting in order of truth and good (see n. 4236, 8103), here for undergoing temptations. This state is what is signified by the places at which they were to encamp. That this state is signified is plain from what follows, in that Pharaoh with his army afterward pitched his camp there, and that at the sight of them the sons of Israel came into grievous anxiety, by which the first state of temptations is signified (see what follows at verses 9 to 12).

8131. *Over against it shall ye encamp by the sea.* That this signifies that the influx of temptation is thence, is evident from the signification of "over against it," as being near, so as to be in sight, and in the internal sense so that there was influx thence; and from the signification of "encamping," as being the setting in order of truth and good for the undergoing of temptations (as just above, see n. 8130); and from the signification of "the sea Suph," as being the hell where are falsities from evils (n. 8099). How it is to be understood that the influx of temptation was from there shall be briefly told. Temptations with man are spiritual combats between evil and good spirits, which combats are from those things and concerning

those things which the man has done and thought, and which are in his memory. The evil spirits accuse and attack; but the good excuse and defend. These combats appear as if in the man, for the things which flow in from the spiritual world with a man are not presented as being from that world, but in himself (n. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666). It is the same with spirits when they undergo temptations. Therefore when people are about to undergo temptations, the interior things in them, that is, the truths and goods, are arranged by the Lord into such a state that by immediate influx from Himself and mediate influx through heaven, the falsities and evils which are from the hells may be resisted, and thereby he who is in temptation may be protected. When a man is being tempted he is also near hell, especially near that hell which is signified by "the sea Suph," for in this hell are they who have been in the memory-knowledge of truth but in a life of evil, and thereby in falsities derived from evil. From the hells, through spirits, those things flow in which bring anxiety upon man in temptations. From all this it can be seen what is meant by the influx of temptation from hell, which is signified by their "encamping over against it by the sea Suph."

8132. *And Pharaoh will say of the sons of Israel.* That this signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church, is evident from the signification of "saying," as being thought (see n. 7094, 7107, 7244, 7937); from the representation of Pharaoh, as being those who infest by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317), here those who are in damnation, that is, in mere falsities from evil, for they who are merely in these, are in damnation (this state is signified by Pharaoh and the Egyptians after the firstborn were slain in Egypt, for by the slaying of the firstborn is signified damnation, n. 7766, 7778); and from the representation of the sons of Israel, as being those who are of the spiritual church (as just above, n. 8128).

8133. *They are entangled in the land.* That this signifies that they are in confusion in respect to the things of the church, is evident from the signification of "being entangled,"

as being to be perplexed, thus to be in confusion (n. 2831); and from the signification of "land," as being those things which are of the church. (That "land" denotes the church, see n. 8011.)

8134. *The wilderness' hath shut upon them.* That this signifies that obscurity has taken possession of them, is evident from the signification of "shutting upon them," when said of the obscurity which is signified by "the wilderness," as being to take complete possession of them; and from the signification of "wilderness," as being the obscurity of faith (see n. 7313).

8135. *And I will harden Pharaoh's heart.* That this signifies that they who were in falsities from evil would still be determined, is evident from the signification of "hardening the heart," as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, as being those who are in falsities from evil, or what is the same thing, who are in damnation (n. 8132). It is said "Pharaoh's heart," because by "heart" in the genuine sense is signified the good of celestial love (n. 3313, 3635, 3883-3896, 7542), consequently in the opposite sense is signified evil; here the evil of those who have been in the memory-knowledge of faith and in a life of evil.

8136. *And he shall follow after them.* That this signifies that they would still endeavor to subjugate them, is evident from the signification of "following after them," as being to endeavor to subjugate; for the intention of their pursuit was to reduce them into a state of servitude, and by "making to serve," when said of the Egyptians, is signified the intention to subjugate (n. 6666, 6670, 6671).

8137. *And I will be glorified.* That this signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity, is evident from the signification of "to be glorified," when said of Jehovah or the Lord, as being a Divine effect, here from His Divine Human, because by coming into the world and assuming the Human and making it Divine, the Lord cast into the hells all evils and falsities, and reduced the heavens into order, and also liberated from damnation those who were of the spiritual church (see n. 6854, 6914, 7091, 7828, 7932, 8018). These things are in general signified

by "being glorified," but here there is signified that they who had infested the well-disposed should be cast into hell, and there encompassed about with falsities as with waters of a sea, and this as a Divine effect from the mere presence of the Lord. [2] To show how the case herein is, it shall be further unfolded. There are as many hells as there are genera and species of evils, each hell being separated from others as it were by rain-storms, clouds, or waters. In the other life evils and falsities appear before the eyes of spirits as rain-storms and clouds, and also as waters; the falsities from evils of those who have been of the spiritual church and have lived evilly, appear as waters; but the falsities from evils of those who have been of the celestial church, appear as rain-storms. They who are in the hells appear to be thus encompassed, with a difference everywhere in respect to amount and kind, density and rarity, thick darkness and dimness, according to the genus and species of the falsity from evil. The hell where they are who have lived in faith separate from charity and in a life of evil, is encompassed as by the waters of a sea; the falsities of evil do not indeed appear as waters to those who are there, but to those who look from without. Above that sea, where these are, are the hells of adulterers; these are above, because in the internal sense adulteries denote adulterations of good and the consequent perversions of truth, thus they denote evils from which come falsities contrary to the truths and goods of faith (n. 2466, 2729, 3399), being such falsities as are with those who are in the hell beneath, and who have lived contrary to the truth of the church, and have made its good of no account, and therefore have also adulterated and perverted everything that is said in the Word about good, that is, about charity toward the neighbor and about love to God. [3] As regards the "glorification in Pharaoh and in his army," this here denotes immersion in this hell and being encompassed by waters as of a sea at the mere presence of the Lord, as was said above. For the evil flee from the presence of the Lord, that is, the presence of the good and truth that are from Him, feeling horror and torment at their mere approach; and also by reason of this presence they become encompassed about with their own evils and falsities, for these then burst forth from them;

and indeed these evils and falsities encompass and are interposed in order to prevent the Divine from flowing in and tormenting them. This is the Divine effect which is here signified by the "glorification in Pharaoh and in his army." That this effect is from the Divine Human of the Lord, is because, as before said, by the Lord's coming into the world and assuming the Human and making it Divine, He cast all falsities and evils into hell, and reduced truths and goods in the heavens into order, and liberated from damnation those who were of the spiritual church.

8138. *In Pharaoh and in all his army.* That this signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters, is evident from what has just been mentioned (n. 8137), namely, that by "Pharaoh" and also by "his army," are signified those who were cast into hell; by "Pharaoh," those who are in falsities from evil, and by "his army," the falsities themselves. (That "armies" denote truths from good see n. 3448, 7236, 7988, and therefore in the opposite sense they signify falsities from evil n. 3448.) It is said "an environment by falsities as by waters," because falsities from evil, such as belong to those of the church who have been in faith separate and in a life of evil, appear there like waters (n. 8137); and it is from this that inundations of waters signify vastations of truth, and the waters of them, falsities (n. 705, 739, 756, 6346, 6853, 7307).

8139. *And the Egyptians shall know that I am Jehovah.* That this signifies that from this it will be known that the Lord is the only God, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8140. *And they did so.* That this signifies obedience, is evident without explication.

8141. Verses 5-9. *And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us? And he harnessed his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons*

of Israel; and the sons of Israel went out with a lofty hand. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth, before Baal-zephon. “And it was told the king of Egypt that the people fled,” signifies the thought of those who were in mere falsities from evil, that they were completely separated; “and the heart of Pharaoh and of his servants was turned against the people,” signifies a change of state into evil in the case of those who were in falsities from evil; “and they said, What is this we have done?” signifies chiding; “that we have let Israel go from serving us,” signifies that they have left and have not subjugated them; “and he harnessed his chariot,” signifies the doctrine of falsity, which is that of faith separate in general; “and took his people with him,” signifies with all falsities both in general and in particular; “and he took six hundred chosen chariots,” signifies all and each of the doctrinal things of falsity which are of faith separate in their order; “and all the chariots of Egypt,” signifies also the doctrinal things of falsity that are of service to them; “and tertian captains upon all of them,” signifies reduced into order under generals; “and Jehovah hardened the heart of Pharaoh king of Egypt,” signifies obstinacy from the falsity which is from evil; “and he pursued after the sons of Israel,” signifies an attempt to subjugate those who were in faith conjoined with charity; “and the sons of Israel went out with a lofty hand,” signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them; “and the Egyptians pursued after them,” signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil; “and overtook them encamping by the sea,” signifies communication around the region of hell where are falsities from evil; “all the horses of the chariots of Pharaoh, and his horsemen, and his army,” signifies all things which are of falsity from a perverted understanding; “beside Pi-hahiroth, before Baal-zephon,” signifies whence there was communication, and therefore the beginning of the state of undergoing temptations.

8142. *And it was told the king of Egypt that the people fled.* That this signifies the thought of those who were in

mere falsities from evil, that they were completely separated, is evident from the signification of any one's being told, as being to think and reflect (see n. 2862, 5508); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132, 8135), and who when he is called "king of Egypt" denotes those who are in mere falsities (n. 7220, 7228), for by "king" are signified truths (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148), consequently in the opposite sense falsities; and from the signification of "fleeing," as being to be separated.

8143. *And the heart of Pharaoh and of his servants was turned against the people.* That this signifies a change of state into evil in the case of those who were in falsities from evil, is evident from the signification of "the heart being turned," as being a change of state into evil—(that "to be turned," denotes to be changed, here as to the mind, thus as to the state, is evident, and that "heart" denotes evil see above, n. 8135); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132); from the signification of "servants," as being those who are of lower condition, and who minister, consequently all and each who are in falsities from evil (n. 7396); and from the representation of the sons of Israel, as being those who are of the spiritual church. Hence it is evident that by "the heart of Pharaoh and of his servants being turned against the people," is signified a change of state into evil in the case of all those who are in falsities from evil, against those who are of the spiritual church.

8144. *And they said, What is this we have done?* That this signifies a chiding, namely, of themselves, is evident without explication.

8145. *That we have let Israel go from serving us.* That this signifies that they have left and have not subjugated them, is evident from the signification of "letting go," as being to leave; and from the signification of "from serving us," when said by the Egyptians concerning the sons of Israel, as being from assaulting by means of falsities and infesting (see n. 7120, 7129), and from subjugating thereby (n. 6666, 6670, 6671).

8146. *And he harnessed his chariot.* That this signifies the doctrine of falsity, which is that of faith separate in general,

is evident from the signification of a "chariot," as being doctrine (see n. 2760, 5321, 5945), here the doctrine of falsity which is of faith separate, because it is the chariot of Pharaoh, and by Pharaoh are represented the falsities which are of faith separate; for they who are in faith separate from charity and at the same time in a life of evil must needs be in falsities (n. 8094). [2] In what now follows, the subject treated of is the gathering together of all the falsities derived from evil with those who have been in faith separate from charity and in a life of evil. In what precedes, the vastation of the truths of faith with them was described, and their final reduction to the state of being in mere falsities from evil, thus in damnation. In this chapter their being cast down into hell is now treated of, for this follows damnation. With this state of being cast down into hell, the case is this. When this is to be done, all the falsities that appertain to them are gathered together into one, which is effected by the opening of all the hells with which they have had communication, and their being poured in upon them. Thence come the condensations around them of falsities from evil which appear as waters to those who look at them from without (n. 8137, 8138), for they are exhalations from their life; and when they are encompassed about with these, they are in hell. That the falsities from evil are gathered together into one and are poured in upon them, is done in order that they may be surrounded by such things as have been of their life, and may be afterward kept in them. Their kind of evil and its derivative falsity then distinguish them and their hell from other hells. [3] As the subject treated of is the gathering together of all the falsities from evil which appertain to them, therefore such frequent mention is made in this chapter of the chariots of Pharaoh, his horses, horsemen, army, and people, for by these are signified all things of falsity which appertain to them, as in this verse, "He harnessed his chariot, and took his people with him;" in the seventh verse, "He took six hundred chosen chariots, and all the chariots of Egypt;" in the ninth verse, "And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army;" in verse seventeen, "I will be glorified in Pharaoh, in all his army, in his chariots, and in his horsemen;" in like

manner in verse eighteen; again in verse twenty-three, "And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen;" in verse twenty-five, "Jehovah removed the wheel of their chariots;" in verse twenty-six, "That the waters may return upon the Egyptians, upon their chariots, and upon their horsemen;" in verse twenty-eight, "The waters returned, and covered the chariots, and the horsemen, even to all the army of Pharaoh." These things are repeated so many times because the subject treated of is falsities from evil, in that these were gathered together and poured in upon them; for by the things mentioned above are signified all things of falsity from evil; by "Pharaoh and the Egyptians," the men themselves who are in falsities from evil; by "chariots," the doctrinal things of falsity; by "horses," false memory-knowledges from a perverted understanding; by "horsemen," the derivative reasonings; by "army," and "people," the falsities themselves.

8147. *And took his people with him.* That this signifies with all falsities both in general and in particular, is evident from the signification of "people," as being truths, and in the opposite sense falsities (see n. 1259, 1260, 3295, 3581), here falsities derived from evil, which are represented by Pharaoh and the Egyptians. When it is said "Pharaoh and his servants," or "Pharaoh and his people," there are signified all, both in general and in particular, who are in these falsities, also all the falsities both in general and in particular (n. 7396).

8148. *And he took six hundred chosen chariots.* That this signifies all and each of the doctrinal things of falsity which are of faith separate, in their order, is evident from the signification of the number "six hundred," as being each and all things of the truth and good of faith in one complex, thus in the opposite sense each and all things of the falsity and evil of faith separate from charity (that these are signified by "six hundred" can be seen from what has been shown concerning the number "six hundred thousand," n. 7973):—and from the signification of "chariots," as being doctrinal things of faith, here of faith separate (see just above, n. 8146). By "chosen chariots" are signified the chief doctrinal things of this faith, on which the rest depend; those which depend on them, or serve

them, being signified by "the chariots of Egypt" (of which presently). [2] Be it known that these falsities, which are here signified by "Pharaoh, his army, and his people," also by his "chariots, horses, and horsemen," are especially the falsities of those who are in persuasive faith, that is, who persuade themselves that the doctrinal things of the church in which they are, are true, and yet are in a life of evil. Persuasive faith exists together with evil of life, but not saving faith; for persuasive faith is a persuasion that all things that belong to the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for in this they scarcely believe; but for the sake of self-advantage, that is, for the sake of getting honors and wealth, and for the sake of reputation with a view to these. They learn doctrinal things in order to acquire such things, thus not to the end that they may be of service to the church and the salvation of souls, but to serve themselves and those who belong to them; and therefore it is all the same to them whether these doctrinal things are true, or false; this they care nothing about, still less inquire into, for they are in no affection of truth for the sake of truth. No matter what kind of doctrinal things they may be, they confirm them; and when they have confirmed them, they persuade themselves that they are true, not considering that falsities can be confirmed equally as well as truths (n. 4741, 5033, 6865, 7012, 7680, 7950). [3] This is the source of persuasive faith, which, because it has not for its end, and does not regard, the neighbor and his good, thus not the Lord, but self and the world, that is, honors and self-advantage, is conjoined with evil of life, but not with good of life; for assuredly the faith that is conjoined with this is saving faith. This faith is given by the Lord, but the other is from the man himself. The one remains to eternity; the other is dissipated in the other life, and is also dissipated in the world if nothing is gained by it. But so long as men profit by it, they fight for it as for heaven itself, although it is not for that faith, but for themselves; for the things of faith, that is, of doctrine, are to them as means to an end; that is, to eminence and opulence. They who are in this faith in the world can with difficulty be distinguished from those who are in saving faith, for they

speak and preach from an ardor as of zeal for the doctrine; but it is an ardor from the fire of the love of self and of the world. [4] These are they who are especially signified by "Pharaoh and the Egyptians," and in the other life they are vastated in respect to this faith; and this being vastated, they are in mere falsities from evil, for falsities then burst forth from the evil. Every evil is attended with its falsity, for they are joined together; and the falsities appear when they are left to the evil of their life. The evil is then like a fire, and the falsities are like the light from it. This kind of evil and the consequent falsity is quite different from other kinds of evils and the consequent falsities, being more detestable than all others, because it is contrary to the goods and truths of faith, and therefore there is profanation in this evil. (Profanation is the acknowledgment of truth and good and yet a life contrary thereto, n. 593, 1008, 1010, 1059, 2051, 3398, 3898, 4289, 4601, 6959, 6963, 6971.)

8149. *And all the chariots of Egypt.* That this signifies also the doctrinal things of falsity that are of service to them, is evident from the signification of "the chariots of Pharaoh," as being the chief doctrinal things of falsity on which the others depend; consequently by "the chariots of Egypt" are signified the doctrinal things of falsity which are of service to them (of which just above, n. 8148); for by a king and his chariots are signified principal things, but by the people, that is, "the Egyptians," and their "chariots," are signified secondary things. The doctrinal things of the church with those who are in evil of life are called doctrinal things of falsity, although it is possible that as to some part, greater or less, they are true. The reason is that with those who are in evil of life, truths, in so far as such people are concerned, are not truths, because by application to the evil which is of the life they put off the essence of truth, and put on the nature of falsity, for they look to evil, with which they conjoin themselves. Truths cannot be conjoined with evil unless they are falsified, which is done by means of wrong interpretations, and thus perversions. Hence it is that with such the doctrinal things of the church are called doctrinal things of falsity, even although they had been truths; for it is a canon that with those who are

in evil of life truths are falsified, and with those who are in good of life falsities are made true. The reason why with these falsities are made true, is that they are applied so as to agree with good, and in this way the crudities of the falsity are wiped away (n. 8051).

8150. *And tertian captains* upon all of them.* That this signifies reduced into order under generals, is evident from the signification of "tertian captains," as being generals under which are particulars. "Tertian captains" have this signification because "three," from which they are called "tertian," signifies what is complete and perfect (see n. 2788, 4495, 7715), and "captains" signify chief things; and these together with what is complete and perfect are generals, for each and all things that must be in a series are set in order under generals; the setting in order under the generals causes the several things to act as a one, and to be in a form, and to have a quality together. (Concerning generals, that under them are particulars, and under these singulars, see n. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146.)

8151. *And Jehovah hardened the heart of Pharaoh.* That this signifies obstinacy from the falsity which is from evil, is evident from the signification of "hardening the heart," as being to be determined (see n. 7272, 7300, 7305, 7616). Its being said that "Jehovah hardened Pharaoh's heart" signifies, in the internal sense, that they who are in evil and falsity hardened themselves, thus that the evils and falsities themselves did this (see n. 2447, 6071, 6991, 6997, 7533, 7643, 7877, 7926).

8152. *And he pursued after the sons of Israel.* That this signifies an attempt to subjugate those who were in faith conjoined with charity, is evident from the signification of "pursuing," as being an attempt to subjugate (n. 8136); and from the representation of the sons of Israel, as being those who are of the spiritual church (as frequently above), thus who are in faith conjoined with charity, for they who are of this church are in this faith both as to doctrine and as to life. The good of faith, or charity, is the essential, thus is in the first place, with those who are of the genuine spiritual church;

whereas with those with whom faith is separate from its good, both as to doctrine and as to life, the truth of faith, or faith itself, is the essential, or in the first place. These do not belong to this church, for the life makes the church; but not doctrine, except in so far as it becomes of the life. For this reason it is plain that the church of the Lord is not here, nor there, but that it is everywhere, both within those kingdoms where the church is, and out of them, where men live according to the precepts of charity. Hence it is that the church of the Lord is scattered through the whole world, and yet that it is a one; for when the life makes the church, and not doctrine separate from life, then the church is a one; but when doctrine makes the church, then there are many.

8153. *And the sons of Israel went out with a lofty hand.* That this signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them, is evident from the representation of the sons of Israel, as being those who are of the spiritual church, or in faith conjoined with charity (as just above, n. 8152); from the signification of "to go out," as being to be liberated, that is, to be released from the endeavor to subjugate them, which endeavor is signified by "to pursue" (n. 8152); and from the signification of "a lofty hand," as being the Divine power, for by "hand" is signified power (see n. 878, 3387, 4931-4837, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069); and by "lofty" is signified what is Divine. "Lofty" denotes 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 Most High," as in these passages:—

Jehovah is exalted; for He dwelleth on high (*Isa.* xxxiii. 5).

Thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the holy and high place (*Isa.* lvii. 15).

Jehovah sent from on high, and He rescued me (*Ps.* xviii. 16).

Therefore Jehovah is called "the Most High" (*Deut.* xxxii. 8; *Dan.* iv. 17, 32, 34; vii. 18, 22, 25; *Ps.* vii. 17; ix. 2; xviii. 13; xlvii. 4; l. 14; lvii. 2; lxxxii. 6). Because "high" signified heaven and the Divine therein, Divine worship was instituted on mountains and on high places by those who were of

the representative church; and for this reason also it was performed in lofty places which they built for themselves, as frequently mentioned in the historical and prophetic portions of the Word, as in *Ezekiel*:—

Thou hast built unto thee a lofty place, and hast made thee a high place in every street. Thou hast built thy lofty place on every head of the way (xvi. 24, 25, 31).

That the Divine was signified by what is high, is because by the starry heaven was signified the angelic heaven, and it was also believed that it was there; although the wiser among them knew that heaven is not on high, but is where the good of love is, and this within man, wherever he may be. (That high things denote interior things, or the goods which are there, see n. 450, 1735, 2148, 4210, 4599.)

8154. *And the Egyptians pursued after them.* That this signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil, is evident from the signification of “pursuing,” as being an endeavor to subjugate (n. 8152), here the effect resulting from this endeavor, because it is said twice; and from the signification of “the Egyptians,” as being those who are in falsities from evil (as frequently above).

8155. *And they overtook them encamping by the sea.* That this signifies communication around the region of hell where are falsities from evils, is evident from the signification of “overtaking,” as being communication, for in the spiritual sense “to overtake” or come in contact with denotes influx, by which there is communication, here of the falsities from evil of those who are signified by “the Egyptians” with those who are signified by “Israel”—that there was communication there is evident from the temptation which they first underwent there, of which in what follows, for all temptation arises through influx from the hells, thus by communication (n. 8131):—from the signification of “encamping,” as being the setting in order of truth and good by the Lord for the undergoing of temptations (n. 8103, 8130, 8131); and from the signification of “the sea,” here the sea Suph, as being the hell where are the falsities from evil of those who are in faith separate from charity and in a life of evil (n. 8099, 8137, 8148).

8156. *All the horses of the chariots of Pharaoh, and his horsemen, and his army.* That this signifies all things which are of falsity from a perverted understanding, is evident from the signification of "horses," as being the understanding (see n. 2761, 2762, 3217, 5321, 7024, 8029), here a perverted understanding, such as is that of those who are in evil and in the derivative falsity; from the signification of "chariots," as being doctrinal things (n. 2761, 5321, 5945, 8146); from the signification of "horsemen," as being those things which are of the understanding (n. 6534), here false reasonings from a perverted understanding; and from the signification of "army," as being falsities (n. 8138). From all this it is evident that by "the horses of the chariots of Pharaoh, and his horsemen, and his army," are signified memory-knowledges, reasonings, and falsities, from a perverted understanding, thus all things which are of falsity.

8157. *Beside Pi-hahiroth, before Baal-zephon.* That this signifies whence there was communication and therefore the beginning of the state of undergoing temptations, is evident from what was said above (n. 8130).

8158. Verses 10-14. *And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah. And they said unto Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. Jehovah shall wage war for you, and ye shall keep silence.* "And Pharaoh drew nigh," signifies the influx of falsity from evil being thence grievous; "and the sons of Israel lifted up their eyes," signifies the mind's intellectual part and its thought; "and behold the Egyptian marching after them," signifies the grievousness of falsity continually increasing; "and they were sore afraid,"

signifies a horrible dread; "and the sons of Israel cried unto Jehovah," signifies supplication for aid; "and they said unto Moses," signifies the height of temptation when there is despair; "Were there no graves in Egypt, that thou hast taken us to die in the wilderness?" signifies that if there is damnation it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they would yield; "Why hast thou done this to us, to lead us forth out of Egypt?" signifies that it was in vain that they had been liberated from infestations by falsities; "is not this the word that we spake unto thee in Egypt, saying," signifies that some such thing was thought of when they were infested by falsities; "Cease from us, and let us serve the Egyptians," signifies that they would not be withheld from surrendering; "because it is good for us to serve the Egyptians, rather than that we should die in the wilderness," signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations; "and Moses said unto the people," signifies elevation from a state of despair by means of truth Divine; "Fear ye not," signifies that they must not despair; "stand still and see the salvation of Jehovah," signifies salvation from the Lord alone and not at all from them; "which He will do for you to-day," signifies which is to eternity; "for the Egyptians whom ye have seen to-day, ye shall see them again no more forever," signifies that the falsities which are once removed will be removed to eternity; "Jehovah shall wage war for you," signifies that the Lord alone sustains the combats of temptations; "and ye shall keep silence," signifies that from their own strength they will effect nothing at all.

8159. *And Pharaoh drew nigh.* That this signifies the influx of falsity from evil being thence grievous, is evident from the representation of Pharaoh, as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148); and from the signification of "drawing nigh," as being influx. In the internal sense, the subject treated of is the first temptation of those who had been liberated. All temptation is effected by means of an influx from the hells, for the spirits who are thence excite and draw forth all things in a man that have been evilly

done and evilly thought, and thereby accuse and condemn him. Thereupon the conscience is troubled, and the mind comes into anxiety. This is done by influx from the hells, especially from this hell which is represented by the sea Suph. From all this it can be seen that by "drawing nigh," in the spiritual sense, in which temptations are treated of, is signified influx. [2] As in the verses that now follow, the subject treated of is the first temptation of those who had been of the spiritual church, be it known that they could not undergo temptations until after the Lord had glorified His Human, that is, made it Divine, and in this was present with them. If they had been tempted before, they would have yielded, for they who were of the spiritual church were saved solely through the Divine Human of the Lord. The temptations of those who were of the spiritual church, which they were to undergo after the Lord came into the world, and could then from the Divine Human fight for them against the hells, are meant by these words in *Malachi*:—

The Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire, behold He cometh, saith Jehovah Zebaoth: who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and refine them as gold and as silver; and they shall bring unto Jehovah a meat-offering in righteousness. Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, according to the days of eternity, and according to the former years (iii. 1-4);

clearly speaking of the Lord's coming; "the sons of Levi" here denote those who are of the spiritual church, for by "Levi" is signified charity or spiritual good (n. 3875, 4497, 4502, 4503); "the refiner's fire" is temptation, whereby is effected purification, which is here meant by "purifying and refining them as gold and silver;" "the meat-offering which they shall bring to Jehovah" is faith and charity; "the days of eternity" and "the former years" denote the ancient churches, and the states of worship of the Lord at that time. [3] As regards temptations, the case with them is as was said above (n. 8131), that the hells fight against man, and the Lord for man; to every falsity the hells inject, there is an answer from the Divine. The falsities which are from the hells are injected and flow into the

external or natural man ; but the answer from the Divine flows into the internal or spiritual man. This latter influx, which is from the Divine, does not come to the man's perception so much as do the falsities ; neither does it move the singulars of his thought, but its generals, and in such a manner that it scarcely comes to the perception otherwise than as hope and the consequent consolation, in which there are nevertheless innumerable things of which the man is ignorant, being such things as are in agreement with his affection or love, especially his affection or love of truth and good, from which he has conscience. [4] These things have been said in order that it may be known that by the life of the sons of Israel in the wilderness are described in their series the temptations which those underwent who had been of the Lord's spiritual church and had been liberated. They underwent temptations in order that they might be further prepared for heaven ; for by means of temptations, and by these as the only means, goods and truths are confirmed and are conjoined ; and by means of temptations charity becomes the charity of faith, and faith becomes the faith of charity. That they who are of the church must undergo temptations, is meant by what the Lord has said in these passages :—

He that does not take up his cross, and follow after Me, is not worthy of Me (*Matt.* x. 38, 39; *Mark* viii. 31 to the end).

Jesus said to His disciples, If any one wishes to come after Me, let him deny himself, take up his cross, and follow Me (*Matt.* xvi. 24, 25; *Luke* ix. 23, 24).

Whosoever does not bear his cross, and come after Me, cannot be My disciple (*Luke* xiv. 27).

Jesus said to the rich man, Come, follow Me, taking up the cross (*Mark* x. 21).

Think not that I am come to send peace on the earth; I came not to send peace, but a sword (*Matt.* x. 34).

[5] But be it known that in temptations the man does not fight; but the Lord alone fights for the man, although it appears as if it were done by the man; and when the Lord fights for a man the man conquers in all things. At this day few are admitted into temptations, for the reason that they are not in the life of faith, and therefore not in the conscience of truth; and he who is not in the conscience of truth from the good of life,

yields; whereby his subsequent state becomes worse than the former.

8160. *The sons of Israel lifted up their eyes.* That this signifies the mind's intellectual part and its thought, is evident from the signification of "eyes," as being the intellectual part of the mind (see n. 2701, 3820, 4403-4421, 4523-4534); therefore "to lift up the eyes" denotes mental view, perception, and thought (n. 2789, 2829, 3198, 3202, 4083, 4086, 4339).

8161. *And behold the Egyptian marching after them.* That this signifies the grievousness of falsity continually increasing, is evident from the signification of "the Egyptian," as being those who are in falsities from evil, thus also the falsity itself from evil (see n. 8132, 8135, 8146, 8148); and from the signification of "marching after them," as being a nearer influx and communication. By "Pharaoh drew nigh" was signified the influx of falsity from evil (n. 8159), therefore by "marching after them" is signified influx still nearer, thus more grievous; hence it is that there is signified the grievousness of falsity continually increasing. In what presently follows is described temptation, and as this arises through an influx of falsity from evil from the hells, its approach is now described, that is, its increasing grievousness.

8162. *And they were sore afraid.* That this signifies a horrible dread, is evident from the signification of "being afraid," when predicated of temptation, as being horror, or horrible dread. That "fear" denotes a horrible dread, is because when temptation assails, the conscience—thus the internal man, for conscience is of the internal man—is disheartened by reason of falsities and evils; whence comes horror, which is aversion conjoined with the fear of spiritual death. Horror arises from the mere influx of falsity and evil with those who have conscience, for conscience is from the truth and good of faith, thus from those things which make the spiritual life. Falsities and evils are destructive of that life, and thus endeavor to inflict death, that is, damnation; and from this comes the horrible dread.

8163. *And the sons of Israel cried unto Jehovah.* That this signifies supplication for aid, is evident without explication.

8164. *And they said unto Moses.* That this signifies the height of temptation when there is despair, is evident from the

words that follow, for they are involved in "they said;" that the following words are words of temptation, when this comes to its height, and when there is despair, is evident. It is said "despair," because for the most part this is the end, or is at the end, of spiritual temptations (see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166). Inasmuch as at this day few undergo spiritual temptations, and consequently it is not known how the case is with temptations, I may say something further on the subject. There are spiritual temptations, and there are natural temptations. Spiritual temptations belong to the internal man, but natural ones to the external man. Spiritual temptations sometimes arise without natural temptations, sometimes with them. Natural temptations exist when a man suffers as to the body, as to honors, as to wealth, in a word, as to the natural life, as is the case in diseases, misfortunes, persecutions, punishments, and the like. The anxieties which then arise, are what are meant by "natural temptations." But these temptations effect nothing whatever toward man's spiritual life, neither can they be called temptations, but griefs; for they arise from the wounding of the natural life, which is that of the love of self and of the world. The wicked are sometimes in these griefs, and they grieve and are tormented in proportion to the extent of their love of self and of the world, and the life they have from this source. [2] But spiritual temptations belong to the internal man, and assault his spiritual life. In this case the anxieties are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced by means of natural temptations, for if when a man is in these—that is, in disease, grief, the loss of wealth or honor, and the like—he begins to think about the Lord's aid, His providence, the state of the evil in that they glory and exult when the good suffer and undergo various griefs and various losses, then spiritual temptation is conjoined with natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most frightful of all. From all this it is evident what natural temptation is, and what spiritual. There is also a third kind, namely, melancholy anxiety, the cause of which is for the most

part to be found in an infirm state of the body or of the lower mind. In this anxiety there may be something of spiritual temptation, or there may be nothing of it.

8165. *Were there no graves in Egypt, that thou hast taken us to die in the wilderness?* That this signifies that if there is damnation it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they would yield, is evident from the signification of "graves," as being damnation (see n. 2916, 4564); from the signification of "Egypt," as being infestations (n. 7278), for by the Egyptians and Pharaoh are represented those who in the other life infest by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7317); from the signification of "dying," as also being damnation (n. 5407, 6119, 7494); and from the signification of "the wilderness," as being a state of undergoing temptations (n. 8098); whence "to die in the wilderness" denotes to yield in temptation, and consequently to be damned. From all this it is evident that by "*Were there no graves in Egypt, that thou hast taken us to die in the wilderness?*" is signified that if there is damnation it would be all the same whether it came through the falsities of the infesters (thus in the state in which they were before), or through temptations in which they would yield (thus in the state into which they come afterward). [2] That these words are words of despair is evident. Moreover those who are in despair, which is the last of temptation, think such things, and then they are as it were on the slope, or are as it were sinking down toward hell. But at this time such thought does no harm whatever, nor do the angels pay any attention to it, for every man's power is limited, and when the temptation arrives at the furthest limit of his power, the man cannot sustain anything more, but sinks down. But then, when he is on the downhill course, he is raised by the Lord and thus liberated from despair; and is then for the most part brought into a clear state of hope and of the consequent consolation, and also into good fortune. It is said "damnation through a state of temptations in which they would yield," because they who yield in temptations come into a state of damnation; for temptations are to the end that truths and goods may be confirmed, and may be conjoined

together, in order that faith and charity may ensue; but this end is attained only when the man conquers in temptations; whereas when he yields, in this case truths and goods are rejected, and falsities and evils are confirmed, whereby such come into a state of damnation.

8166. *Why hast thou done this to us, in leading us forth out of Egypt?* That this signifies that it was in vain that they had been liberated from infestations by falsities, is evident from the signification of “why hast thou done this to us?” as being that it was all in vain; from the signification of “to be led forth,” as being to be liberated; and from the signification of “Egypt,” as being infestations (of which just above, n. 8165).

8167. *Is not this the word that we spake unto thee in Egypt, saying?* That this signifies that some such thing was thought of when they were infested by falsities, is evident from the signification of “is not this the word that we spake?” as being that such a thing was thought of, for by “this word” is signified this thing, thus some such thing, and by “speaking” is signified thinking (that “to speak” denotes influx and the consequent reception, see n. 5797, 7270, 8128; therefore also thought, n. 2271, 2287, 2619); and from the signification of “Egypt,” as being infestation by falsities (n. 8165).

8168. *Cease from us, and let us serve the Egyptians.* That this signifies that they would not be withheld from surrendering, is evident from the signification of “to cease from us,” when said of infestations, as being not to hinder, and not to withhold; and from the signification of “serving the Egyptians,” as being to surrender to those who infest by means of falsities. That “to cease from us,” when said in a state of infestations, and also in a state of temptations, of the influx of truth Divine represented by Moses, denotes not to hinder, and not to withhold, is because in these states two forces or powers are acting, one of which is from the falsities that are injected from the hells into the external man, and the other of which is from truths that are insinuated by the Lord into the internal man (n. 8164). These two forces act reciprocally against each other. The falsities injected from the hells have their force and power from the love of self and of the world, which are in the man; but the truths insinuated by the Lord have their force and

power from love toward the neighbor and love to the Lord. When the man conquers, the internal force or power always prevails, because this is Divine; and it does not admit the force or power from falsities to be increased further than it can be repelled. Therefore when these two forces act, the internal force which is from the Lord continually as it were withholds the man and hinders him, lest the falsities drag him down, thus causing him to yield; for it is a general rule that when two forces act in opposition to each other, one draws and the other draws back. In the spiritual world, forces are the affections which are of the loves; and the instrumentalities by which they act are truths, and in the opposite sense, falsities.

8169. *Because it is good for us to serve the Egyptians, rather than that we should die in the wilderness.* That this signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations, is evident from the signification of "to be good rather than that," as being that it was to be preferred; from the signification of "serving the Egyptians," as being a yielding to the falsities of the infesters; for "to serve" signifies subjugation (see n. 6666, 6670, 6671), thus a yielding, here to the falsities of the infesters; from the signification of "dying," as being damnation (n. 8165); and from the signification of "the wilderness," as being a state of undergoing temptations (n. 8098). From all this it is evident that by "it is good for us to serve the Egyptians, rather than that we should die in the wilderness," is signified that to yield to falsities when they were infested would be preferable to yielding in temptations. Moreover it is true that to yield in the former state is preferable to yielding in the latter; for to yield in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to yield in a state of infestations is to be confirmed in falsities and evils, yet not manifestly against the truths and goods of faith. Hence it is evident that in yielding in temptations there is a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful damnation of all is that which comes from profanation.

8170. *And Moses said unto the people.* That this signifies elevation from a state of despair by means of truth Divine, is evident from what now follows, which Moses “said,” and which involves elevation from a state of despair. It is said “by truth Divine,” because all elevation in a state of temptations is effected by means of truth Divine. (That in the internal representative sense truth Divine is meant by “Moses,” see n. 6752, 7010, 7014, 7089.)

8171. *Fear ye not.* That this signifies that they must not despair, is evident from the signification of “fearing,” as being to feel horror (see n. 8162), here to despair; for spiritual fear in temptations is first a horrible dread, and finally is despair. Spiritual fear is fear on account of damnation.

8172. *Stand still, and see the salvation of Jehovah.* That this signifies salvation from the Lord alone, and not at all from them, is evident from the signification of “standing still and seeing,” as being to have faith (that “to see” denotes to understand, acknowledge, and have faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421, 5400); and from the signification of “the salvation of Jehovah,” as being salvation from the Lord. Here, where the subject treated of is liberation from temptations, the meaning is salvation from the Lord alone, and not at all from them. (That “Jehovah” in the Word denotes the Lord, see above, n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6957.) It is here said that they must have faith that salvation is from the Lord alone, and not at all from them, because this is the main thing of faith in temptations. He who when he is tempted believes that he can resist from his own strength, yields; the reason is that he is in what is false, and that he therefore attributes merit to himself, and thus demands to be saved of himself, and thus shuts out the influx from the Divine. But he who believes that the Lord alone resists in temptations, conquers; for he is in the truth, and attributes the merit to the Lord, and perceives that he is saved by the Lord alone. He who is in the faith of charity ascribes everything of salvation to the Lord, and nothing to himself.

8173. *Which He will do for you to-day.* That this signifies which is to eternity, is evident from the signification of “to-

day," as being what is eternal (see n. 2838, 3998, 4304, 6165, 6984).

8174. *For the Egyptians whom ye have seen to-day, ye shall see them again no more forever.* That this signifies that the falsities which are once removed will be removed to eternity, is evident from the signification of "the Egyptians," as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148), thus also the falsities themselves from evil; and from the signification of "seeing no more," when said of falsities, as being to be removed, for the falsities in man are not cast out, but are removed, man being withheld from evils and the falsities therefrom, and being held in good, by the Lord (n. 1581, 2256, 2269, 2406, 4564); and from the signification of "forever," as being to eternity.

8175. *Jehovah shall wage war for you.* That this signifies that the Lord alone sustains the combats of temptations, is evident from the signification of "to wage war for you," when said about Jehovah in temptations, as being that He sustains alone the combats of temptations. (That "Jehovah" denotes the Lord, see just above, n. 8172.) That the Lord alone sustains the combats of temptations, and conquers, is because the Divine alone can conquer the hells. Unless the Divine acted against them, they would rush in like a vast ocean, one hell after another, for the resisting of which man is of not the slightest avail; and the less so because in respect to what is his own, man is nothing but evil, thus is hell, from which the Lord then withdraws him, and afterward withholds him (see above, n. 1581, 1661, 1692, 6574).

8176. *And ye shall keep silence.* That this signifies that from their own strength they will effect nothing at all, is evident from the signification of "to be silent," as being to acquiesce, and as temptations are treated of, as being not to think or believe that they effect anything by their own strength. (On this subject see what was said and shown above, n. 8172, 8175.) That nevertheless they ought not to slack their hands, and await immediate influx; but ought to fight as from themselves, and yet acknowledge and believe that it is from the Lord, see n. 1712, 1937, 1947, 2882, 2883, 2891.

8177. Verses 15–18. *And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry. And I, behold I harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen.* “And Jehovah said unto Moses,” signifies exhortation; “Why criest thou unto Me?” signifies that there is no need of intercession; “speak unto the sons of Israel,” signifies influx and perception; “that they set forward,” signifies what follows on continuously until they are prepared; “And thou, lift up thy rod,” signifies the power of Divine truth; “and stretch out thy hand over the sea,” signifies the rule of power where the hell of falsity from evil is; “and cleave it asunder,” signifies the consequent dissipation of falsity; “and the sons of Israel shall come into the midst of the sea on the dry,” signifies that they who are of the spiritual church may pass safely and without the influx of falsity; “and I, behold I harden the heart of the Egyptians,” signifies the obstinacy of falsity from evil; “and they shall come after them,” signifies an endeavor to offer violence by means of the influx of falsity from evil; “and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen,” signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord’s Divine Human; “and the Egyptians shall know that I am Jehovah,” signifies that it may be known that the Lord is the only God, and besides Him there is none else; “when I am glorified in Pharaoh, in his chariots, and in his horsemen,” signifies, as above, from their seeing the effect of the dissipation of falsity and of its teachings and reasonings, by the Lord alone.

8178. *And Jehovah said unto Moses.* That this signifies exhortation, is evident from the signification of “Jehovah said,” when the subject treated of is elevation and liberation from temptation, as being exhortation (see n. 7033, 7090).

8179. *Why criest thou unto Me?* That this signifies that there was no need of intercession, is evident from the signification of "crying unto Jehovah," as being to intercede, namely, for liberation from temptation. Hence "Why criest thou unto Me?" denotes why dost thou intercede when there is no need of intercession? and therefore it follows, "speak unto the sons of Israel, that they go forward," by which is signified that they shall have aid, but that still the temptation will be continued, even until they are prepared. [2] As to there being no need of intercession, the case is this. They who are in temptations are wont to slack their hands and betake themselves solely to prayers, which they then ardently pour forth, not knowing that prayers will not avail, but that they must fight against the falsities and evils which are being injected by the hells. This fight is performed by means of the truths of faith, which help because they confirm goods and truths against falsities and evils. Moreover in the combats of temptations, the man ought to fight as of himself, but yet acknowledge and believe that it is of the Lord (see above n. 8176). If man does not fight as of himself, the good and truth which flow in through heaven from the Lord are not appropriated to him; but when he fights as of himself, and still believes that it is of the Lord, then they are appropriated to him. From this he has an *own* (*proprium*) that is new, which is called the heavenly *own*, and which is a new will. [3] Moreover they who are in temptations, and not in some other active life than that of prayers, do not know that if the temptations were intermitted before they had been fully carried through, they would not be prepared for heaven, and thus could not be saved. For this reason, moreover, the prayers of those who are in temptations are but little heard; for the Lord wills the end, which is the salvation of the man, which end He knows, but not the man; and the Lord does not heed prayers that are contrary to the end, which is salvation. He who conquers in temptations is also confirmed in the truth stated above; whereas he who does not conquer entertains a doubt with respect to the Divine aid and power, because he is not heard; and then sometimes, because he slacks his hand, he partly yields. From all this it can be seen what is meant by there being no need of intercession,

namely, that prayer is not to be relied upon. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is profitable or not; and therefore the suppliant submits the hearing to the Lord, and immediately after prays that the will of the Lord, and not his own, may be done, according to the Lord's words in His own most grievous temptation at Gethsemane (*Matt.* xxvi. 39, 42, 44).

8180. *Speak unto the sons of Israel.* That this signifies influx and perception, is evident from the signification of "speaking," when said of truth Divine, which is represented by Moses, to those who are of the spiritual church, who are "the sons of Israel," as being influx and the consequent perception (see also n. 2951, 5481, 5797, 7270, 8128).

8181. *That they set forward.* That this signifies what follows on continuously even until they are prepared, is evident from the signification of "setting forward," as being what is successive and continuous (see n. 4375, 4554, 4585, 5996); for thereby is signified that they were not to cry out, that is, to supplicate, but that the journey was to be continued to the sea Suph, and afterward through it to the wilderness, thus through hell, which they should pass through safely, to temptations in successive continuation, even until they should be prepared. (That by the "sea Suph" is signified hell, see n. 8099, 8137, 8148, and by the "wilderness" a state of undergoing temptations, n. 8098.)

8182. *And thou, lift up thy rod.* That this signifies the power of Divine truth, is evident from the signification of "rod," as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the representation of Moses, to whom it is said that he should "lift up his rod," as being Divine truth (of which frequently above).

8183. *And stretch out thy hand over the sea.* That this signifies the rule of power where the hell of falsity from evil is, is evident from the signification of "stretching out the hand," as being the rule of power (see n. 7673); and from the signification of "the sea," here the sea Suph, as being the hell in which are the falsities from evil of those who have been of the church (n. 8099, 8137, 8148). Concerning this hell, of the Lord's Divine mercy something further shall be said at the

end of the last chapters of *Exodus*, where the hells will be told about from experience.

8184. *And cleave it asunder.* That this signifies the consequent dissipation of falsity, is evident from the signification of "cleaving this sea asunder," as being to dissipate the falsities from evil which are in that hell; for the falsities there appear like waters, according to what was shown above (n. 8099, 8137, 8148). For when the angelic pillar in which the Lord is present passes through that sea, then the falsities recede, consequently the waters there—which are falsities—disappear; from which it is evident that "to cleave the sea asunder" signifies the dissipation of the falsities that belong to the hell which is represented by the "sea Suph."

8185. *And the sons of Israel shall come into the midst of the sea on the dry.* That this signifies that they who are of the spiritual church may pass safely and without the influx of falsity, is evident from the signification of "coming" or entering "into the midst," as being to pass through; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently); and from the signification of "on the dry," as being safely, and without the influx of falsity; for by the waters of this sea are signified falsities derived from evil (see n. 8137, 8138); consequently by "the dry" is signified without falsity. The like is signified by "dry," and "making dry," in *David*:—

Thou hast broken the heads of leviathan in pieces. Thou didst cleave the fountain and the river; Thou hast made dry the rivers of strength (*Ps.* lxxiv. 14, 15);

"to make dry the rivers of strength" denotes to dissipate the more powerful falsities. [2] In *Zechariah*:—

I will gather them, because I will redeem them; I will bring them back out of the land of Egypt, and gather them out of Assyria; and I will bring them unto the land of Gilead and to Lebanon. He shall pass through the sea of distress; but he will smite the waves in the sea, and will make dry all the depths of the stream; and the pride of Assyria shall be cast down, and the staff of Egypt shall depart. And I will render them mighty in Jehovah (x. 8-12);

this passage treats of those who trust in themselves and in their own wisdom in spiritual things, and also of the dissipation

of falsities by means of temptations: "the land of Egypt" denotes memory-knowledges; "Assyria," the reasonings therefrom; "to pass through the sea of distress," denotes temptations; "to smite the waves in the sea and dry up the depths of the stream," denotes to dissipate the falsities thence derived; "the pride of Assyria shall be cast down, and the staff of Egypt shall depart," denotes that they shall not trust any longer in their own wisdom, but in wisdom from the Lord, which is signified by "I will render them mighty in Jehovah." [3] In like manner in *Isaiah*:—

That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof; that saith to the abyss, Be dry, and I will dry up thy rivers (xliv. 26, 27);

"to say to the abyss, be dry," and "to dry up the rivers thereof," denotes to dissipate evils and falsities. But where "waters" signify truths, there "to make dry" signifies a state of no truth, or one without truth, as in *Isaiah*:—

I will pour waters upon him that is thirsty, and streams upon the dry (xliv. 3);

"waters" and "streams" denote truths; "the dry" denotes where there is no truth. [4] In *Jeremiah*:—

O sword against the Chaldeans, and against the inhabitants of Babel, O sword against the horses thereof, and against the chariots thereof; a drought upon the waters, that they may be dried up (l. 35–38);

"the Chaldeans" denote those who profane truths; and "the inhabitants of Babel," denote those who profane goods (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326); a "sword" denotes truth fighting against falsity, and falsity fighting against truth, consequently vastation (n. 2799, 4499, 6353, 7102); "horses" denote the intellectual faculty (n. 2761, 2762, 3217, 5321, 6125, 6534); "chariots," doctrinal things (n. 5321, 8148); "a drought upon the waters that they may be dried up," denotes that by reason of falsification there is no life in the truths. But where "dry," or "making dry," in the Word, is said of other things, as of trees, of herbs, of harvest, of bones, the contrary to the above is signified. The earth itself is also called "the dry" relatively to the sea, and then "dry" is predicated of good, and "the sea" of truth.

8186. *And I, behold, I harden the heart of the Egyptians.* That this signifies the obstinacy of falsity from evil, is evident from the signification of “hardening the heart,” as being obstinacy (n. 7272, 7300, 7305, 7616); and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8148). When it is said in the Word that “Jehovah hardens the heart” and also “leads into evil,” in the internal sense, where the truth itself is in its nakedness, it is meant that they who are in falsity and in evil harden their own heart and lead themselves into evil (n. 2447, 6071, 6991, 6997, 7533, 7632, 7877, 7926).

8187. *And they shall come after them.* That this signifies an endeavor to offer violence by means of the influx of falsity from evil, is evident from the signification of “coming after them,” as being the influx of falsity from evil, and also an endeavor to subjugate, thus to offer violence; for by “drawing nigh” is signified influx (n. 8159); by “marching after them,” a closer influx and communication (n. 8161); and by “pursuing after them,” an endeavor to subjugate (n. 8136, 8152, 8154); consequently by “coming after them” is signified an endeavor to offer violence by means of the influx of falsity from evil.

8188. *And I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen.* That this signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord’s Divine Human, is evident from the signification of “being glorified in Pharaoh and his army,” as being the immersion in hell of those who are in falsity from evil, and the encompassing of them there by falsities as by waters, by reason of the mere presence of the Divine Human of the Lord (see above, n. 8137); from the representation of Pharaoh, as being those who are in falsities from evil; from the signification of “army,” as being falsities; from the signification of “his chariots,” as being doctrinal things of falsity; and from the signification of “his horsemen,” as being false reasonings (of which above, n. 8146, 8156).

8189. *And the Egyptians shall know that I am Jehovah.* That this signifies that it may be known that the Lord is the

only God, and besides Him there is none else, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8190. *When I am glorified in Pharaoh, in his chariots, and in his horsemen,* signifies that they will see the effect of the dissipation of falsity, and of the doctrinal things and reasonings of falsity, by the Lord alone (as just above, n. 8188).

8191. Verses 19–22. *And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all night, and made the sea dry, and the waters were cleft asunder. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left.* “And the angel of God set out,” signifies a setting in order by Divine truth; “marching before the camp of Israel,” signifies that was around the truths and goods of the church; “and he went behind them,” signifies protection lest the falsity of evil should flow into the will; “and the pillar of cloud set out from before them and stood behind them,” signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding; “and it came between the camp of the Egyptians and the camp of Israel,” signifies between the falsities of evil on the one side, and the truths of good on the other; “and it was a cloud and darkness,” signifies the condensation of falsity from evil on the one side; “and it lighted up the night,” signifies the enlightenment of truth from good on the other; “and the one came not near the other,” signifies consequently no communication; “all the night,” signifies in the obscure state; “and Moses stretched out his hand over the sea,” signifies the rule of the power of truth Divine over hell; “and Jehovah made the sea go away by a strong east wind,” signifies the means of the dissipation of falsity; “all the night,” signifies in the obscure state; “and made the sea dry,” signifies the dissipation of falsity; “and the

waters were cleft asunder," signifies separation from truths, and removal; "and the sons of Israel came into the midst of the sea in the dry," signifies the entrance and passage of those who were of the spiritual church through hell in safety, and without any influx of falsity; "and the waters were a wall to them on their right hand, and on their left," signifies that they were withheld from falsities on every side.

8192. *And the angel of God set out.* That this signifies a setting in order by Divine truth, is evident from the signification of "setting out," as being a setting in order. That "to set out" denotes a setting in order is because the pillar of cloud—which was an angelic choir—that had previously advanced before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thus brought darkness upon the Egyptians, and gave light to the sons of Israel; and because these things were thus set in order by the Lord, by means of the setting out of the angel of God, or the pillar, and by means of its interposition, therefore by "to set out" is here signified a setting in order. From the signification of "the angel of God," as being Divine truth, in like manner "God;" for in the Word, where truth is treated of, the term "God" is used, but where good is treated of, the term "Jehovah" (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873). [2] As regards the angels, be it known that by "angels" in the Word is meant the Lord (n. 1925, 3039, 4085); and therefore the Lord Himself is called an "angel" (n. 6280, 6831). Hence "angels" signify Divine truth, for the Divine truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven; for in so far as they receive the Divine truth which is from the Lord, so far they are angels. This can also be seen from the fact that the angels are quite unwilling, and are even averse, to have anything of truth and good attributed to them, because it is of the Lord with them. Hence also it is said that the Lord is the all in all of heaven, and that they who are in heaven are in the Lord; and moreover by virtue of the Divine truth which they receive from the Lord, the angels are called in the Word "gods" (n. 4295, 7268), and therefore "God" in the original tongue is in the plural number. [3] Be it known further, that in the Word "an angel" is spoken of, when yet

many are meant; as in the present case, where it is said "the angel of God," and there is meant the pillar which advanced before the sons of Israel, and which was constituted of many angels. Moreover in the Word angels are mentioned by name, as "Michael," "Raphael," and others. They who do not know the internal sense of the Word believe that "Michael" or "Raphael" is some one angel who is supreme among his associates; but by these names in the Word is not signified some one angel, but the angelic function itself, thus also the Divine of the Lord in respect to that which belongs to the function.

8193. *Marching before the camp of Israel.* That this signifies that was around the truths and goods of the church, is evident from the signification of "the camp," as being truths and goods; for by "the camp" is signified the whole assemblage of Israel, and by the "assemblage of Israel" are signified all goods and truths in the complex (see n. 7830, 7843); hence also "encampment" denotes a setting in order according to truths and goods (n. 8103, 8130, 8131, 8155). That "Israel" denotes the spiritual church has been frequently shown.

8194. *And he went behind them.* That this signifies protection lest the falsity of evil should flow into the will, is evident from the signification of "going behind" the sons of Israel, as being protection lest the Egyptians should attack; in the internal sense, lest the falsities from evil which are signified by "the Egyptians" should flow in (n. 8132, 8135, 8148). That it denotes lest they should flow into the will, is because in the Grand Man, or in the spiritual world, the things of the will are presented at the back, or behind, and those of the understanding in front, or before. As regards influx into the will and into the understanding of man, be it known that the Lord takes the utmost care lest the infernals flow into a man's will; for if they were to flow into his will after he had been regenerated or made a church, it would be all over with him, because his will is nothing but evil. Hence it is that the man of the spiritual church is regenerated by the Lord in respect to the intellectual part, and that a new will is formed in this part, which is completely separated from the will that the man has by heredity (n. 863, 875, 927, 1023, 1043, 1044, 2256, 4328,

4493, 5113). From all this it can now be seen whence it is that by "he went behind them" is signified protection lest the falsity of evil should flow into the will.

8195. *And the pillar of cloud set out from before them, and stood behind them.* That this signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding, is evident from the signification of "the pillar of cloud," as being the presence of the Lord (see n. 8110), it being an angelic choir in which the Lord was; and from the signification of "from before them," as being the understanding, and of "behind them," as being the will (of which just above, n. 8194); that protection is meant is evident.

8196. *And it came between the camp of the Egyptians and the camp of Israel.* That this signifies between the falsities of evil on the one side and the truths of good on the other, is evident from the signification of "camp," as being goods and truths in the complex (of which just above, n. 8193); thus, in the opposite sense, evils and falsities also in the complex. Consequently "the camp of the Egyptians" denotes falsities of evil, because by "the Egyptians" are signified falsities from evil (see n. 8132, 8135, 8148); and "the camp of Israel" denotes the goods of truth, because by "Israel" are signified the truths which are from good (see n. 7957). That "to come between them" denotes to prevent the falsities from evil from flowing in, is evident.

8197. *And it was a cloud and darkness.* That this signifies the condensation of falsity from evil on the one side, and that it *lighted up the night*, signifies the enlightenment of truth from good on the other, is evident from the signification of a "cloud and darkness," as being the condensation of falsity from evil (that a "cloud" denotes falsity see n. 1043, 1047, 8137, 8138; also "darkness," n. 1839, 1860, 4418, 4531, 7688, 7711); and from the signification of "to light up the night," as being the enlightenment of truth by good. (That the "pillar of fire by night" denotes a state of obscurity tempered by enlightenment by good, see n. 8108.) [2] In regard to this circumstance, that the pillar brought darkness upon the Egyptians, and gave light to the sons of Israel, the case is as follows. The presence of the Lord, here signified by "the pillar," is heavenly light

itself, from which heaven has its light, and this light is a thousand times brighter than the noonday light of the world. But the same light becomes thick darkness with the evil, even if they are in the light itself, and it becomes thicker darkness in proportion as the falsity from evil is denser with them. The reason is that the truth Divine proceeding from the Lord appears before the eyes of the angels as light, but to those who are in falsities from evil it cannot appear as light, but as thick darkness, for falsity is opposite to truth and extinguishes truth. Hence it is that the pillar, which was the presence of the Lord, brought cloud and darkness on the Egyptians, because by "the Egyptians" are signified those who are in falsities from evil, and that it lighted up the night with the sons of Israel, because by "the sons of Israel" are signified those who are in truth from good. That the Lord appears to every one according to his quality, see n. 1861, 6832.

8198. *And the one came not near the other.* That this signifies consequently no communication, is evident from the signification of "coming near," as being influx and communication (see n. 8159).

8199. *All the night.* That this signifies in the obscure state, is evident from the signification of "the night," as being a state of obscurity in respect to the truth and good of faith (see n. 1712, 6000). By "the night" is here meant that obscurity which follows immediately after temptations; for they who are liberated from temptations first come into obscurity before they come into clearness, because the falsities and evils that are injected by the hells adhere to them awhile, and are not dissipated except successively.

8200. *And Moses stretched out his hand over the sea.* That this signifies the rule of the power of truth Divine over hell, is evident from the signification of "stretching out the hand," as being the rule of power (see n. 7673, 8183); from the representation of Moses, as being truth Divine (of which frequently); and from the signification of "the sea," here the sea Suph, as being hell (n. 8099, 8137, 8138). It is said "the rule of the power of truth Divine," because all Divine power is through the truth which proceeds from the Lord. This created all things, according to this in *John*:—

All things were made by means of the Word, and without Him was not anything made that was made (i. 3);

“the Word” denotes the Lord as to Divine truth; by means of this truth all things in heaven and in hell are set in order; from this also is all order on the earth; all the miracles were wrought by means of it; in short, Divine truth has in it all power, insomuch that it is power itself. There are some in the other life who are in truth in advance of others, and they are in such power therefrom that they can pass through the hells without any danger. They who are in the hells flee in every direction at their presence. There are some also who by means of truth from the Divine exercise power magically. Of the Lord’s Divine mercy more shall be said of both of these at the end of the chapters, when the hells will be spoken of. They who pay attention to the causes of things from things external and earthly, cannot perceive otherwise than that truth from the Divine is a mere affair of thought, of no real essence; but on the contrary it is the veriest essentiality from which are all the essences of things in both worlds, the spiritual and the natural.

8201. *And Jehovah made the sea to go away by a strong east wind.* That this signifies the means of the dissipation of falsity, is evident from the signification of “making to go away,” as being to dissipate; from the signification of “the sea,” as being falsity, for by “the sea” are here signified its waters, which denote falsities (see n. 8137, 8138); and from the signification of “an east wind,” as being a means of destruction (see n. 7679), here of the destruction of falsity, thus of its dissipation.

8202. *All the night,* signifies in an obscure state (as above, n. 8199).

8203. *And made the sea dry.* That this signifies the dissipation of falsity, is evident from the signification of “the sea,” as being falsity (as just above, n. 8201); and from the signification of “making it dry,” as being its dissipation. (That “to pass over on the dry” or arid, when said in respect to the waters of that sea when removed, denotes in safety, and without any influx of falsity, see above, n. 8185.)

8204. *And the waters were cleft asunder.* That this signifies separation from truths, and removal, is evident from the

signification of "the waters were cleft asunder," as being the dissipation and separation of falsity (of which above, n. 8184), thus separation from truths, and removal.

8205. *And the sons of Israel came into the midst of the sea in the dry.* That this signifies the entrance and passage of those who were of the spiritual church, through hell in safety, and without any influx of falsity, is evident from what was unfolded above (n. 8185), where like words occur.

8206. *And the waters were a wall to them on their right hand, and on their left.* That this signifies that they were withheld from falsities on every side, is evident from the signification of "the waters" of that sea, as being falsities from evil (see n. 8137, 8138); from the signification of "were a wall to them," as being to be withheld from them (of which below); and from the signification of "on their right hand and on their left," as being on every side. That "to be a wall to them," when said of waters by which are signified falsities, denotes to be withheld from falsities, is because the case with man is this. When a man is kept by the Lord in good and truth, then falsities and evils are removed, and being removed they stand round like a wall, for they cannot enter into the sphere where good and truth are. The reason is, that in good and truth the Lord is present, and the presence of the Lord puts away evil and falsity on every side; for good and truth are absolutely opposite to evil and falsity, and therefore they cannot be together without one destroying the other. But indeed good with truth destroys, that is, removes, evil with falsity, because the former is Divine and consequently has all power, whereas the latter is infernal and consequently has no power. The former acts from things internal, but the latter from things external. When evils with falsities are removed in a man, they as before said stand round like a wall, and are in the perpetual endeavor to rush in; but this they cannot do, because the presence of the Lord, which is in good and truth, wards them off. This is what is signified by the waters being a wall unto them on their left hand and on their right. That man is withheld from evil and falsity by being kept in good and truth by the Lord, see n. 1581, 2406, 4564. But no one can be withheld from evil and kept in good, unless he has received this capacity by means of

the exercise of charity in the world. This is effected by means of a life of good, or a life according to the truths of faith, consequently by means of the affection or love of good. He who by reason of his life has the love and affection of good, can be in the sphere of good and truth; but not he who by his life has put on a nature of evil.

8207. Verses 23-25. *And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians. And He took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel, because Jehovah wageth war for them against the Egyptians.* "And the Egyptians pursued," signifies an endeavor of falsity from evil to inflict violence; "and came after them," signifies the endeavor of the influx; "all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea," signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell; "and it was in the morning watch," signifies the state of thick darkness and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth and good; "and Jehovah looked forth to the camp of the Egyptians," signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities; "in the pillar of fire and of cloud," signifies the presence in this manner of Divine good and truth there; "and troubled the camp of the Egyptians," signifies that the consequent extensions of falsity and evil returned upon them; "and He took off the wheel of his chariots," signifies the power of inflicting falsities taken away; "and he drew it in heaviness," signifies resistance and impotence; "and the Egyptian said," signifies the thought under these circumstances; "I will flee before Israel," signifies separation from those who are in the good of truth and the truth of good; "because Jehovah wageth war for them against the Egyptians," signifies that the Lord alone sustains the fight against falsities and evils.

8208. *And the Egyptians pursued.* That this signifies the endeavor of falsity from evil to inflict violence, is evident from the signification of “pursuing,” when done by the Egyptians, as being an endeavor to subjugate (see n. 8136, 8152, 8154), thus to inflict violence; and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8136, 8146, 8148), thus also the falsities from evil.

8209. *And came after them.* That this signifies the endeavor of the influx, is evident from the signification of “to come after” any one, when said of those who are in falsities from evil, as being an endeavor to inflict violence by means of an influx of falsity from evil (see n. 8187). It denotes an endeavor, because infernal genii and spirits cannot inflict evil on the good, but nevertheless constantly endeavor to do so. There is a sphere exhaling from the hells which may be called a sphere of endeavors, and which is a sphere of doing evil. I have several times been allowed to perceive this sphere. The endeavor in it is constant, and as soon as any opportunity offers, the effect breaks forth from it. But this sphere is restrained by the sphere of the endeavors of heaven which is from the Lord, and is a sphere of imparting benefits, in which is all power, because it is from the Divine. Nevertheless equilibrium is maintained between these diametrically opposite endeavors, to the intent that man may be in freedom, and thus in choice, and that he can be reformed; for all reformation is in freedom, and without freedom there is no reformation. Spiritual endeavor is the same as will. During man’s reformation he is kept in equilibrium (that is, in freedom) between willing good and willing evil; and in so far as he then accedes to willing what is good, so far he accedes to heaven and recedes from hell; and so far the new will which he then receives from the Lord prevails against his own will which he received by inheritance from his parents and afterward by actual life. When therefore a man has been so far reformed that he wills good and is affected with it, then good removes evil, because the Lord is present in good; for good is from the Lord, thus it is His, nay, it is Himself. From all this it can be seen how the case is with the endeavor of the influxes with man.

8210. *All Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.* That this signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell, is evident from the signification of the "horses of Pharaoh," as being memory-knowledges from a perverted understanding; from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity; from the signification of the "horsemen of Pharaoh," as being reasonings therefrom (concerning all which see above, n. 8146, 8148); and from the signification of "into the midst of the sea," as being to fill hell. [2] That these three things of Pharaoh's army, namely, horses, chariots, and horsemen, are here mentioned again, is because the last state of the devastation of those of the church who had been in faith separate from charity and in a life of evil is now at hand, which state is the state of being cast into hell; and to be cast into hell is to be crowded by falsities from evil. For when the evil have been devastated as to all truth and good and have been left to the evil of their life and to the falsity thence derived, then the hells with which they had communicated by the evils of their life are opened, and then all those evils which they have appropriated to themselves rush into them, and the falsities which pour forth from the evils then constitute a sphere around them, which sphere appears like a dense cloud, or like water. When this takes place, they are then in hell; for they are then shut off from all communication with heaven, and are also separated from other hells. This is called "casting into hell." [3] This is the reason why now, when they entered into the midst of the sea, mention is made of "horses, chariots, and horsemen;" for as already said, the "sea Suph" signifies hell; and "horses, chariots, and horsemen" signify all the falsities and all things of falsity from evil, which are now let into them in order that in this manner they may be separated from the other hells by the whole nature of falsity from evil. These are the subjects specifically treated of in the verses which now follow (verses 24 to 28).

8211. *And it was in the morning watch.* That this signifies a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of the enlightenment

and salvation of those who are in truth from good, is evident from the signification of "the morning watch," as being a state of enlightenment and salvation, and in the opposite sense, a state of thick darkness and destruction. The reason why "the morning watch" has this signification, is that in the other life states of faith and love are like the times of the day in the world, namely, like morning, noon, evening, and night; and therefore these times also correspond to those states (see n. 2788, 5672, 5962, 6110). Moreover states vary in much the same manner. The end and the beginning of these variations is "morning," and specifically, "daybreak," for then the night is ended, and the day begins. In the state to which morning corresponds, the good begin to be enlightened in respect to the things which are of faith, and to grow warm in respect to the things which are of charity; and conversely, the evil then begin to be darkened by falsities, and to be chilled by evils; consequently to them morning is a state of thick darkness and destruction, while to the good it is a state of enlightenment and salvation. [2] From these states in heaven arise the states of light and heat, and also the states of thick darkness and cold on earth, which states succeed each other every year and every day; for whatever exists in the natural world has its origin and cause from things which exist in the spiritual world, because universal nature is nothing else than a theater representative of the Lord's kingdom (3483, 4939, 5173, 5962); whence come the correspondences. The variations of light and shade and also of heat and cold on earth are indeed from the sun, that is, from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate, and in the natural world, were created according to the things in the spiritual world, as by their prior and efficient causes, which are the causes of the posterior causes that exist in the natural world. For nothing which is in order ever exists in the natural world that does not derive its cause and origin from the spiritual world, that is, through the spiritual world from the Divine. [3] As, relatively to the good, "morning" signifies the beginning of enlightenment and salvation, and relatively to the evil, the beginning of thick darkness and destruction, therefore it is here said that in the

morning watch Jehovah looked forth to the camp of the Egyptians and troubled it, and then that He took off the wheel of the chariots, and shook out the Egyptians into the midst of the sea; and on the other hand that He saved the sons of Israel. From all this it can now be seen what is signified in the spiritual sense by the following passages in the Word:—

In the day thou shalt make thy plant to grow, and in the morning thy seed to blossom (*Isa. xvii. 11*).

About the time of evening behold terror; before the morning he is not (*Isa. xvii. 14*).

O Jehovah be Thou their arm every morning, our salvation also in the time of distress (*Isa. xxxiii. 2*).

Thus saith the Lord Jehovah, An evil, an only evil; behold it cometh. An end is come, the end is come. The morning is come upon thee, O inhabitant of the land; the day of tumult is near (*Ezek. vii. 5-7*).

So did Bethel to you because of the wickedness of your wickedness; in the morning shall the king of Israel be utterly cut off (*Hos. x. 15*).

Make me hear Thy mercy under the morning; deliver me from mine enemies, O Jehovah (*Psa. cxliii. 8, 9*).

Also that when the dawn arose the Lord saved Lot, and made it rain sulphur and fire upon Sodom and Gomorrah (*Gen. xix. 15, 24*). [4] As “morning” signifies the state of enlightenment and salvation of the good, and the state of thick darkness and destruction of the evil, therefore also “morning” signifies the time of the Last Judgment, when they are to be saved who are in good, and they are to perish who are in evil; consequently it signifies the end of a former church, and the beginning of a new church, which things are signified in the Word by the Last Judgment (n. 900, 931, 1733, 1850, 2117–2133, 3353, 4027, 4535). This is signified by “morning” in these passages:—

He said unto me, Until evening, the morning, two thousand three hundred; and then shall the holy thing be justified (*Dan. viii. 14*).

In the morning, in the morning, will Jehovah give judgment for the light, it will not be lacking; I will cut off nations, their corners shall be devastated (*Zeph. iii. 5, 6*).

One crying unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye are seeking, seek ye, return, come (*Isa. xxi. 11, 12*).

In these passages “morning” denotes the Lord’s coming and the enlightenment and salvation then, thus a new church;

"night" denotes the state of man and of the church at that time, that they would be in mere falsities from evil. [5] It is said "the morning watch," because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. These watchmen used to be upon the walls, spying whether an enemy was coming, and by a cry announcing what they saw. By them, in the internal representative sense, is meant the Lord, and by their watch His continual presence and protection (n. 7989), as in *David*:—

Thy watchman will not slumber. Behold, the watchman of Israel shall neither slumber nor sleep. Jehovah is thy watchman; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, or the moon in the night. Jehovah shall guard thee from all evil; He shall guard thy soul (*Ps. cxxi. 3-7*).

Moreover by "watchmen" are meant prophets and priests, consequently the Word, in these passages:—

I have set watchmen upon thy walls, O Jerusalem; in all the day and all the night they shall not be silent, making mention of Jehovah (*Isa. lxii. 6*).

It is a day, the watchmen shall cry in Mount Ephraim, Arise ye, and let us go up to Zion, unto Jehovah our God (*Jer. xxxi. 6*).

8212. *And Jehovah looked forth to the camp of the Egyptians.* That this signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities, is evident from the signification of "looking forth," when predicated of Jehovah, as being the extension of His influx; for it is evident that the Lord's looking forth to any one denotes influx, because He then presents Himself as present, and gives a perception of good and truth to those who are in truth from good from Himself, which is done by means of influx. Hence it is that when the angels look at any one they pour into him the affection that belongs to their life. And from the signification of "the camp of the Egyptians," as being falsities from evil (n. 8193, 8196); and because they who were in falsities from evil then pursued the sons of Israel, there is also signified the endeavor to inflict violence by means of falsities (n. 8208).

8213. *In the pillar of fire and of cloud.* That this signifies the presence of Divine good and truth there, is evident from

the signification of "the pillar of fire and of cloud," as being the presence of the Lord (n. 8110), consequently of Divine good and truth; for where the Lord is, there are good and truth. (As to what is specifically signified by "the pillar of fire and of cloud," see n. 8106-8108.)

8214. *And troubled the camp of the Egyptians.* That this signifies that the consequent extensions of falsity from evil returned upon them, is evident from the signification of "troubling the camp of the Egyptians," as being the return upon them of the falsities from evil which they were endeavoring to inflict on those who were in truth and good. These things are signified by these words because the presence of the Lord with the evil leads to this effect; for the evil who by means of injections of falsity and evil desire to inflict violence on the good, cast themselves into the penalty of retaliation, which is, that the falsities and evils which they endeavor to inflict, fall back on themselves. This punishment, which is called the punishment of retaliation, comes from the following law of order in heaven: "All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets" (*Matt.* vii. 12); and therefore they who do what is good from good, or from the heart, receive what is good from others; and also on the other hand, they who do what is evil from evil, or from the heart, receive what is evil from others. Hence it is that every good has its reward attached to it, and every evil its punishment (n. 696, 967, 1857, 6559). From all this it is now evident that by "Jehovah troubled the camp of the Egyptians," is signified that the extensions of falsity from evil returned upon them, and caused the trouble. That this arises with the evil through the presence of the Lord, see n. 7989.

8215. *And He took off the wheel of his chariots.* That this signifies the power of inflicting falsities taken away, is evident from the signification of "to take off," as being to take away; from the signification of "a wheel," as being the power of advancing (of which below); and from the signification of "the chariots of Pharaoh," as being doctrinal things of falsity (see n. 8146, 8148), thus falsities. What a "wheel" signifies in the genuine sense, can be seen from the signification of a "chariot." Chariots were of two kinds: there were chariots for con-

veying merchandise, and chariots for war. By chariots for conveying merchandise were signified doctrinal things of truth, and in the opposite sense doctrinal things of falsity; and by chariots for war were also signified doctrinal things in both senses, but fighting ones, thus the truths themselves, and the falsities themselves, prepared for war. From this it can be seen what is meant by "the wheel of a chariot," namely, the power of advancing, here of inflicting falsities and of fighting against truths. As this power belongs to man's intellectual part, by a "wheel" is also signified the intellectual part in respect to those things which are of doctrine. [2] In the other life there frequently appear chariots laden with merchandise of various kinds, the chariots differ in form and size; and when they appear, there are signified by them truths in their complex, or doctrinal things, which are as it were receptacles of truth; and by the merchandise are signified knowledges of various use. These things appear when the angels discourse in heaven about doctrines; for as their discourse cannot be comprehended by those who are beneath, it is presented representatively, and as before said, to some by means of chariots, in which each and all things of the discourse are presented in a form, and before the eyes, from which the contents of the discourse can be comprehended and seen in a moment; some in the form of the chariot; some in its construction; some in its color; some in its wheels; some in the horses which draw it; some in the merchandise which the chariot conveys. It is from these representatives that "chariots" in the Word signify doctrinal things. [3] From this it can in some measure be seen that by the "wheel of chariots" is signified the power of understanding; for as a chariot moves and goes forward by means of the wheels, so the truths which are of doctrinal things move forward by means of the understanding. This is also signified by "wheels" in *Isaiah*:—

Whose arrows are sharp, and all the bows bent; the hoofs of his horses are accounted as rock; his wheels as a whirlwind (v. 28);

speaking of him who vastates truth: "arrows" denote falsities; and a "bow" the doctrine of falsity (n. 2686, 2709); "the hoofs of the horses" denote sensuous memory-knowledges from a perverted understanding (n. 7729); "wheels," the powers of per-

verting and destroying truths, like a whirlwind. [4] In *Ezekiel*:—

I saw the living creatures, when behold one wheel on the earth with the living creatures, beside the four faces thereof. The appearance of the wheels and their work was as the look of a beryl; and they four had the same likeness; moreover their appearance and their work was as it were a wheel in the midst of a wheel; where they went, they went upon their four squares; they turned not when they went. [As for] their circles, they had height and they had fear; moreover their circles were full of eyes round about for them four: thus when the living creatures went, the wheels went with them; the spirit of the living creatures was in the wheels (i. 15-20; also x. 9-17);

by the “four living creatures” which were cherubs, is signified the providence of the Lord (n. 308); by the “wheels,” Divine intelligence, or foresight; from which it is said that “the wheels went together with the living creatures,” and that “their circles were full of eyes,” also that “the spirit of the living creature was in them,” that is, the truth of wisdom. [5] In *Daniel*:—

I saw even until the thrones were cast forth, and the Ancient of days did sit: His garment like the white snow; the hair of His head like the clean wool; His throne flames of fire; His wheels burning fire (vii 9); here “the Ancient of days” denotes the Lord as to Divine good; “the thrones cast forth” denote falsities; “His garment” denotes truth Divine in the external form; “the hair of His head” denotes good Divine in the external form; “His throne” denotes heaven and the church; the “wheels” denote the things of wisdom and of intelligence, thus truths Divine; “burning fire” denotes the things of love and charity.

Under the ten basins around the temple of Solomon there were also wheels of brass; the work of the wheels was like the work of a chariot wheel; their hands, and their backs, and their tires, and their spokes, were all molten (1 Kings vii. 30-33);

by these “basins” or “bases” were signified receptacles of the truth, by means of which a man is purified and regenerated; by the “wheels” were signified the intellectual powers, whereby is advancement.

8216. *And he drew it in heaviness.* That this signifies resistance and impotence, is evident from the signification of a “wheel,” as being the power of inflicting falsities (see n.

8215); consequently "to draw it in heaviness" denotes a hindering by means of resistance, and the consequent impotence.

8217. *And the Egyptian said.* That this signifies the thought, namely of those who were in falsities from evil, is evident from the signification of "saying," when evil assails, as being thought (see n. 7094, 7107, 7244, 7937); and from the signification of "the Egyptian," as being those who were in falsities from evil (n. 8132, 8135, 8146, 8148).

8218. *I will flee before Israel.* That this signifies separation from those who are in the good of truth and the truth of good, is evident from the signification of "fleeing," as being separation (see n. 4113, 4114, 4120); and from the representation of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (n. 7957).

8219. *For Jehovah waged war for them against the Egyptians.* That this signifies that the Lord alone sustains the fight against falsities and evils, is evident from what was unfolded above (n. 8175), where like words occur.

8220. Verses 26–28. *And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched out his hand over the sea, and the sea returned, at the turn of the morning, to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one.* "And Jehovah said unto Moses," signifies influx; "Stretch out thy hand over the sea," signifies the rule of the power of truth Divine over hell; "and let the waters return upon the Egyptians," signifies that the falsities would flow back to them, and would environ those who are in falsities from evil; "upon his chariots and upon his horsemen," signifies doctrinal things of falsity, and reasonings from a perverted understanding; "and Moses stretched out his hand over the sea," signifies, as above, the rule of Divine power over hell; "and the sea returned, at the turn of the morning, to the strength of its flow," signifies the flowing back to them of the

falsities from evil, by reason of the presence of the Lord; "and the Egyptians fled to meet it," signifies that they immersed themselves in the falsities from evil; "and Jehovah shook out the Egyptians into the midst of the sea," signifies that thus they cast themselves into hell, where are falsities from evil; "and the waters returned," signifies the return of the falsities into them; "and covered the chariots, and the horsemen, even all the army of Pharaoh," signifies that their own falsities hid them; "that came in after them into the sea," signifies that took possession of them; "there was not left of them even one," signifies all and each.

8221. *And Jehovah said unto Moses.* That this signifies influx, is evident from the signification of "Jehovah said," when concerning the rule of power to be exercised by means of Divine truth, which is represented by Moses, as being influx (see also n. 7291, 7381).

8222. *Stretch out thy hand over the sea.* That this signifies the rule of the power of truth Divine over hell, is evident from what was unfolded above (n. 8200), where are like words.

8223. *And let the waters return upon the Egyptians.* That this signifies that the falsities from evil would flow back to those, and would environ those, who are in falsities from evil, is evident from the signification of "waters," as being falsities (n. 6346, 7307, 8137, 8138); consequently by "let the waters return" is signified the flowing back or return of the falsity, here also an environment, because by the waters of the sea Suph, which denote the falsities from evil of those who being of the church had been in faith separate and in a life of evil; and from the signification of "the Egyptians," as being those who are in falsities from evil (of which frequently above). How the case herein is, that the falsities would flow back or return to those who intended to pour them forth upon those who were in truth and good, who are represented by the sons of Israel, see above (n. 8214), namely, that the evil which is intended to others returns upon themselves, and that this arises from the law of Divine order: "Do not to another save only what thou wouldest others should do to thee" (*Matt.* vii. 12). From this law, which in the spiritual world is constant

and perpetual, the laws of retaliation delivered in the representative church derived their origin; namely, the following:—

If any harm shall happen, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow (*Exod.* xxi. 23–25).

If a man hath caused a blemish in his neighbor; as he hath done, so shall it be done to him; fracture for fracture, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be caused in him (*Lev.* xxiv. 19, 20).

If a witness shall answer a lie against his brother, ye shall do to him as he had thought to do to his brother (*Deut.* xix. 18, 19).

From these passages it is clearly evident that these laws originate from that universal law which in the spiritual world is constant and perpetual, namely, that thou art not to do to others except as thou wouldst that others should do to thee. Thus it is clear how it is to be understood that the falsities from evil which are intended to be inflicted on others, flow back or return upon the persons themselves. [2] But the case with this law in the other life is further as follows. When the like, or retaliation, is evil, it is inflicted by the evil, and never by the good; that is, it comes from the hells, and never from the heavens. For the hells, or the evil who are there, are in the continual cupidity of doing evil to others, for this is the very delight of their life; and therefore as soon as it is permitted, they do evil, caring not to whom, whether he is evil or good, whether he is a companion or an enemy; and as it is from a law of order that evil returns upon those who intend evil, consequently, when it is permitted by the law, they rush on them. This is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, because this is the delight of their life; and therefore as soon as there is an opportunity, they do good both to foes and to friends; nay, they do not resist evil, for the laws of order defend and protect what is good and true. Hence it is that the Lord says, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say to you that evil must not be resisted. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say to you, Love your enemies, bless them that curse you, impart benefits to

them that hate you; that ye may be sons of your Father in the heavens" (*Matt.* v. 38, 39, 43-45). [3] It frequently happens in the other life that when evil spirits wish to inflict evil on the good, they are grievously punished, and that the evil which they intend to others returns upon themselves. At the time this appears as if it were revenge from the good; but it is not revenge, neither is it from the good, but from the evil, to whom an opportunity is then given from the law of order. Nay, the good do not wish evil to them, but still they cannot take away the evil of punishment, because they are then kept in the intention of good—just like a judge when he sees a malefactor being punished, or like a father when he sees his son punished by his master. The evil who punish do it from the cupidity of doing evil; but the good from the affection of doing good. From all this it can be seen what is meant by the Lord's words concerning love for an enemy, in *Matthew*, as above; and concerning the law of retaliation, which was not abrogated by the Lord, but explained; namely, that they who are in heavenly love ought not to have delight in retaliation or revenge, but in imparting benefits; and that the very law of order, which protects what is good, performs it from itself, through the evil ones.

8224. *Upon his chariots, and upon his horsemen.* That this signifies doctrinal things of falsity, and reasonings from a perverted understanding, is evident from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity (see n. 8146, 8148, 8215); and from the signification of "horsemen," as being reasonings from a perverted understanding (see n. 8146, 8148).

8225. *And Moses stretched out his hand over the sea,* signifies the rule of Divine power over hell (as above, n. 8200, 8222).

8226. *And the sea returned, at the turn of the morning, to the strength of its flow.* That this signifies the flowing back to them of the falsities from evil by reason of the presence of the Lord, is evident from the signification of "returning," when said of the falsities from evil which are signified by the "waters of the sea Suph," as being a flowing back or return to them (of which just above, n. 8223); from the signification of "the sea," here of the waters of the sea, as being falsities from

evil which are in hell (n. 6346, 7307, 8137); from the signification of "the turn of the morning," as being the presence of the Lord (of which in what follows); and from the signification of "to the strength of its flow," as being according to the general state and order in hell; for in the hells there is order equally as in the heavens, because in the hells there is consociation by means of evils, as in the heavens by means of goods, but the consociation in the hells is like that of robbers. That "at the turn of the morning" denotes the presence of the Lord, can be seen from what was shown above concerning the morning (in n. 8211), namely, that "the morning" denotes a state of thick darkness and destruction to the evil, and a state of enlightenment and salvation to the good, and this from the mere presence of the Lord (n. 7989, 8137, 8138, 8188), that is, from the presence of His Divine Human (n. 8159). [2] The like to what is here said of "the Egyptians" is said of "Babel" in *Jeremiah*:—

He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name. Thou art my hammer, weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms; and by Thee will I scatter the horse and his rider; and by Thee will I scatter the chariot and him that is borne therein; and I will recompense to Babel and to all the inhabitants of Chaldea all their evil that they have done in Zion before your eyes (li. 19-21, 24);

by "Babel" here are signified those who have been of the church and have profaned good; and by "Chaldea," those who have profaned truth; their intellectual part and the derivative doctrinal things and reasonings are here also signified by "horse," "chariot," and "him that is borne therein;" and vastation, by their "being scattered." The Lord as to the Divine Human, by virtue of whose presence their scattering is effected, is meant by these words: "He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name; Thou art my hammer and weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms;" "nations" denote evils, and "kingdoms" falsities. From all this also it is evident that the evils which they do to others flow back or return upon themselves, for it is said that "their evil shall be recompensed to them;" and also in various places

in the Word it is said that in the day of visitation vengeance shall be taken, and that there shall be an avenging.

8227. *And the Egyptians fled to meet it.* That this signifies that they immersed themselves in the falsities from evil, is evident from the signification of "fleeing to meet the sea," as being to immerse themselves in the falsities from evil which are signified by the waters of that sea (see n. 8226). The case herein is this. He who does not know the interior things of causes, cannot believe otherwise than that the evils which befall the evil, such as punishments, vastations, damnations, and finally casting into hell, are from the Divine; for so it does absolutely appear, because such things arise from the presence of the Divine (n. 8137, 8138, 8188); but still nothing of the kind befalls them from the Divine, but from themselves. The Divine and its presence have for their sole end the protection and salvation of the good; and when the Divine is present with these, and protects them against the evil, then the evil are still more inflamed against them, and more still against the Divine Itself, for this latter they hate most intensely (they who hate good, intensely hate the Divine); consequently they make an attack upon these, and in so far as they do this, so far do they by virtue of the law of order cast themselves into punishments, vastations, damnation, and at last into hell. From all this it can be seen that the Divine (that is, the Lord) does nothing but good, and does evil to no one, but that they who are in evil cast themselves into such things. This is what is signified by "the Egyptians fled to meet the sea," that is, that they immersed themselves in falsities from evil. [2] As regards this matter something further shall be said. It is believed that evils too are from the Divine, because the Divine permits them, and does not take them away; and he who permits and does not take away when he is able, appears to will, and thus to be the cause. But the Divine permits because it cannot prevent, or take away; for the Divine wills nothing but good; and if it were to prevent and take away evils, that is, those of punishments, vastations, persecutions, temptations, and the like, then it would will evil, for then such persons could not be amended, and evil would increase until it had the dominion over good. The case herein is like that of a king who acquits the guilty:

he is the cause of the evil afterward done by them in the kingdom; and is also the cause of the consequent license taken by others; not to mention the fact that the evil person would be confirmed in evil; and therefore a just and good king, though able to take away punishments, nevertheless cannot do it, for in this way he would not do good, but evil. Be it known that all the punishments, and also the temptations, in the other life, have good as their end.

8228. *And Jehovah shook out the Egyptians into the midst of the sea.* That this signifies that thus they cast themselves into hell where are falsities from evil, is evident from the signification of “shaking out into the midst of the sea,” as being to cast into falsities from evil, for these falsities are signified by the waters of that sea (see n. 6346, 7307, 8137, 8138). That evils which in the sense of the letter of the Word are attributed to Jehovah—that is, to the Lord—are from the very ones who are in evil, and nothing of them from the Lord, and that the Word in its internal sense is so to be understood, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227.

8229. *And the waters returned.* That this signifies the return of the falsities into them, is evident from what was unfolded above (n. 8223, 8226).

8230. *And covered the chariots, and the horsemen, even all the army of Pharaoh.* That this signifies that their own falsities hid them, is evident from the signification of “covering,” as being to overwhelm, and thus to hide; and from the signification of “the chariots and the horsemen of Pharaoh,” as being doctrinal things of falsity, and reasonings, fighting against truths and goods, in general the very falsities from evil. (That “chariots” denote doctrinal things of falsity, and “horsemen” reasonings from a perverted understanding, see n. 8146, 8148; and that they denote these fighting against truths and goods, n. 8215.)

8231. *That came after them into the sea.* That this signifies that took possession of them, is evident from the signification of “those which came after them,” when said of the waters of the sea, by which are signified falsities from evil, as being to take possession of.

8232. *There was not left of them even one.* That this signifies all and each, is evident without explication. In this verse the subject treated of is the immersion or casting into hell of those who have been in falsities from evil. But what immersion and casting into hell are, is known to few, it being supposed that it is a casting down into a certain place where is the devil with his crew, who torment those who are there. But such is not the case with this matter. Casting into hell is nothing else than a crowding by mere falsities which are from evil, in which evil they had been when in the world. When they have been crowded there by these falsities, they are in hell, and the evils and falsities in which they then are, torment them. But the torment does not arise from their grieving at the evil which they have done, but from their not being able to do evil, which is the delight of their life; for when they do evil to others in hell, they are punished and tormented by those to whom they do it. They chiefly do evil to one another from the cupidity of exercising command, and of subjugating others with this end in view, which is done (if others do not suffer themselves to be subjugated) by a thousand methods of punishments and torments. But the lordships there, which they continually aspire to, take turns, those who had punished and tormented others being subsequently punished and tormented by these others; and this until at last this kind of ardor abates from the fear of the penalty. From all this it can now be seen whence comes hell, and what hell is. The fire of hell is nothing else than concupiscence originating in the love of self, which inflames and torments (n. 6314, 7324, 7575).

8233. Verses 29-31. *And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses.* "And the sons of Israel went on the dry into the midst of the sea," signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation; "and the waters were a

wall unto them on their right hand, and on their left," signifies that they were withheld from falsities on every side; "and Jehovah saved Israel on this day out of the hand of the Egyptians," signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil; "and Israel saw the Egyptians dead upon the sea shore," signifies the view of the damned scattered here and there; "and Israel saw the great hand which Jehovah wrought on the Egyptians," signifies the acknowledgment of the Lord's omnipotence; "and the people feared Jehovah," signifies adoration; "and they believed," signifies faith and trust; "in Jehovah, and in His servant Moses," signifies the Lord as to Divine good, and as to Divine truth proceeding from Him and ministering.

8234. *And the sons of Israel went on the dry into the midst of the sea.* That this signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation, is evident from what was unfolded above (n. 8185), where are the like words. It is said "in the good of truth and in the truth of good," and there is meant the spiritual church; for they who are of this church are first in the good of truth, and afterward in the truth of good; for at first they do what is good because the truth prescribes that it ought to be done, consequently from obedience; but afterward they do what is good from affection. Then they see truth from good and also do it. From this it is evident that before the man of the spiritual church receives a new will from the Lord, that is, before he has been regenerated, he does truth from obedience; but after he has been regenerated he does truth from affection, and then, to him, truth becomes good, because it is of the will. For to act from obedience is to act from the intellectual part; but to act from affection is to act from the will part. From this also it is that they who do truth from obedience are men of the external church; but they who do it from affection are men of the internal church. From all this it is evident that they who are of the spiritual church are meant when it is said "they who are in the good of truth and the truth of good."

8235. *And the waters were a wall unto them on their right hand, and on their left.* That this signifies that they were

withheld from falsities on every side, is evident from what was unfolded above (n. 8206), where are like words.

8236. *And Jehovah saved Israel on this day out of the hand of the Egyptians.* That this signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil, is evident from the signification of "to save," as being to protect; from the signification of "in this day," as being in this state (that "day" denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as being those who are of the spiritual church (as frequently above); and from the representation of the Egyptians, as being those who are in falsities from evil (as also frequently above), consequently it is evident that "to save out of their hand" denotes to be protected from violence on the part of those who are in falsities from evil.

8237. *And Israel saw the Egyptians dead upon the sea shore.* That this signifies the view of the damned scattered here and there, is evident from the signification of "to see," as being to look at, or the view; from the representation of "the Egyptians," as being those who are in falsities from evil; from the signification of "dead," as being damned (see n. 5407, 6119, 7494); and from the signification of "upon the sea shore," as being in the region which surrounds the utmost parts of hell; that "shores" denote the utmost parts is evident; and that "the sea" denotes hell has been already shown. Hence it is that by "seeing them dead upon the sea shore" is signified the view of the damned scattered here and there. As the view of the damned is mentioned, it must be made clear how the case herein is. They who are in hells are not seen by those who are in another hell, not even by those who are in the next or nearest, for they are completely separated; but they appear to those who are in heaven whenever the Lord pleases. For the Lord rules the hells also by means of angels, to whom an opportunity is given of seeing all things that come forth there, from the place where they are. This is done to the end that there may be order in hell also, and that one may not do violence to another beyond what is permitted. This office is given to the angels, and through it there is rule over the hells. To

look into the hells and to see what is going on there, is also sometimes granted to good spirits, for it is from order that lower things can be seen from higher, but not higher things from lower. Thus the hells and their inhabitants can be seen by those who are in heaven, but not the reverse. Hence it is that evils can be seen from good, but not goods from evil, for good is higher and evil is lower.

8238. *And Israel saw the great hand which Jehovah wrought on the Egyptians.* That this signifies the acknowledgment of the omnipotence of the Lord, is evident from the signification of "to see," as being to understand, to acknowledge, and to have faith (see n. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403-4421, 5400, 6805); from the signification of "a hand great," "strong," "firm," "high," when said of Jehovah, that is, of the Lord, as being omnipotence (n. 878, 7188, 7189, 7518, 8050, 8069, 8153); and from the representation of the Egyptians, as being those who are in damnation; now, those who are in hell.

8239. *And the people feared Jehovah.* That this signifies adoration, is evident from the signification of "fearing Jehovah," as being worship either from love, or from faith, or from fear (see n. 2826); thus adoration.

8240. *And they believed.* That this signifies faith and trust, is evident from the signification of "believing," as being to have faith, and also to have trust; for he who has faith has trust also. Trust belongs to love through faith, consequently trust in Jehovah, that is, in the Lord, is possible with those only who are in love to the Lord and toward the neighbor, because with others there is no faith.

8241. *In Jehovah, and in His servant Moses.* That this signifies the Lord as to the Divine good, and as to the Divine truth proceeding from Him and ministering, is evident from the fact that by "Jehovah" in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956); and indeed the Lord as to the Divine good (see n. 2586, 2769, 2807, 2822, 4402, 6905); from the representation of Moses, as being the Divine truth proceeding from Him (see n. 6752, 7010, 7014, 7089, 7382). It is said "the Lord as to the Divine good and as to the Divine truth," because Divine good is in the Lord, and Divine truth is from the Lord; Divine good

is to Divine truth as the fire of the sun is to the light from it; the light not being in the sun, but from the sun. And from the signification of "servant," as being one who ministers. That he is called a "servant" who is of service, thus who ministers, see n. 7143; and that on this account the Lord as to the Divine Human, when He was in the world, is called in the Word a "servant," n. 3441; for He then ministered, as He Himself also says: "Whosoever would become great among you must be your minister; and whosoever would be first must be your servant; even as the Son of man came not to be ministered unto, but to minister" (*Matt. xx. 26-28; Mark x. 43-45*).

CONTINUATION ABOUT THE SPIRITS AND THE INHABITANTS
OF THE EARTH JUPITER.

8242. I have also been shown what kind of faces the inhabitants of the earth Jupiter have; not that I have seen the inhabitants themselves, but that the spirits were seen with faces like those which they had while on their earth. But before this was shown, one of their angels appeared behind a bright cloud, who gave leave, and then two faces were shown. They were like the faces of the men of our earth, fair, but more beautiful; sincerity and modesty shone forth from them.

8243. When the spirits of Jupiter were with me, the faces of the inhabitants of our earth appeared smaller to me than usual, the source of which was that there inflowed from those spirits the idea which they had about their own faces—that they were larger. For while they live as men on their own earth, they believe that after their decease their faces will be larger, and round in form; and because this idea has been impressed on them, it consequently remains, and when they become spirits, they appear to themselves to have larger faces. The reason why they believe that their faces will be larger is that they say that the face is not the body, because by its means they speak and present their thoughts, and because the mind is thus as it were transparent through it; consequently they have an idea of the face as of the mind in form; and as they know that they will be wiser after their life in the world,

they believe that the form of their mind, that is, their face, will become larger.

8244. When they are in the world, they also believe that after their decease they will perceive a fire which will warm their faces. They infer this from the fact that the wiser of them know that fire in the spiritual world is love, and that this fire is the fire of life, and that from this fire the angels have heat. Moreover those of them who have lived in celestial love obtain their wish, and perceive their faces to be warmed as by a fire; and then the interiors of their minds are kindled, not with heat, but with love.

8245. For this reason they also frequently wash and cleanse their faces, and also carefully preserve them from the heat of the sun. They have a covering made of bluish bark or rind, which they bind about their heads, and thus preserve the face. But they do not care much about the body.

8246. They said that the faces of the men of our earth are not beautiful; and they wondered that the faces of some of them are full of warts and pimples, and are in other respects disfigured; and they said that none such ever appear among them. Still, they were pleased with some of the faces, namely, those which were cheerful and smiling, and those which were a little prominent about the lips.

8247. The reason why they were pleased with the cheerful and smiling faces, was that in their earth the faces of almost all are such, and this for the reason that they have no solicitude about future things, nor have they worldly cares, for these are things which bring sadness and anxiety into the lower mind, and from this into the face; and if with those who are not good there is cheerfulness and a smile in the face, it is in the outer skin, and not in the fibers from within. It is otherwise with the inhabitants of Jupiter. The reason why they were pleased with the faces that were prominent about the lips, was that most of their speech is effected by means of the face, and especially by means of the region of it that is around the lips; and also because they never dissemble, that is, speak otherwise than they think. For this reason they do not control their faces, but let them have free play. It is otherwise with those who from childhood have learned to dissemble. Their

face is consequently contracted from within, lest anything of the thought should shine out therefrom. Neither has it free play outwardly, but is kept ready for letting out, or for drawing in, just as cunning dictates. The truth of this can be seen from an examination of the fibers round about the lips; for there are manifold series of fibers there, folded together and united together, that were not created for chewing and verbal speech only, but also for expressing the ideas of the lower mind.

8248. It was also shown how the thoughts are set forth by means of the face. The affections of love are exhibited by the features and their changes, and the thoughts in these affections by means of variations in respect to the forms of the interiors, which cannot be further described. The inhabitants of the earth Jupiter have also the speech of words; but it is not so sonorous as with us. The one kind of speech is an aid to the other, and life is insinuated into the speech of words by means of the speech of the face.

8249. I have been informed by the angels that the first speech of all in every earth was a speech by means of the face, and this from two origins in the face—from the lips, and from the eyes. The reason why such speech was the first, is that the face was formed just to effigy the things which a man thinks and which he wills; from this the face has also been called the effigy and index of the mind; and also because in the most ancient or first times there was sincerity (see n. 8118), and man thought nothing, and wished to think nothing, but what he was willing should shine forth from his face; so that the affections of the lower mind and the ideas of the thought could be presented to the life, and fully. In this way they appeared to the eye also, as in a form, and very many together. This speech therefore surpassed the speech of words as much as the sense of sight surpasses that of hearing; that is, as the sight of a country surpasses hearing a description of it. They added that such speech was in agreement with the speech of the angels, with whom, furthermore, men in those times had communication. Moreover when the face speaks, or the mind through the face, it is the angelic speech with man in an ultimate natural form; and there is a presence of the internal sight or thought of one in that of another, but not when the mouth

speaks by means of words. (That the most ancient people on this earth spoke in a similar way, see n. 607, 608, 1118, 1120, 7361.) Every one also can know that the speech of words was not possible to the most ancient people, because the words of language were not imparted immediately, but had to be invented and applied to the things, which could not be done except in course of time.

8250. So long as there were sincerity and uprightness with man, so long also such speech remained; but as soon as the mind began to think one thing and speak another, which took place when man loved himself and not the neighbor, then the speech of words began to grow, the face being either silent or likewise counterfeiting. From this the internal form of the face was changed; it contracted itself, grew hard, and began to be nearly devoid of life; whereas the external form, inflamed from the fire of the love of self, seemed to be alive; but the absence of life, which is beneath, and is as a plane inwardly, does not appear before the eyes of men, but before the eyes of the angels, for these see the things within. Such are the faces of those who think one thing and speak another; for pretence, hypocrisy, cunning and deceit, which at this day are sagacity, lead to such things. But the case is otherwise in the other life, where it is not allowable to speak in one way and think in another. The dissidence is also clearly perceived in every word, and in every tone of the voice; and when it is perceived, the spirit in whom there is such dissidence is cast out of fellowship, and is fined. Afterward he is brought by various methods to speak as he thinks, and to think as he wills, until his mind is one and not divided—if he is good, to will good and to think and speak what is true from good; and if evil, to will evil, and to think and speak what is false from evil. The good one is not previously raised into heaven, and the evil one is not previously cast into hell; and this to the end that in hell there may be nothing but evil, and that the falsity there may be the falsity of evil; and that in heaven there may be nothing but good, and that the truth may be the truth of good.

8251. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

CHAPTER THE FIFTEENTH.

THE DOCTRINE OF CHARITY.

8252. With the man of the church there must be the life of piety, and there must be the life of charity: they must be joined together. The life of piety without the life of charity is profitable for nothing; but the former together with the latter is profitable for all things.

8253. The life of piety is to think piously and to speak piously, to devote one's self much to prayers, to behave humbly at such times, to frequent places of worship, and while there to listen devoutly to the preachings, to engage in the sacrament of the Supper frequently every year, and in like manner in all other things of worship, according to the ordinances of the church. But the life of charity is to wish well and to do well to the neighbor, to act from what is just and fair, and from what is good and true, in every work; in like manner in everything we do; in a word, the life of charity consists in performing uses.

8254. The veriest worship of the Lord consists in the life of charity, but not in the life of piety without this. The life of piety without the life of charity is to wish to have regard for one's self alone, not for the neighbor; but the life of piety with the life of charity is to wish to have regard for one's self for the sake of the neighbor. The former life is from love toward self, but the latter is from love toward the neighbor.

8255. That to do what is good is to worship the Lord, is evident from the Lord's words in *Matthew*: "Every one who heareth My words, and doeth them, I will compare to a prudent man; but every one that heareth My words, and doeth them not, shall be compared to a foolish man" (vii. 24, 26).

8256. Moreover a man is such as is the life of his charity; but not such as is the life of his piety without this. Consequently, the life of charity remains with the man to eternity; but not the life of piety, except in so far as the latter is in agreement with the former. That the life of charity remains with the man to eternity, is also evident from the Lord's words in these passages:—

The Son of man will come in the glory of His Father with His angels; and then He will render to every one according to his deeds (*Matt.* xvi. 27).

They shall go forth; they who have done goods, into the resurrection of life; but they who have done evils, into the resurrection of judgment (*John* v. 29);

and also from what is said in *Matt.* xxv. 31–46.

8257. By the life through which the Lord is chiefly worshipped, is meant a life according to His injunctions in the Word, for by these man is acquainted with what faith is and what charity is: this life is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honorable, without that life, is a civil and a moral life: this life makes a man to be a citizen of the world; but the other to be a citizen of heaven.

CHAPTER XV.

1. Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah because exalting He hath exalted; the horse and his rider hath He cast into the sea.

2. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him.

3. Jehovah is a man of war; Jehovah is His name.

4. Pharaoh's chariots and his army He hath cast into the sea: and the choice of the tertian captains are sunk in the sea Suph.

5. The abysses have covered them; they went down into the depths like a stone.

6. Thy right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy.

7. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble.

8. And with the wind of Thy nostrils the waters were heaped

up, the floods stood as a heap; the abysses were congealed in the heart of the sea.

9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out.

10. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters.

11. Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful?

12. Thou stretchedst out Thy right hand, the earth swallowed them.

13. In Thy mercy Thou hast led the people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness.

14. The peoples have heard, they have trembled; pain hath laid hold of the inhabitants of Philistia.

15. Then were the chiefs of Edom dismayed; the mighty ones of Moab, terror hath laid hold of them; all the inhabitants of Canaan are melted.

16. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of.

17. Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord, Thy hands have prepared.

18. Jehovah shall reign for ever and to eternity.

19. Because the horse of Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.

21. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea.

22. And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters.

23. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof Marah.

24. And the people murmured against Moses, saying, What shall we drink?

25. And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him;

26. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the diseases that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer.

27. And they came to Elim, and there were twelve springs of waters there, and seventy palm-trees; and they encamped there by the waters.

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8258. In the internal sense of this chapter the Lord is celebrated, in that after He had glorified His Human, He cast down into the hells the evil who were infesting the good in the other life; and raised into heaven the good who had been infested. These are the things which are contained in this prophetic song in the internal sense.

8259. Afterward the second temptation of those who were of the spiritual church is treated of in the internal sense, which is described by the murmuring of the people at Marah, where the waters were bitter; and after this, consolation is treated of, which is signified by the encampment at Elim, where were twelve springs and seventy palm trees.

THE INTERNAL SENSE.

8260. Verses 1, 2. *Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him.* "Then sang Moses and the sons of Israel this song to Jehovah," signifies a glorification of the Lord by those who are of the spiritual church, on account of liberation; "and they said, saying," signifies in this manner from influx; "I will sing to Jehovah," signifies that to the Lord alone is the glory; "because exalting He hath exalted," signifies that He has manifested His Divine in the Human; "the horse and his rider hath He cast into the sea," signifies in the fact that by His mere presence the falsities from evil were damned and cast into hell; "My strength," signifies that everything of power is from Him; "and song is Jah," signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him; "and He hath been my salvation," signifies that salvation is from thence; "and I will prepare Him a habitation," signifies that in the good which is from Him, He shall be as in His heaven; "my father's God," signifies that there was no other Divine in the Ancient Churches; "and I will exalt Him," signifies that now also He has Divine worship.

8261. *Then sang Moses and the sons of Israel this song to Jehovah.* That this signifies the glorification of the Lord by those who are of the spiritual church on account of liberation, is evident from the signification of "singing a song," as being a glorification (of which below), that it denotes the glorification of the Lord is because by "Jehovah" in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956); and from the representation of Moses and the sons of Israel, as being those who are of the spiritual church; for Moses together with the people represent that church, Moses its head, because he also represents the Divine truth, and the people or the sons of Israel

the church itself. (That "the sons of Israel" denote those who are of the spiritual church, see n. 6426, 6637, 6862, 7035, 7062, 7198, 7201, 7215, 7223.) That this glorification of the Lord is on account of liberation, is evident from what was shown in the preceding chapter, namely, that they who were of the spiritual church were saved solely by the coming of the Lord into the world, and that until then they had been detained in the lower earth, and there had been infested by spirits who were in falsities from evil, and were liberated by the Lord after He made the Human in Himself Divine. (That they who were of the spiritual church were saved solely by the coming of the Lord into the world, see n. 2661, 2716, 2833, 2834, 6372; and that until then they had been detained in the lower earth, and were liberated by the Lord when He made the Human in Himself Divine, n. 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054.) [2] That "to sing a song" denotes to glorify, and that thus a "song" denotes a glorification, is because in the Ancient Church and afterward in the Jewish Church the songs were prophetic and treated of the Lord, especially that He would come into the world, and would overthrow the diabolical crew, then raging more than ever, and would liberate the faithful from their assaults. And because the prophetic utterances of the songs contained such things in the internal sense, therefore by these is signified a glorification of the Lord, that is, a celebration of Him from gladness of heart; for gladness of heart is especially expressed by a song, because in a song gladness breaks forth as it were of itself into sound. Hence it is that Jehovah—that is, the Lord—is called in songs "Hero," a "Man of war," the "God of armies," "Conqueror," "Strength," "Bulwark," "Shield," "Salvation," and the diabolical crew that is overthrown, "the enemy" that is "smitten," "swallowed up," "overwhelmed," "cast into hell." [3] They who knew nothing of the internal sense also believed in time past that such things as were in the world were meant, as worldly enemies, battles, victories, defeats, submersions, of which the songs treated in the external sense; but they who knew that all prophetic utterances involved things heavenly and Divine, and that these were represented in them, knew that the subject there treated of is the damnation of the unfaithful, and the salvation of the

faithful by the Lord, when He would come into the world. And then those who knew this, and meditated upon it, and were affected thereby, had internal gladness; but others only external. The angels also who were with the men were at the same time in the glorification of the Lord; consequently they who sang, and they who heard the songs, had heavenly gladness from the holy and blessed influx which flowed in from heaven, in which they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the church among the ancients. Such an effect also they would have at this day; for the spiritual angels are especially affected by songs which are about the Lord, His kingdom, and the church. That the songs of the church had this effect, was not only because by them gladness of heart became active, and burst forth from within even to the utmost fibers of the body, and set these in motion with a glad and at the same time a holy tremor; but also because there is a glorification of the Lord in the heavens by means of choirs, and thus by the harmonious music of many. From this also angelic speech is harmonious, falling into rhythmic measures. (Concerning choirs see n. 2595, 2596, 3350, 5182, 8115; and concerning angelic speech, that it falls into rhythmic measures, n. 1648, 1649, 7191e.) From this it is that the glorifications of the Lord among the ancients who were of the church were performed by means of songs, psalms, and musical instruments of various kinds; for the ancients who were of the church had a joy that surpassed all other joys from calling to mind the Lord's coming, and the salvation of the human race through Him. [4] That in the internal sense the prophetic songs contained a glorification of the Lord, is evident from the songs in the Word, as in *Isaiah*:—

I Jehovah have called thee in righteousness, and I will take hold of thy hand, I will guard thee, and give thee for a covenant to the people, for a light to the nations, to open the blind eyes, to bring out the bound one from the prison, him that sitteth in darkness out of the house of confinement: sing ye to Jehovah a new song, His praise, extremity of the earth; let the wilderness and the cities thereof lift up a voice, let the inhabitants of the rock sing, let them give glory to Jehovah; Jehovah shall go forth as a hero, as a man of wars; He shall stir up the zeal, He shall prevail over His enemies (xlii. 6, 7, 10-13);

it is evident that this treats of the Lord, in that He would come to liberate those who were in spiritual captivity; wherefore it is said, "sing to Jehovah a new song," and "let the inhabitants of the rock sing." In like manner in the same:—

I have given thee for a covenant of the people, to restore the land, to divide the wasted heritages; to say to them that are bound, Go forth; to them that are in darkness, Be ye revealed: they shall feed upon the ways, and on all hillsides shall be their pasture. Sing, O ye heavens; and exult, O earth; and resound, ye mountains, with song, because Jehovah hath comforted His people, and will have mercy on his afflicted ones (xlix. 8, 9, 13); here also the coming of the Lord and the liberation of the bound are treated of. [5] In *David*:—

Sing ye to Jehovah a new song, bless His name, recount His glory among the nations: all the gods of the peoples are vanities; but Jehovah made the heavens, glory and honor are before Him; strength and comeliness are in His sanctuary; give ye to Jehovah glory and strength, give ye to Jehovah the glory of His name; say ye among the nations, Jehovah reigneth, the world also is established, and it shall not be removed; Jehovah cometh, He cometh to judge the earth (*Ps. xevi.*).

Jehovah hath made me come up out of the pit of vastation, out of the mire of clay; and hath set my feet upon a rock; and He hath put a new song into my mouth, even praise to our God; many shall see, and shall trust (*Ps. xl. 2, 3*).

From these words also it is evident that a "song" denotes a glorification of the Lord on account of liberation; for the songs involved gladness of heart, and the exaltation of the Lord—gladness of heart, on account of the Lord's coming and salvation then; and exaltation, on account of victory over spiritual enemies. Gladness of heart with exaltation of the Lord is what is meant by glorification. [6] That gladness of heart was signified by "songs," is evident in these passages:—

Confess ye to Jehovah on the harp, on a psaltery of ten strings, sing psalms to Him, sing ye to Him a new song; beat surpassingly with a loud noise, because He gathereth the waters of the sea together as a heap, He putteth the deeps in treasuries (*Ps. xxxiii. 2, 3, 7*).

The joy of timbrels shall cease, the tumult of them that are merry shall cease, the joy of the harp shall cease. They shall not drink wine with a song (*Isa. xxiv. 8, 9*).

I will turn your feasts into mourning, and all your songs into lamentation (*Amos viii. 10*).

That the exaltation of Jehovah, that is, of the Lord, was performed by means of songs, is plain in *David*:—

David the servant of Jehovah, who spake unto Jehovah the words of this song. Jehovah, my strength, Jehovah is my rock, and my fortress, and my rescuer; my God, my rock in whom I trust; my shield, and the horn of my salvation, my refuge; I will call upon Jehovah, who is to be praised; then shall I be saved from mine enemies (*Ps. xviii. 1-3*).

Jehovah is my strength and my shield; whence in a song I will confess Him; Jehovah is their strength, and the strength of salvations of His anointed (*Ps. xxviii. 7, 8*).

Thy salvation O God will bring me on high; I will praise the name of God with a song, and will magnify Him with confession (*Ps. lxi. 29, 30*).

[7] That the songs treated of the Lord, is evident also in *John* :—

The twenty-four elders sang a new song, saying, Worthy art Thou who takest the book, and openest the seals thereof; because Thou wast slain, and hast redeemed us unto God with Thy blood (*Rev. v. 8, 9*).

I saw seven angels who sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, O Lord, God the Almighty; just and true are Thy ways, O King of saints; who would not fear Thee, O Lord, and glorify Thy name? (*Rev. xv. 1, 2, 4*);

“the song of Moses and of the Lamb” is the song which is in this chapter: it is called “the song of the Lamb,” because the glorification of the Lord is treated of therein.

8262. *And they said, saying.* That this signifies in this manner from influx, is evident from the signification of “saying,” when the subject treated of is the glorification of the Lord by a song, as being influx (that “to say” also denotes influx, see n. 5743, 6152, 6291, 7291, 7381, 8221).

8263. *I will sing to Jehovah.* That this signifies that to the Lord alone is the glory, is evident from the signification of “to sing to Jehovah,” as being to glorify the Lord (of which just above, n. 8261); thus that to Him is the glory. That it is to Him alone, is because the Lord is “Jehovah” in the Word (n. 8261); thus is the only God. It is said in the Word throughout that to God alone shall be glory and honor. He who knows not the interior things of the Word may believe that the Lord desires and loves glory like a man in the world; and also for the reason that it is due to Him in preference to all in the universe; but the Lord does not desire glory for the sake of Himself, but for the sake of the man who glorifies Him. The man who glorifies Him does it from a holy rever-

ence for Him in that He is the Supreme One, and from a humbling of himself as being relatively nothing; and because in the glorification of the Lord by the man there is thus both holy reverence and humiliation, the man is then in a state to receive the influx of good from the Lord, thus also to receive love to Him. It is from this that the Lord desires man to glorify Him (see n. 4347, 4593, 5957). (That the influx of good from the Lord is into a humble heart, see n. 3994, 7478.)

8264. *Because exalting He hath exalted.* That this signifies that He has manifested His Divine in the Human, is evident from the signification of "exalting one's self," when said of the Lord, as being to manifest the Divine in the Human. The reason why this is signified by "exalting He hath exalted Himself," is that the Divine is the Highest or Supreme; and the Lord, when He was in the world, made the Human in Himself Divine, and thus "exalting He exalted." (That by what is "high" in the Word is signified what is Divine, see n. 8153.) It is here said that "exalting He hath exalted," and that thereby is signified the manifestation of the Divine in the Human, because in this song the subject treated of is the Lord, in that after He made His Human Divine, He cast the evil into the hells and raised the good into heaven (n. 8258), and this by His mere presence (n. 7989); for to cast the evil into the hells, and to raise the good into heaven, by mere presence, is Divine.

8265. *The horse and his rider hath He cast into the sea.* That this signifies that by His mere presence the falsities from evil were damned and cast into hell, is evident from the signification of a "horse," as being falsities from a perverted understanding (that a "horse" denotes the understanding, see n. 2761, 2762, 3217, 5321; and in the opposite sense a perverted understanding, and as this is no understanding, in this sense by a "horse" is signified falsity, and by "the horse of Pharaoh," false memory-knowledge, n. 6125, 8146, 8148); from the signification of a "rider" or "horseman," as being the consequent reasonings (n. 8146, 8148); and from the signification of "casting into the sea," as being to damn and cast into hell. That "the sea," here the sea Suph, denotes the hell where are the falsities from evil of those who being of the church have

been in faith separate and in a life of evil, see n. 8099, 8137, 8148; hence it is that they are called falsities "from evil." That these falsities were damned and cast into hell by the mere presence of the Lord, was shown in the preceding chapter. For the evil can by no means endure and support the Divine presence, because by the Divine presence they are tortured, tormented, and as it were deprived of life, and comport themselves like those who are in the death agony. The reason is that in the Divine there is omnipotence, which destroys and extinguishes that which is opposed, thus what is false and evil; consequently the life of those who are in falsity and evil is distressed by the Divine presence, and hence feels hell in itself according to the degree of the presence. But lest they who are in falsities and evils should be tortured until they are utterly destroyed, they are veiled over by their falsities and evils as by thick mists, which are of such a nature as to mitigate the influx of the Divine, or to repel or to stifle it, as earthly mists or clouds do the rays of the sun. [2] These things are meant by the words in *John*:—

They shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb; because the great day of His anger is come; who therefore shall be able to stand? (vi. 16, 17);

by "the mountains and rocks to which they shall say, Fall upon us and hide us" are signified evils and falsities; by "the anger of the Lamb" is signified torment, for it appears as if the Divine tormented from anger, when yet it is the falsities and evils themselves. In like manner in *Isa.* ii. 10; and in *Hosea* x. 8; and in *Luke* xxiii. 30. That damnation is from the mere presence of the Lord, is also signified by what follows in this Song:—

Thou sendest forth Thy wrath, it devoureth them as stubble; and with the wind of Thy nostrils the waters were heaped up, the floods stood together like a heap; Thou didst blow with Thy wind, the sea covered them; they sought the deep; Thou stretchedst out Thy right hand, the earth swallowed them (ver. 7, 8, 10, 12).

In like manner in many other passages in the Word.

8266. *My strength.* That this signifies that everything of power is from Him, is evident from the signification of

“strength,” as being force and power; and because it is said “my strength” when treating of Jehovah or the Lord, it denotes that everything of power is from Him.

8267. *And song is Jah.* That this signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him, is evident from the signification of a “song” when said concerning Jehovah, as being a glorification of the Lord (see above, n. 8261); but when concerning man, as here, as being the glory which is from faith, thus faith from which is glory; for everything of glory that pertains to man is from faith in the Lord, because faith which is faith is from the Lord, and thus the Lord is in the faith, consequently so is the glory itself. That the glory of man is from faith is also because the Divine truth, from which and through which is faith, appears before the eyes of the angels as light, and also as brightness and a beam of light. This beam of light, together with the magnificences of heaven that are from the light, is called “glory,” which accordingly is nothing else than Divine truth, thus faith. [2] That “Jah” denotes the Divine truth proceeding from the Divine Human of the Lord, is because “Jah” is from “Jehovah” and is called “Jah” because it is not *being*, but *coming-forth from being*; for Divine truth is *coming-forth*, but Divine good is *being* (n. 6880); and consequently it is said “Jah is my song,” because by “song” is signified the faith which is of Divine truth. By “Jah” is signified Divine truth in *David* also:—

Sing ye to God, praise ye His name; extol Him that rideth upon the clouds by His name Jah, and exult ye before Him (*Ps. lxxviii. 4*);

where “to praise and extol God by His name Jah” denotes by means of Divine truth. Again in the same:—

In distress I called on Jah; Jah answered me in breadth; Jehovah helped me; Jah is my strength and song; I shall not die, but live, and declare the works of Jah; I will enter through the gates of righteousness, and I will confess Jah (*Ps. cxviii. 5, 13, 14, 17, 19*);

here “Jah” denotes the Lord as to Divine truth; in like manner “Jah” in “Hallelu-Jah” *Ps. cv. 45; cvi. 1, 48; cxi. 1; cxii. 1; cxiii. 1, 9; cxv. 17, 18; cxvi. 29*).

8268. *And He hath been my salvation.* That this signifies that salvation is from thence, is evident without explication.

8269. *And I will prepare Him a habitation.* That this signifies that in the good which is from Him, He shall be as in His heaven, is evident from the signification of “a habitation,” when said of Jehovah or the Lord, as being good. That “the habitation of the Lord” denotes good, is because all good is from the Lord, thus good is the Lord’s, insomuch that it may be said that the Lord *is* good, and when the Lord dwells in this, He dwells in His Divine, nor can He dwell anywhere else, according to His own words in *John*:—

Jesus said, If any one love me, he keepeth My word; and My Father loveth him, and We will come unto him, and make an abode with him (xiv. 23);

good from the Divine is here described by “loving the Lord and keeping His word,” for good is of love; it is said that “they will make an abode with him,” that is, in the good with him. It is said “as in His heaven,” because heaven is called “the habitation of God” from the fact that good, which is from the Lord, is there and constitutes heaven. Moreover the Lord is in every man as in His heaven when He is in good there; for man’s heaven *is* good, and through good man is with the angels in heaven. From this it is now evident that by “I will prepare Him a habitation” is signified that in the good which is from Him, He will be as in His heaven.

8270. *My father’s God.* That this signifies that there was no other Divine in the Ancient Churches, is evident from the signification of “father,” as being the Ancient Church (see n. 6050, 6075, 7649, 8055), consequently “father’s God” denotes the Divine in the Ancient Churches (that the Divine in those churches was the Lord, see n. 6846, 6876, 6884; and that by “Jehovah” they understood no other than the Lord, n. 1343, 5663).

8271. *And I will exalt Him.* That this signifies that now also He has Divine worship, is evident from the signification of “to exalt,” when it is said of man that he “will exalt Jehovah,” as being worship; for Divine worship consists in the exaltation of the Lord relatively to one’s self, which is done according to the degree of the self-humiliation before the Lord. Humiliation is the essential of Divine worship. When man is in this essential, he is hence in a state of receiving from the

Lord the truth which is of faith and the good which is of charity, consequently in a state of worshipping Him. But if man exalts himself before the Lord, he hence closes the interiors of his mind for the reception of good and truth from the Lord. (What is meant by "exalting one's self," when it is said of the Lord that He "exalts Himself," see above, n. 8264.)

8272. Verses 3-5. *Jehovah is a man of war; Jehovah is His name. Pharaoh's chariots and his army He hath cast into the sea; and the choice of the tertian captians are sunk in the sea Suph. The abysses have covered them; they went down into the depths like a stone.* "Jehovah is a man of war," signifies that the Lord protects against all evils and falsities that are from the hells; "Jehovah is His name," signifies that it is He alone from whom all things are; "Pharaoh's chariots and his army He hath cast into the sea," signifies that the falsities from evil, in particular and in general, of those who were of the church and in a life of evil there, at His presence cast themselves into the hells; "and the choice of the tertian captians," signifies all with each; "are sunk in the sea Suph," signifies that they have shut themselves up in falsities from evil; "the abysses have covered them," signifies that falsities from cupidities have enveloped them; "they went down into the depths like a stone," signifies that they fell down toward lower things as if by reason of weight.

8273. *Jehovah is a man of war.* That this signifies that the Lord protects against all evils and falsities that are from the hells, is evident from the signification of "a man of war," as being one who fights against falsities and evils, that is, against the hells, and conquers them, here who protects man against them; for, as before shown, the Lord alone fights for man and protects him when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called "a man of war" primarily from the fact that when He was in the world, He alone, that is, from Himself, fought against the hells, which were then for the most part open, and attacked and endeavored to subjugate all who came into the other life. The reason why the diabolical crew—that is, the hells—were at that time so rampant, was that the Divine passing through heaven, which before the com-

ing of the Lord was the Divine Human, did not avail against evils and falsities, then so immensely increased. Therefore it pleased the Divine Itself to assume the Human and to make this Divine, and then at the same time through combats admitted into Himself to cast that diabolical crew into the hells, and shut them in there, and to make them subject to the heavens; and at the same time also to reduce the heavens themselves into order. From these combats the Lord is first called "a man of war," and also afterward, because when He had thus conquered the hells and had become righteousness, He protects men by His Divine power, and this continually, and especially in the combats of temptations. [2] That the Lord alone and from Himself fought against the hells and overcame them, see in *Isaiah*:—

Judgment hath been cast backward, and righteousness stood afar off; for truth hath stumbled in the street, and uprightness cannot approach; while truth hath been taken away; and he that departeth from evil is insane: Jehovah saw, and it was evil in His eyes that there was no judgment; and He saw that there was no man, and He was amazed that there was no one interceding; therefore His arm wrought salvation for Him; and His righteousness stirred Him up; hence He put on righteousness as a breast-plate, and a helmet of salvation upon His head (lix. 14-17);

there is here described the state of that time in both worlds, and that the Lord from Himself alone restored the fallen estate. In like manner elsewhere in the same:—

Who is this that cometh from Edom, with sprinkled garments from Bozrah? this that is honorable in his apparel, marching in the multitude of his strength? I that speak in righteousness, great for salvation; I have trodden the winepress alone; and of the peoples not a man with Me, whence their victory hath been sprinkled upon My garments; for the day of vengeance is in My heart, and the year of My redeemed had come; I looked around, but there was no one helping; and I was amazed, but there was no one supporting; therefore Mine arm wrought salvation for Me (*Isa.* lxi. 1, 3-5);

from these words it can be seen that in the world the Lord fought alone against the hells, and overcame them. [3] As regards combats and victories over the hells, the case is this. He who once overcomes them overcomes them perpetually; because through victory he procures for himself power over them, for in the same proportion he confirms in himself, and appro-

priates to himself, the good which is of love and the truth which is of faith, against which the hells afterward dare nothing. When the Lord was in the world He admitted combats of temptations into Himself from all the hells, and through these He made the Human in Himself Divine, and at the same time He forever reduced the hells to obedience (see n. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287). From this it is that the Lord alone has power over the hells eternally; and from Divine power fights for man. From this then it is that the Lord is called “a man of war,” and also a “Hero,” as also in these passages:—

Jehovah shall go forth like a Hero, He shall stir up zeal like a man of wars, He shall prevail over His enemies (*Isa.* xlii. 13).

Who is this King of glory? Jehovah strong and a Hero, Jehovah a Hero of war. Who is this King of glory? Jehovah Zebaoth (of armies) (*Ps.* xxiv. 8, 10).

[4] In the Word, where mention is made of “war,” in the internal sense there is meant spiritual war, which is against falsities and evils; or what is the same, which is against the devil, that is, the hells (n. 1664, 2686). The wars or combats of the Lord against the hells are treated of in the internal sense in both the historicals and the propheticals of the Word; in like manner the wars and combats of the Lord for man. Among the ancients with whom was the Lord’s church, there was also a Word both historic and prophetic, which at this day is not extant. The historic Word was called “The Book of the Wars of Jehovah,” and the prophetic Word “The Enunciations.” This Word is mentioned in *Moses* (*Num.* xxi. 14, 27). That by this word [“Enunciations”], used in the 27th verse, are signified prophetic things, is evident from the meaning of this word [here “parable”] in *Num.* xxiii. 7, 18; xxiv. 3, 15. By “the wars of Jehovah” were there meant the Lord’s combats and victories against the hells when He was in the world, and also His subsequent perpetual combats and victories for man, for the church, and for His kingdom. For the hells continually wish to raise themselves up, because they breathe nothing but domination; but they are repressed by the Lord alone. Their attempts to force their way out appear like bubbleings up, and like the dorsal ejections from man; but as often as they

attempt this, so often many of them are cast down more deeply there.

8274. *Jehovah is His name.* That this signifies that it is He alone from whom all things are, is evident from the signification of the name "Jehovah," as being all things of faith and love, or all things of truth and good, in the complex, by which the Lord is worshiped (see n. 2724, 3006, 6674); and as being in the supreme sense the Divine Human of the Lord (n. 2628, 6887), from which all these things are. From this cause and also from the fact that Jehovah is *Being* itself, thus the *being* of all things, it is evident that by, "Jehovah is His name," is signified that the Lord alone is He from whom all things are.

8275. *Pharaoh's chariots and his army He hath cast into the sea.* That this signifies that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at His presence cast themselves into the hells, is evident from the signification of "chariots," as being falsities (see n. 8146, 8148, 8215), here falsities in particular, because the "army" also is mentioned, by which are signified falsities in general (that "armies" denote falsities, see n. 3448, 8138, 8146, 8148); from the representation of Pharaoh and of the Egyptians, as being those of the church who are in faith separate and in a life of evil, and consequently are in mere falsities from evil (n. 7926, 8132, 8135, 8138, 8148); and from the signification of "the sea," here the sea Suph, as being the hell where they are who are in these falsities (n. 8099, 8137, 8148). Consequently, "He cast into the sea," denotes that He cast into hell; in the internal sense, that at the mere presence of the Lord they cast themselves there (n. 8265). From all this it is evident that by "Pharaoh's chariots and his army He hath cast into the sea" is signified that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at the presence of the Lord cast themselves into the hells.

8276. *And the choice of the tertian captains.** That this signifies all with each, is evident from the signification of "the tertian captains," as being the generals under which are par-

* See 1 Kings xxii. 32. [REVISER.]

ticulars in a series (see n. 8150); thus all and each. For when mention is made of generals, the particulars which are under them and in them are also meant, and likewise the singulars which are under the particulars and in them; for a general without particulars and singulars is not anything, since it is called a "general" from these, because it is a complex of many. Hence it is that by "tertian captains" are signified all with each. It is said "the choice," and by this are signified the chief falsities, under which the rest are.

8277. *Are sunk in the sea Suph.* That this signifies that they have shut themselves up in falsities from evil, is evident from the signification of "to be sunk," here in the waters of the sea Suph, as being to shut themselves up in falsities from evil, for by the waters of that sea are signified falsities (n. 8137, 8138), and by "to be sunk" is signified to be shut up; for they who are in the hells are shut up and encompassed with falsities, like those who are sunk in waters. (That they immerse or shut up themselves in them, see n. 7926, 8227, 8228.)

8278. *The abysses have covered them.* That this signifies that falsities from cupidities have enveloped them, is evident from the signification of "the abysses," as being falsities which are from cupidities. By "abysses" in the Word are meant waters and abundance of waters in the deeps; and by "waters" in a good sense are signified truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4976, 5668), and by "deeps" are signified the hells. Hence it is that "abysses" denote falsities from cupidities; also that they denote the hells. That by "abysses" in the Word are meant waters in the deeps and abundance of waters, is evident in these passages:—

The waters made the cedar to grow, the abyss made it high; so that with its rivers it went round thy plant, and it sent out water-channels unto all the trees of the field (*Ezek. xxxi. 4*).

He clave the rocks in the wilderness, and made them drink the great abysses; He brought forth streams out of the rock, and made the waters to come down like streams (*Ps. lxxviii. 15, 16*).

A good land, a land of rivers of water, of fountains and abysses, going forth from valley and from mountain (*Deut. viii. 7*).

In these passages "abysses" denote waters in abundance; and waters in abundance, or "abysses," denote truths of faith in

abundance. "He made them to drink great abysses out of the rock" denotes that He made them receive truths of faith without lack, for "rock" denotes faith from the Lord, thus the Lord as to faith; "the abysses going forth from valley and from mountain" denote truths of faith from love. Consequently also among the blessings of Joseph were "blessings of the abyss that lieth beneath" (*Gen. xlix. 25; Deut. xxxiii. 13*). [2] That "abysses" denote falsities from cupidities, consequently also the hells, is evident in the following passages:—

Awake, as in the days of old, the generations of eternity; dost Thou not dry up the sea, the waters of the great abyss, and make the depths of the sea for a way, that the redeemed may pass over? (*Isa. li. 9, 10*).

Jehovah who cleft asunder the waters before them, who led them through the abysses, like a horse in the wilderness; they stumbled not (*Isa. lxiii. 12, 13*).

Thus said the Lord Jehovah, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall make the abyss to come up against thee, and many waters shall cover thee (*Ezek. xxvi. 19*).

I saw a star from heaven fallen to the earth, to which was given the key of the pit of the abyss, and he opened the pit of the abyss (*Rev. ix. 1, 2, 11*).

The beast that cometh up out of the abyss made war with them (*Rev. xi. 7*).

The beast that thou sawest was, and is not, and is about to come up out of the abyss, and go into perdition (*Rev. xvii. 8*).

In these passages the "abyss" denotes the hells, thus also falsities from cupidities, for these are in the hells and make them. [3] As these things are signified by "abysses," by them are also signified temptations, for temptations are effected by means of falsities and evils that are injected by the hells. In this sense "abyss" is used in these passages:—

The waters compassed me about, even to the soul; the abyss was round about me (*Jonah ii. 5*).

Abyss crieth unto abyss at the voice of thy water-channels; all thy breakers and thy waves have passed over me (*Psa. xlii. 7*).

Who hast shown me many and evil straitnesses, return and quicken me, and make me return and come up from the abysses of the earth (*Psa. lxxi. 20*).

8279. *They went down into the depths like a stone.* That this signifies that they fell down to lower things as if by reason of weight, is evident from the signification of "to go down,"

when to lower things as if by reason of weight, as being to fall; from the signification of "depths," as being the lower places where the hells are, of which below; and from the signification of "like a stone," as being as if by reason of weight. It is said "like a stone," because by "a stone" in the genuine sense is signified truth (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), consequently in the opposite sense falsity. Moreover falsity from evil is of such a nature that it sinks down toward lower things, as does a heavy body in the world. But truth from good is of such a nature that it ascends to higher things, as does something light in the world. Hence it is that so long as the evil have not been as yet devastated as to truths, they are in a region above the hells; but as soon as they have been devastated, that is, deprived of truths, it is as if their wings were cut off, and then they sink down like weights, and the deeper in proportion as their falsities from evil are worse. From this it is that by "depths," equally as by "abysses," are signified the hells; but by "depths," the hells relatively to evils, and by "abysses," the hells relatively to the falsities that are from evils; as in these passages:—

Flee ye, they have turned away, they have let themselves down into the depth to dwell (*Jer. xlix. 8, 30*).

The waters have come even unto the soul, I have been sunk in the mire of depth, there is no standing; I have come into the depths of the waters, and the billow overflows me: rescue me out of the mire, lest I be sunk, I shall be rescued from those who hate me, and out of the depths of the waters, lest a billow of waters overflow me, and lest the depth swallow me up; let not the pit shut its mouth upon me (*Ps. lxix. 1, 2, 14, 15*).

He shall cast into the depths of the sea all their sins (*Micah vii. 19*).

The reason why "depth" denotes hell relatively to evil, is that it is opposite to "high," by which is signified heaven, and which is predicated of good (n. 8153). Moreover evil corresponds to what is heavy on earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a "stone" is signified falsity.

8280. Verses 6–10. *Thy right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou*

sendest forth Thy wrath, it devoureth them as stubble. And with the wind of Thy nostrils the waters were heaped up, the floods stood as a heap; the abysses were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters. "Thy right hand, O Jehovah, is magnified in strength," signifies the Lord's omnipotence shown; "with Thy right hand, O Jehovah, Thou breakest in pieces the enemy," signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated; "and in the multitude of Thine excellency Thou destroyest those who rise up against Thee," signifies that by virtue of the Divine, things opposed are rejected as nothing; "Thou sendest forth Thy wrath," signifies the fury of cupidities, and the endeavor to inflict violence, with the evil; "it devoureth them as stubble," signifies the consequent devastation and damnation from themselves; "and with the wind of Thy nostrils the waters were heaped up," signifies that falsities were gathered together into a one through the presence of heaven; "the floods stood as a heap," signifies that those who are continually attempting evil could not in the least infest; "the abysses were congealed in the heart of the sea," signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge; "the enemy said," signifies the thought of those who were in evils and the derivative falsities before the coming of the Lord; "I will pursue," signifies infestation; "I will overtake," signifies subjugation; "I will divide the spoil," signifies servitude; "my soul shall be filled with them," signifies delight; "I will draw my sword," signifies the continual combat of falsity from evil; "my hand shall drive them out," signifies that by virtue of power, heaven shall be destroyed; "Thou didst blow with Thy wind," signifies the presence of the Lord with the angels; "the sea covered them," signifies that all falsity enveloped them; "they sought the deep like lead," signifies that evils dragged them down to lower things, like weights in the world; "in the vast waters," signifies an environment by a boundless abundance of falsities.

8281. *Thy right hand, O Jehovah, is magnified in strength.* That this signifies that the Lord's omnipotence has been shown, is evident from the signification of the "right hand of Jehovah," as being omnipotence, of which below; and from the signification of "is magnified in strength," as being shown, for Divine power is shown by the strength by which it is magnified. That the "right hand of Jehovah" denotes omnipotence, is because by "hand" in the Word is signified power, and thus by "right hand" eminent power; consequently when the "hand" or "right hand" is said of Jehovah, it denotes Divine power, or omnipotence. (That "hand" and "right hand" denote power, see n. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518; and when predicated of Jehovah, omnipotence, n. 3387, 7518, 7673, 8050, 8069, 8153.) [2] That the "right hand of Jehovah" denotes Divine power, or omnipotence, is also evident from the following passages in the Word:—

Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (*Matt.* xxvi. 64; *Mark* xiv. 62).

From henceforth shall the Son of man be sitting at the right hand of the power of God (*Luke* xxii. 69).

The saying of Jehovah unto my Lord, Sit at my right hand, until I make thine enemies a footstool for thy feet; thou art a priest for ever after the manner of Melchizedek, the Lord at thy right hand hath smitten kings in the day of anger (*Ps.* cx. 1, 4, 5; *Matt.* xxii. 44).

He who does not know that the "right hand," when said of Jehovah, signifies omnipotence, cannot receive any other idea from these words of the Lord, than that the Lord will sit at the right hand of His Father, and have dominion like one who sits at the right hand of a king on earth. But the internal sense teaches what is meant in these passages by "sitting at the right hand," namely, the Divine omnipotence; consequently it is also said, "to sit at the right hand of power," and "at the right hand of the power of God." [3] That it is the Lord who has omnipotence, is manifest; for this is said of the Lord, and by "the Lord" in *David* is meant the Lord in respect to Divine truth, and also by the "Son of man" in the Evangelists; for Divine truth is that which has omnipotence from Divine good. (That Divine truth has omnipotence, see n. 6948, 8200; in general that power belongs to truth from good, n. 3091, 3563,

4231, 6344, 6493; and that consequently "hand" is predicated of truth, n. 3091, 4931; and that the "Son of man" denotes the Divine truth proceeding from the Lord, n. 2159, 2803, 2813, 3704.) [4] Divine power or omnipotence is also signified by the "right hand" in the following passages in *David*:—

Now know I that Jehovah saveth His anointed; they will answer Him in heaven through the powers of the salvation of His right hand (*Ps.* xx. 6).

O Jehovah, look from the heavens, and see, and visit this vine; and the shoot which Thy right hand hath planted, upon the son Thou hadst made strong for Thyself (*Ps.* lxxx. 14, 15, 17).

Thou hast an arm with might; strong is Thy hand, exalted shall be Thy right hand (*Ps.* lxxxix. 13).

My strength and song is Jah, He is become my salvation; the voice of shouting and of salvation is in the tents of the righteous, the right hand of Jehovah hath done valiantly, the right hand of Jehovah is exalted, the right hand of Jehovah hath done valiantly (*Ps.* cxviii. 14-16).

[5] In these passages the "right hand of Jehovah" denotes omnipotence; and in the supreme sense the Lord as to Divine truth. This is more evident elsewhere in *David*:—

Let Thy hand, O Jehovah, be for the man of Thy right hand, for the son of man Thou hast made strong for Thyself (*Ps.* lxxx. 17);

where "the man of the right hand of Jehovah," and "the son of man," denote the Lord as to Divine truth. In the same:—

Thou hast driven out the nations with Thy hand, not by their sword have they possessed the land, and their arm hath not saved them, but Thy right hand, and Thine arm, and the light of Thy faces (*Ps.* xlv. 2, 3);

where "the light of the faces of Jehovah" denotes Divine truth from Divine good; so also "the right hand," and "the arm." And in *Isaiah*:—

God hath sworn by His right hand, and by the arm of His strength (lxii. 8);

here also the "right hand of God," and the "arm of His strength" denote the Lord as to Divine truth; for Jehovah or the Lord does not swear by any other than Himself (n. 2842), thus by the Divine truth, for this is Himself, because from Himself. [6] Hence it is that in the Word throughout the Lord is called not only the "right hand" and "arm" of Jehovah, but also "the strength by which He breaks in pieces en-

emies," and likewise "the hammer," as in *Jer.* li. 20, 21, *seq.* Moreover the Lord came into the world, and there became Divine truth, and afterward Divine good from which is Divine truth, in order that He might shut up all evils and falsities in the hells, and gather together goods and truths into the heavens, and there dispose them into Divine order. From all this it is now evident that by "the right hand of Jehovah" in the Word is signified the omnipotence which the Divine has by means of Divine truth. That "the right hand" denotes eminent power, derives its origin from the fact that they who in the Grand Man or heaven have relation to the shoulders, the arms, and the hands, are they who are powerful from the truth which is from good; that is, from the faith which is from love (n. 4981-4937, 7518).

8282. *With Thy right hand, O Jehovah, Thou breakest in pieces the enemy.* That this signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated, is evident from the signification of "the right hand of Jehovah," as being the Lord's omnipotence (of which just above, n. 8281); from the signification of "to break in pieces," as being to annihilate, and from the signification of "the enemy," as being evil and falsities, for nothing else is meant in the spiritual sense by the "enemies," "foes," and "haters" mentioned in the Word. They are not called "enemies," "foes," and "haters," because the Lord is an enemy, or bears hatred to them, but because they are haters and enemies against the Divine; yet when they devastate themselves, and cast themselves into damnation and into hell, it appears as if this comes from the Divine. This appearance, or fallacy, is circumstanced like one who sees the sun making every day a revolution round our earth, and consequently believes that this motion is of the sun, when yet it is of the earth; and it is circumstanced like one who sins against the laws, and on this account is judged by a king or judge, and punished, and who believes that the punishment comes from the king or judge; when yet it comes from himself, who acts contrary to the laws; also it is like one who casts himself into the water, or into the fire, or against a drawn sword, or against a troop of enemies, and should believe that his perdition comes therefrom; when

yet it comes from himself. Such is the case with those who are in evil, who rise against the Divine, and cast themselves into the midst of perdition.

8283. *And in the multitude of Thine excellency Thou destroyest those who rise up against Thee.* That this signifies that by virtue of the Divine, things opposed are rejected as nothing, is evident from the signification of "the multitude of excellency," as being the Divine as to power over those things which oppose themselves to Him; from the signification of "to destroy," as being to reject as nothing; and from the signification of "those who rise up against," as being those who oppose themselves, thus things opposed.

8284. *Thou sendest forth Thy wrath.* That this signifies the fury of cupidities, and the endeavor to inflict violence, with the evil, is evident from the signification of "wrath," when it is attributed to Jehovah or the Lord, as being the destruction and punishment of their endeavors, in the case of those who oppose themselves to the Divine and wish to inflict violence on those whom the Divine protects. (That it appears as if anger and wrath were from the Divine, and yet they are in those who set themselves in opposition, see n. 5798, 6071, 6997; and that not only anger and wrath, but also all the evils that happen, are attributed to the Divine, when yet they are from the evil themselves, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228.) The sphere of endeavors to do evil is perpetual from the hells, but the sphere of endeavors to do good is perpetual from the heavens (see n. 8209).

8285. *It devoureth them as stubble.* That this signifies the consequent devastation and damnation from themselves, is evident from the signification of "devouring," as being to consume, and in the spiritual sense to devastate and damn, for the consumption of those who are in evil is devastation and damnation, because they are then not in any truth, but in mere falsities from evil, consequently they are no longer in any spiritual life. It is said "as stubble," because a complete vastation, that is, devastation, is signified.

8286. *And with the wind of Thy nostrils the waters were heaped up.* That this signifies that falsities were gathered to-

gether into a one through the presence of heaven, is evident from the signification of "the wind of Thy nostrils," as being heaven (of which in what follows); from the signification of "to be heaped up," as being to be gathered together into a one; and from the signification of "waters," as being falsities (see n. 7307, 8137, 8138). (That damnation and casting into hell is a gathering together of all falsities derived from evil and an environment by them, see n. 8146, 8210, 8232; and that this is effected by the mere presence of the Lord, n. 8265.) That "the wind of the nostrils of Jehovah," or of the Lord, denotes heaven, is because by it is meant the breath of life, thus the Divine life, and as this makes the life of heaven, by "the wind of the nostrils of Jehovah" is signified heaven; hence also it is that the same word in the original tongue means both "wind" and "spirit." [2] That by "the wind of Jehovah," or "His breath," is signified the life that belongs to heaven, and that belongs to the man who is in heaven, that is, to one who is regenerate, is evident in these passages:—

By the Word of Jehovah were the heavens made, and all the army of them by the breath (wind) of His mouth (*Ps.* xxxiii. 6).

Thou gatherest their breath, they expire, and return to their dust; Thou sendest forth Thy spirit (wind), they are created (*Ps.* civ. 29, 30).

Jehovah said unto me, Will these bones live? Then said He, Prophecy upon the breath, prophesy, son of man, and say to the wind, Thus said the Lord Jehovih, Come from the four winds, O breath, and breathe into these slain, that they may live; and the breath came into them, and they revived (*Ezek.* xxxvii. 3, 9, 10).

I saw four angels standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth, nor upon the sea, nor upon any tree (*Rev.* vii. 1);

"the wind" here denotes the life of heaven, that is, Divine life, as also in *Job*:—

The spirit of God hath made me, and the breath of Shaddai hath vivified me (*xxxiii.* 4).

[3] As "wind" signifies life, therefore, when the Lord teaches about the regeneration of man, He also says:—

The spirit (or wind) bloweth where it willeth, and thou hearest the voice thereof, yet knowest not whence it cometh, or whither it goeth; so is every one that is begotten of the spirit (*John* iii. 8).

And because by the "wind of Jehovah," or "His breath," was signified life from the Divine, therefore where the new life of Adam is treated of, it is said:—

Jehovah breathed into his nostrils the breath of lives, and man became a living soul (*Gen.* ii. 7);

it is said "through the nostrils," because through them respiration is effected, and through respiration, life, as in these passages:—

Cease ye from man, in whose nose is breath (*Isa.* ii. 22).

The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we had said, In his shadow we shall live among the nations (*Lam.* iv. 20);

"the anointed of Jehovah" denotes the Lord; "the breath of our nostrils," life from Him. In *Job*:—

As long as my breath (*anima*) is in me, and the wind of God is in my nose (*xxvii.* 3).

[4] As, then, by "the wind of the nostrils of Jehovah" is signified the life which is from the Lord, and thus in the universal sense, heaven; and as by the presence of the Lord, or by the presence of heaven where the Lord is, evils and falsities are cast into hell (*n.* 8265); therefore also this effect is signified by "the wind of the nostrils of Jehovah" in these passages:—

The channels of the sea appeared, the foundations of the world were revealed, at the rebuke of Jehovah, at the blast of the breath of His nose (*Ps.* xviii. 8, 15; 2 *Sam.* xxii. 16).

The blast of Jehovah, like a stream of sulphur, doth kindle it (*Isa.* xxx. 33).

Nay, they are not planted; nay, they are not sown; nay, their trunk is not rooted in the earth; and He even bloweth on them, and they wither, that the whirlwind may take them away like stubble (*Isa.* xl. 24).

He sendeth His word, and melteth them; He causeth His wind to blow, the waters flow (*Ps.* cxlvii. 18).

Hence also it is, that by "the nose," 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 (as in *Num.* xxv. 4; *Deut.* vii. 4; *Judges* ii. 14; *Isa.* ix. 21; *Jer.* iv. 8; *Hosea* xiv. 4; *Ps.* vi. 1; lxxxvi. 15; ciii. 8; cxlv. 8; and in many other passages); and also by "blowing with the nos-

trils," or "breathing," is signified to be angry (*Deut.* iv. 21; *Isa.* xii. 1; *Ps.* ii. 12; vi. 1; lx. 3; lxxix. 5; lxxxv. 5).

8287. *The floods stood as a heap.* That this signifies that those who are continually attempting evil could not in the least infest, is evident from the signification of "standing as a heap," when said of falsities from evil, as being to continually attempt evil, for when floods stand as a heap, they are a menace, and are in the effort to flow in, but are withheld by a stronger force; and from the signification of "the floods," as being falsities from evil, in like manner as "waters" (n. 7307, 8137, 8138); but they are called "floods" on account of their effort to flow in, that is, to infest.

8288. *The abysses were congealed in the heart of the sea.* That this signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge, is evident from the signification of "being congealed," when said of those who are in the hells, as not being able to emerge; from the signification of "the abysses," as being falsities from cupidities and as being the hells (see n. 8278, 8279); and from the signification of "the heart of the sea," as being the evil of the love of self and the derivative falsities. For in the genuine sense "the heart" signifies celestial good, which is of love to the Lord (n. 3635, 3883-3895, 7542), consequently in the opposite sense it signifies the evil of the love of self, for this evil is opposite to the good of love to the Lord, and the evil of the love of the world is opposite to spiritual good, which is of love toward the neighbor. From this it is plain that by "the abysses were congealed in the heart of the sea," is signified that mere falsities from the evil of the cupidities of the love of self could not possibly emerge. It is said that they could not emerge, because by "abysses," and by "the heart of the sea," are signified the hells where are falsities from cupidities, or where are falsities from evil; consequently, as they are there surrounded by their falsities from evil, they cannot any longer climb up, because the Divine of the Lord withstands the falsities there.

8289. *The enemy said.* That this signifies the thought of those who were in evils and the derivative falsities before the coming of the Lord, is evident from the signification of "he

said," as being thought (see n. 3395, 7244, 7937); and from the signification of "the enemy," as being those who are in evils and falsities, for in the spiritual sense no others are "the enemy" (n. 8282). Their thought before the Lord's coming is signified, because the infernal crew at that time raged almost freely, and infested and endeavored to subjugate all there. Their thought at that time is described in this verse by, "I will pursue, I will overtake, I will divide the spoil, my soul shall be filled, I will draw my sword, my hand shall drive them out." But this glorying of theirs was changed into lamentation when the Lord came into the world. This is described in the verse which next follows: "Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters." (Concerning the change of state among them through the coming of the Lord, see n. 6854, 6914, 7091, 7828, 7932, 8018, 8054.)

8290. *I will pursue.* That this signifies infestation, is evident from the signification of "pursuing," when it is said by those who are in evil concerning those who are in good, as being to infest, and to endeavor to subjugate.

8291. *I will overtake.* That this signifies subjugation, is evident from the signification of "overtaking," when it is said by those who are in evil concerning those who are in good, as being to subjugate.

8292. *I will divide the spoil.* That this signifies servitude, is evident from the signification of "the spoil," as being those who have been subjugated; consequently "to divide the spoil" denotes to distribute among themselves those who have been reduced into slavery, thus it denotes servitude.

8293. *My soul shall be filled with them.* That this signifies delight, is evident without explication. It is said, "my soul shall be filled," because the very delight of those who are in hell is to inflict evil on others; with some, for no other end than for the sake of the delight; with some, to the end that they may be reduced to slavery, and whom they desire to treat cruelly afterward. That they who are in evil of life have such a delight in the other life, scarcely any can believe, not even themselves; for so long as they are in the world they are restrained by fears of legal penalties, also of the loss of honors, wealth, reputation, and even of life. These fears cause them

at that time to abstain from evils in externals; and from this they suppose that they are not of such a character; but when reflections upon the loss of life, of wealth, of honors, and of reputation are taken away from them, as is the case in the other life, and they are left to their evil, then the delight of doing evil, which had lain hidden in the will and had put itself forth whenever they could remove these fears, shows itself clearly. This delight then makes their life, which life is infernal life.

8294. *I will draw my sword.* That this signifies the continual combat of falsity from evil, is evident from the signification of a "sword," as being truth fighting against falsity and evil, and in the opposite sense falsity fighting against truth and good (see n. 2799, 4499); and from the signification of "drawing" or "baring it," as being continual combat, even until the enemy has been laid prostrate. Continual combat is also signified by an "unsheathed" or "drawn sword" in these passages:—

I will scatter you among the nations, and I will draw the sword after you (*Lev. xxvi. 33*).

I will scatter all his troop into every wind, and I will draw the sword after them (*Ezek. xii. 14*).

Thus said Jehovah, Behold Me against thee, I will draw forth My sword out of its sheath, and I will cut off from thee the righteous and the wicked, My sword shall go forth out of its sheath against all flesh from the south to the north, that all flesh may know that I Jehovah have drawn forth My sword out of its sheath, neither shall it return any more (*Ezek. xxi. 3-5*);

here "to unsheathe" or "draw the sword" denotes not to cease from fighting until the enemies are laid prostrate; thus continual combat. Continual combat against evils and falsities is also signified by "the unsheathed sword of the prince of the army of Jehovah," who was seen by Joshua when he came into the land of Canaan (*Josh. v. 13, 14*), by which was signified that they would fight against the nations there and destroy them. By the nations which at that time possessed the land of Canaan are signified those who before the coming of the Lord occupied the region of heaven which was afterward given to those who are of the Lord's spiritual kingdom (n. 6914, 8054).

8295. *My hand shall drive them out.* That this signifies that by virtue of power, heaven shall be destroyed, is evident from the signification of "driving out," as being to cast down, and thus to destroy; and from the signification of "hand," as being power (see n. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518). That heaven is signified, is because it is said that "he will drive them out," thus from heaven; for when the reins are loosened, the evil are of such audacity and impudence as to suppose themselves able to destroy heaven itself. For all who are in the hells are in opposition against heaven, because against good and truth, and consequently are in the continual cupidity of destroying it, and in so far as this is permitted them, they continually endeavor to do it (n. 8273). [2] The will to destroy heaven, or the will to cast down those who are there, is not accomplished by hostile invasion, as on earth, for such invasion or such combat is not possible in the other life; but it is accomplished through the destruction of the truth which is of faith, and of the good which is of love, for the truth of faith and the good of love are heaven. Herein consist combats and wars in the other life, and how direful and frightful these combats and wars are, will be told at the end of the chapters, where of the Lord's Divine mercy I will speak about the hells. The war described by *John*: "there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, but prevailed not" (*Rev.* xii. 7, 8), is to be understood in no other way.

8296. *Thou didst blow with Thy wind.* That this signifies the presence of the Lord with the angels, is evident from what was unfolded above (n. 8286).

8297. *The sea covered them.* That this signifies that all falsity enveloped them, is evident from the signification of "covering," as being to envelop; and from the signification of "the sea," here the waters of the sea Suph, as being falsities from evils, and because this sea denotes hell (see n. 8099, 8137, 8138, 8148); (that they were enveloped by falsities from evil, see n. 8210, 8232).

8298. *They sought the deep like lead.* That this signifies that evils dragged them down to lower things, like weights in the world, is evident from the signification of "the deep," as

being lower things, and the hells in respect to evils (see n. 8279), consequently "to seek the deep" denotes to be dragged down by evils to these lower things. (That the evil sink down by their evils to the hells, like weights in the world, see n. 8279.) It is said "like lead," because by "lead" is signified evil; above, however, it was said "they went down into the depths of the sea like a stone" (verse 5), because by "a stone" is there signified falsity. Both falsity and evil are heavy, consequently both sink down; but still it is evil which makes heaviness in the spiritual sense, and thus sinks down just as from a weight; but not falsity by itself except from the evil which is in it; for from itself falsity has no weight; but from evil it has its tendency to sink. [2] Be it known that all metals signify good or truth, and in the opposite sense, evil or falsity. "Lead," being more ignoble than the rest of the metals, signifies the evil which is lowest, such as is the evil of the exterior natural; but in the good sense it signifies good of the same degree, as in these passages:—

They are all stubborn ones of stubborn ones, detractors, brass and iron; they are all destroyers. The bellows grew hot; the lead is consumed by the fire; in vain fusing he hath fused; for the evil have not been pulled away. They shall call them rejected silver, because Jehovah hath rejected them (*Jer. vi. 28–30*).

Son of man, the house of Israel is become scoria to Me; all of them are brass, and tin, and iron, and lead, in the midst of the furnace; they have become scoriae of silver (*Ezek. xxii. 18*).

8299. *In the vast waters.* That this signifies an environment by a boundless abundance of falsities, is evident from the signification of "waters," as being falsities from evil (of which just above, n. 8297), consequently "vast waters" denote falsities in boundless abundance; that they were environed or surrounded by these, see n. 8210, 8232.

8300. Verses 11–13. *Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful? Thou stretchedst out Thy right hand, and the earth swallowed them. In Thy mercy Thou hast led this people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness.* "Who is like Thee, O Jehovah, among the gods," signifies that all the truth of good proceeds from the Divine

Human; "who is like Thee, magnificent in holiness," signifies that from Him is all that is holy; "to be revered with praises," signifies that to Him alone belong glory and thanksgiving; "doing what is wonderful," signifies that from Him are all the means by which is power; "Thou stretchedst out Thy right hand," signifies that the rule of power over all things thence appeared; "the earth swallowed them," signifies that by virtue of mere presence they had damnation and hell; "in Thy mercy Thou hast led this people," signifies the Divine influx with those who had abstained from evils, and so had received good; "that Thou hast redeemed," signifies whom He liberated from hell; "Thou hast conducted them in Thy strength to the habitation of Thy holiness," signifies that the Divine power of the Lord raised them to heaven into the Divine there.

8301. *Who is like Thee, O Jehovah, among the gods.* That this signifies that all truth of good proceeds from the Divine Human of the Lord, is evident from the signification of "gods," as being truths (see n. 4402, 7268, 7873), here truths from good, because comparison is made with Jehovah, for it is said "Who is like Thee, O Jehovah, among the gods?" (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) That the Divine Human is here meant by "Jehovah," is because in this song the subject treated of is the salvation of those who had been of the spiritual church, by the coming of the Lord into the world, and by His Divine Human then (n. 2661, 2716, 2833, 2834, 6372, 6854, 6914, 7035, 7091, 7828, 7932½, 8018, 8054). That by these words is signified that all the truth of good proceeds from the Divine Human of the Lord, is because truths can proceed from everybody; but the truths of good only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are indeed thought and spoken by those who are in persuasive faith and nevertheless in a life of evil, and likewise by many others within the church; but these truths are not of good, thus do not proceed from the Lord, but from themselves. [2] That truths from good proceed from the Lord can be seen from the fact that the Lord is good itself, because He is love itself; from this proceeds truth, like light from the flame of the sun; and

this truth is like the light in the time of spring and summer, which has heat in its bosom, and causes all things of the earth as it were to receive life; whereas the truth which is not from good is like the light in the time of winter, when all things of the earth die. That "gods" denote the truths of good, is because by "gods" in a good sense are meant the angels, who are called "gods" because they are substances or forms recipient of truth in which is good from the Lord. [3] Angels, and consequently the truths of good which are from the Lord, are also meant by "gods" in the following passages:—

God standeth in the assembly of God, He shall judge in the midst of the gods, I said, Ye are gods, and all of you sons of the Most High (*Ps.* lxxxii. 1, 6);

that the truths which proceed from the Lord are what are here meant by "gods," is evident from the fact that it is first said "the assembly of God," in the singular number; and afterward, "in the midst of the gods." (That "God" is mentioned in the Word where truth is treated of, see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010; and that "God" in the supreme sense denotes the Divine truth proceeding from the Lord, n. 7268.) In the same:—

I will confess to Thee in my whole heart, before the gods will I sing psalms to Thee (*Ps.* cxxxviii. 1).

There is none like Thee among the gods, O Lord (*Ps.* lxxxvi. 8).

Jehovah is a great God, and a great King above all gods (*Ps.* xcv. 3).

Thou, Jehovah, art high above all the earth; Thou art exalted exceedingly above all gods (*Ps.* xcvi. 9).

I know that Jehovah is great, and that our Lord is above all gods (*Ps.* cxxxv. 5).

Therefore also Jehovah is called "Lord of lords and God of gods" (*Deut.* x. 17; *Josh.* xxii. 22; *Ps.* cxxxvi. 2, 3). [4] 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 worshiped, and the nations were distinguished by the gods whom they worshiped, and each nation believed that its own god was the supreme of all, and because from this the idea of a plurality of gods was seated in all minds, and it was disputed which of them was the greater, as can be sufficiently evident from the historicals of the Word in many passages; and this

opinion was seated in the minds of the Jews above others, for which reason it is so often said in the Word that "Jehovah is greater than all gods," and that "He is King," and "God of gods." That this opinion concerning many gods was seated in the minds of the Jews above other nations, can be sufficiently evident from their frequent apostacy to the worship of other gods, of which frequently in the historic books of the Word (see *Judges* ii. 10-13, 17, 19; iii. 5-7; viii. 27, 33; x. 6, 10, 13; xviii. 14, 17, 18, 20, 24, 31; 1 *Sam.* vii. 3, 4; viii. 8; 1 *Kings* xiv. 23, 24; xvi. 31-33; xviii. 20; xxi. 26; xxii. 53; 2 *Kings* xvi. 1, 10; xvii. 7, 15-17; xxi. 3-7, 21; xxiii. 4, 5, 7, 8, 10-13; and elsewhere). [5] That nation was so demented that they confessed Jehovah solely with the mouth; but nevertheless at heart they acknowledged other gods, as can be clearly seen from the fact that after they had seen so many miracles in Egypt, and so many also afterward: the sea divided before them, and the army of Pharaoh immersed therein; the pillar of cloud and of fire continually appearing; the manna raining down daily from heaven; and the very presence of Jehovah with majesty and with terror so great upon Mount Sinai; and after they had uttered a confession that Jehovah alone is God, nevertheless after some weeks, merely because Moses delayed, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, paid them divine worship by a feast, by burnt-offerings and sacrifices, and by dances. From this it can be seen that the worship of many gods clung to their hearts. That this nation was of such a character above every other nation in the whole earth, is also evident in *Jeremiah*:—

Hath a nation changed gods? and My people hath changed its glory for that which doth not profit. Be ye amazed, O heavens, at this, and shudder ye, be ye in exceeding trepidation: according to the number of thy cities were thy gods, O Judah (ii. 11, 12, 28).

Moreover the native quality of that nation is such that above all other nations they adore external things, thus idols, and are unwilling to know anything whatever about internal things. For they are the most avaricious of all nations; and avarice such as theirs, which loves gold and silver for the sake of gold and silver, and not for the sake of any use, is an affection in

the highest degree earthly, which drags down the mind wholly into the body, and immerses it therein, and so completely closes the interiors that it is utterly impossible for anything of faith and love from heaven to enter. From this it is evident how greatly those err who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, all others being rejected; when yet it would be more easy to convert stones, rather than them, to faith in the Lord. It is believed that the church will again pass to them, because in the prophetics of the Word it is said in many passages that they are to return. But it is not known that in these passages, by "Judah," by "Jacob," and by "Israel," is not meant that nation, but those with whom is the church.

8302. *Who is like Thee, magnificent in holiness.* That this signifies that from Him is all that is holy, is evident from the signification of "Who is like Thee in holiness?" as being that no one is so holy; but in the internal sense, that from Him is all that is holy, because He is holiness itself. By "holy" is meant the Divine truth proceeding from the Lord; this is called "holy," and is also meant by the "Holy Spirit," which is for this reason called "the Spirit of truth" (*John* xiv. 16, 17; xv. 26, 27; xvi. 13), and is said "to be sent by the Lord" (*John* xv. 26, 27); and it is said that "He shall receive from the Lord that which He will proclaim" (*John* xvi. 15). As "holiness" is predicated of the Divine truth which proceeds from the Lord, therefore the angels are called "holy," because they receive it (*Matt.* xxv. 31; *Mark* viii. 38; *Luke* ix. 26), and also the prophets, especially the Word, which is truth Divine itself. Moreover from the Divine truth which is Himself, because from Himself, the Lord is called "the Holy One of Israel," "the Holy One of Jacob," and "the Holy thing of God."

8303. *To be revered with praises.* That this signifies that to Him alone belong glory and thanksgiving, is evident from the signification of "to be revered with praises," when said of Jehovah, as being that He is to be celebrated and worshiped, thus that to Him alone belong glory and thanksgiving.

8304. *Doing what is wonderful.* That this signifies that from Him are all the means by which is power, is evident from the signification of "wonders" and "miracles," as being means

of Divine power (see n. 6910). That "wonders" denote means of Divine power, is because by them men were brought to believe that Jehovah was the supreme of the gods, nay, that there was no God besides Him, consequently that He alone was to be worshiped; and they who were in this truth were afterward introduced into the truths of the worship of Him, which truths are means of power; for in the spiritual sense all power is in truths from the Divine (see n. 3091, 6344, 6423, 6948, 8200). Power in the spiritual sense is to put to flight and cast out from one's self the infernal crew, which is effected solely by means of truths. From this then it is that by "doing what is wonderful" is signified that from the Lord are all the means through which is power. The means of Divine power are also signified by "wonders" in *David*:—

Sing ye to Jehovah, sing psalms to Him, meditate ye in all His wonders, glory ye in the name of His holiness, seek ye Jehovah, and His strength, seek ye His faces continually, make mention of His wonders, His prodigies, and the judgments of His mouth (*Ps. cv. 2-5*).

That all power is in the truths which are of faith from the Lord, is clear from the Lord's words to Peter:—

I say to thee, 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 thee the keys of the kingdom of the heavens (*Matt. xvi. 18, 19*);

where by Peter is represented faith; and by "rock" in the Word is signified faith; and by "key" is meant power (see the preface to *Gen. xxii.*, and also n. 4738e, 6344e).

8305. *Thou stretchedst out Thy right hand.* That this signifies that the rule of power over all things thence appeared, is evident from the signification of "stretching out," as being predicated of the rule of power, and when said of Jehovah, as being predicated of omnipotence (on which see n. 7673); and from the signification of the "right hand," as being Divine power (of which above n. 8281). That it denotes which thence appeared, namely, the rule of power over all things, is evident from what now follows, that "the earth swallowed them," by which is signified that from the mere presence of the Lord they had damnation, or hell.

8306. *The earth swallowed them.* That this signifies that by virtue of mere presence they had damnation and hell, is

evident from the signification of "to be swallowed by the earth," as being damnation and hell; for by this swallowing is signified a falling down, or casting down, into hell; moreover hell is deep down below, because it is very far from the sun of heaven, which is the Lord, and there is what is Most High. Removals from thence are according to the qualities and quantities of evils and the derivative falsities. Hence it is that heaven appears above, and hell beneath. Moreover the place where they are who are in falsities from evil, consequently in damnation, appears like a desert land, which is called "the damned land," under which are cast down those who are cast into hell (n. 7418). That this takes place by virtue of the mere presence of the Lord, see n. 8265. From this then it is that by "the earth swallowed them," is signified damnation and hell, as is clear in *Moses*:—

Moses said unto the assembly of Korah, Dathan, and Abiram, If Jehovah create a creation, and the earth open its mouth, and swallow them, and all that appertains to them, that they go down alive into hell, ye shall know that these men have provoked Jehovah. And the earth that was under them was sundered, and the earth opened its mouth, and swallowed them, and they, and all that appertained to them, went down alive into hell (*Num.* xvi. 30–33).

8307. *In Thy mercy Thou hast led this people.* That this signifies the Divine influx with those who had abstained from evils, and so had received good, is evident from the signification of "to lead in mercy," as being to receive the Divine; and because those receive the Divine who abstain from evils, the Divine influx with them is signified. With regard to mercy from the Lord the case is this. The mercy of the Lord is perpetual with every man, for the Lord wills to save all men, whoever they are; but this mercy cannot flow in until evils have been removed, for evils and the derivative falsities stand opposed, and prevent it. But as soon as evils are removed, mercy flows in, that is, good from mercy from the Lord, which good is charity and faith. From this it can be seen that the mercy of the Lord is universal, that is, toward all, and that it is also special toward those who abstain from evils. Man can abstain from evils from himself; but he cannot receive good from himself. That man can abstain from evils from himself is because the Lord continually inflows into the will of man with this

endeavor, and thereby puts in his freedom to desist from evils, as also to apply himself to good. The Lord also gives him the faculty of understanding truth, but that he does not understand is because he does not wish to understand, and this on account of the evil that is of the life; for falsity defends evil, and truth condemns it. Hence it is that a man cannot be presented with spiritual good by the Lord, thus cannot be led through mercy, unless he desists from evils.

8308. *That Thou hast redeemed.* That this signifies whom He liberated from hell, is evident from the signification of "to redeem," as being to liberate from hell (see n. 7205, 7445).

8309. *Thou hast conducted them in Thy strength to the habitation of Thy holiness.* That this signifies that the Divine power of the Lord raised them to heaven into the Divine there, is evident from the signification of "to conduct in strength," when said of elevation into heaven by the Lord, as being to raise by virtue of Divine power (that "strength" denotes power, is evident); and from the signification of "the habitation of holiness," as being heaven where the Divine is; for "holiness" is predicated of the Divine truth which proceeds from the Lord (n. 8302), and this Divine truth makes heaven. [2] That "the habitation of Jehovah," or of the Lord, denotes heaven, and also good—because in good there is heaven—is evident from the following passages:—

Look Thou from the habitation of Thy holiness out of heaven, and bless Thy people Israel (*Deut.* xxvi. 15).

Look Thou forth from heaven, and see, from the habitation of Thy holiness and of Thy comeliness (*Isa.* lxiii. 15).

Shall I give sleep to mine eyes, until I find a place for Jehovah, habitations for the Strong One of Jacob? Lo, we heard of Him in Ephratah, we found Him in the fields of the forest, we will enter into His habitations (*Psa.* cxxxii. 4-7).

[3] That the habitation of Jehovah, that is, of the Lord, is in good, is evident in these passages:—

Shout for joy, and be glad, O daughter of Zion; lo, I come, that I may dwell in the midst of thee. Many nations shall cleave to Jehovah in that day, and they shall be to Me for a people; for I will dwell in thee (*Zech.* ii. 10, 11).

I will set My sanctuary in the midst of them eternally, thus My habitation shall be with them (*Ezek.* xxxvii. 26, 27);

"the sanctuary" denotes where is Divine truth in which is Divine good.

8310. Verses 14–16. *The peoples have heard, they have trembled, pain hath laid hold of the inhabitants of Philistia. Then were the chiefs of Edom dismayed, the mighty ones of Moab, terror hath laid hold of them, all the inhabitants of Canaan are melted. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of.* "The peoples have heard," signifies all who are in falsity from evil everywhere; "they have trembled," signifies terror; "pain hath laid hold of the inhabitants of Philistia," signifies despair of enlarging their dominion on the part of those who are in faith separate from good; "then were the chiefs of Edom dismayed," signifies the like with those who are in a life of evil from the love of self; "the mighty ones of Moab," signifies those who are in a life of falsity from this love; "terror hath laid hold of them," signifies that they have dared nothing; "all the inhabitants of Canaan are melted," signifies the like with those who had been of the church, and have adulterated goods, and falsified truths; "fright and dread are fallen upon them," signifies that they are without any hope of domination; "in the greatness of Thine arm," signifies by virtue of omnipotence; "they shall be destroyed as a stone," signifies a falling down like a weight; "until Thy people shall pass over," signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth; "until shall pass over this people," signifies that thus shall be saved those of the church who are in truth and good; "which Thou hast taken possession of," signifies who have thus become the Lord's.

8311. *The peoples have heard.* That this signifies all who are in falsity from evil everywhere, is evident from the signification of "peoples," as being those who are in truths from good, and in the opposite sense those who are in falsities from evil (see n. 1259, 1260, 3295, 3581, 4619). It is said "in falsities from evil," to distinguish them from those who are in falsities and yet in good. In falsities and at the same time in

good are, within the church, those who are in heresies and in a life of good; and, without the church, all who are in good. But with these, falsities do not condemn, unless they are such falsities as are opposed to good, and destroy the very life of good. But the falsities which are not opposed to good are indeed in themselves falsities, but relatively to the good of life, to which they are not opposed, they almost put off the quality of falsity, which is done through application to good. For such falsities can be applied to good, and they can be applied to evil. If they are applied to good, they become mild; but if to evil, they become hard; for falsities can be applied to good equally as truths can be applied to evil, for all truths whatever are falsified through applications to evil. Take as an example that faith alone saves. In itself this is a falsity, especially with the evil, who thus shut out the good of charity as contributing nothing at all to salvation. But this falsity becomes mild with those who are in the good of life, for they apply it to good, saying that faith alone saves, but that it is not faith except together with its fruit, consequently except where good is. So in all other cases. [2] In what now follows, all those are treated of who had been in falsities from evil, and in evil from falsities, and who were cast into hell when the Lord came into the world. For there are very many kinds of evil, and consequently also of falsity, because every kind of evil has its falsity adjoined to it. For falsity is produced from evil, and is evil in form, just as the understanding with man is the form of his will; because the will shows itself in the light through what is of the understanding, and effigies and forms itself, and presents itself by means of images, and these by means of ideas, and these again by means of words. These things have been said that it may be known that there are many kinds of evil and of the derivative falsity. These were first described under the name of "the Egyptians;" and now in these verses under the name of "the inhabitants of Philistia," under the name of "the leaders of Edom," "the mighty ones of Moab," and "the inhabitants of Canaan," of all of whom it is said that consternation and terror had taken possession of them, because they had heard that those who were in faith separate from charity and in a life of evil, who were signified by

"the Egyptians," had been cast into hell, and that they in like manner were to be cast down into hell, in order that those who were in truth and good might pass through safe and unhurt, and be brought to heaven. This last is signified by the words of the following verses (16, 17): "fright and dread are fallen upon them, in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of; Thou shalt bring them in, and plant them in the mountain of Thine inheritance, the place of Thy dwelling."

8312. *They have trembled.* That this signifies terror, is evident without explication.

8313. *Pain hath laid hold of the inhabitants of Philistia.* That this signifies despair of enlarging their dominion on the part of those who are in faith separate from good, is evident from the signification of "pain," as being despair on account of their being no longer able to enlarge their dominion (of which below); and from the signification of "the inhabitants of Philistia," as being those who are in faith alone separate from the good of charity (n. 1197, 1198, 3412, 3413, 8093, 8096, 8099). They are distinguished from the Egyptians in the fact that they shut out the goods of charity, believing that man is saved through faith without these goods. From this foremost of their doctrine many errors are born; as that salvation is of mercy howsoever the man has lived; that through faith all sins and evils are washed away; and that thus the man marches along justified; also that salvation can be effected in a moment, even in the last hour of death, through the trust of faith; consequently that it is not the affection of celestial love that makes heaven with a man. These are "Philistines," and they were called "the uncircumcised" by reason of the evils of the love of self and of the world, in which is their life. [2] That "pain" here denotes despair, is because utmost pain is meant, such as is that of women in travail. Moreover in the original tongue the word signifies such pain. Despair or utmost pain is also described in the Word by "the pain of a woman in travail," as in these passages:—

The kings gathered themselves together, terror seized them, pain as of a woman in travail (*Ps.* xlviii. 4, 6).

O dweller in Lebanon, having a nest in the cedars, how much of grace shalt thou find when pains come to thee, the pain as of a woman in travail? (*Jer.* xxii. 23).

The king of Babylon hath heard the fame of them, and his hands became slack, distress took hold of him, pain as of a woman in travail (*Jer.* i. 43).

The day of Jehovah is near, as a devastation from Shaddai, therefore all hands are slackened, and every heart of man melteth, and they are terrified, the gripes and pains take hold of them, they are in travail as a woman bringing forth (*Isa.* xiii. 6-8).

[3] Behold a people cometh forth from the land of the north, and a great nation shall be stirred up from the sides of the earth, they lay hold on bow and spear, he is cruel and shall not have compassion, their voice resoundeth like the sea, and they ride upon horses, he is prepared as a man for war, against thee O daughter of Zion, we have heard the fame thereof, our hands have slackened, distress hath taken hold of us, pain as of a woman in travail (*Jer.* vi. 22-24);

the vastation of truth with those who are in evil is here treated of; "a people from the land of the north" denotes those who are in falsities from evil; "a great nation from the sides of the earth" denotes those who are in evils utterly opposed to good; "they lay hold on bow and spear" denotes that they fight from false doctrine; "their voice resoundeth like the sea" denotes the derivative reasoning; "they ride upon horses" denotes argumentation as if from what is of the understanding; "he is prepared as a man for war" denotes the cupidity of assaulting truth; "the daughter of Zion" denotes the church where good is; "distress hath taken hold" denotes pain because truths are being infested; "pain as of a woman in travail" denotes despair because good is being injured. From this it is evident that by "pain" is here signified despair on account of the injuring of good. [4] That "pain hath laid hold of the inhabitants of Philistia" denotes despair, or no hope of enlarging their dominion, is because the Philistines, that is, those who establish salvation by faith alone without the goods of charity, in the other life continually aspire to dominion, by fighting against others; and this so long as they are not yet devastated as to the memory-knowledge of the knowledges of faith. For in the other life every one retains the principles of his faith which he had in the life of the body, and no others change them into truths than those who have been in the good of life; for good longs

for truth, and receives it willingly, because it is homogeneous. But they who have been in evil of life do not change them (they are as it were hard), and they even reject truths and are also in obscurity, so that they cannot even see them: they see only such things as confirm their own principles, and not the least of what is opposed to these. Such also believe that they are the most intelligent of all; but they know nothing except how to reason from an assumed principle; and therefore it is these who most assault charity, consequently who desire to have dominion. For they who are in charity are humble, and desire to serve all, as being the lowest; whereas they who are in faith without charity are lofty, and desire to be served by all, as being the highest ones; and therefore they make heaven consist in the glory of having dominion, and because they believe themselves to be more intelligent than all others, they suppose that they will be archangels, and thus that many others will serve them; and also, according to the words in *Daniel*, that "the intelligent shall shine as the brightness of the expanse, and they that turn many to righteousness, as the stars for ever and to eternity" (xii. 3). But instead of brightness these have darkness.

8314. *Then were the chiefs of Edom dismayed.* That this signifies the like with those who are in a life of evil from the love of self, is evident from the signification of "the chiefs," as being the principal ones, thus all and each (of which below); and from the representation of Edom, as being those who from the evil of the love of self readily learn falsities and reject truths, and in the sense abstracted from person, as being the evil of the love of self to which falsity is adjoined and from which truth is rejected, thus also those who are in a life of evil from this love, namely, from the love of self. As regards these "chiefs," by them are signified the principal ones; in the sense abstracted from person, the principal things, thus all things and each; for when "the chiefs" are mentioned, general things are signified, under which are the rest; or the principal things; as for instance the "tertian captains" (n. 8150, 8276); and they are predicated of good, and in the opposite sense of evil; while by "princes" are also signified general things under which are the rest, or primary things (n. 1482, 2089, 5044), but these are

predicated of truth. [2] Be it known that in the Word there are words that belong to the class of spiritual things, and words that belong to the class of celestial things; that is, there are those which express such things as belong to truth or faith, and those which express such things as belong to good or love. There are also words which are predicated of both. He who knows these things can know from the first view or reading of the Word, especially in its original tongue, where in the internal sense it treats of such things as are of truth, or of such things as are of good. The case is so with the signification of "princes," and of "chiefs;" "princes" signify primary things, and are predicated of the truths of faith; but "chiefs" signify principal things, and are predicated of the good of love. In the opposite sense, "princes" are predicated of the falsities of faith, and "chiefs" of the evils of love. [3] From this it is that those who reigned in Edom were called "chiefs" (*Gen.* xxxvi. 15-21, 29, 30, 40-43). The reason is that by "Edom" was signified the good of celestial love, and in the opposite sense the evil of the love of self; but with the sons of Ishmael, those who presided over the rest were not called "chiefs," but "princes" (*Gen.* xxv. 16), because by "Ishmael" were signified those who are in truth (n. 3263, 3268, 4747). For this reason also those were called "princes" who presided in Israel (*Num.* vii. 2, 10, 18, 24, 30, 36, 42, 48, 54), for by Israel were represented those who are in the truth and good of faith. But those who presided over Judah were called "chiefs," because by Judah were represented those who are in the good of love, as in *Zechariah*:—

Let him be as a chief in Judah (ix. 7).

The chiefs of Judah shall say in their heart, I will confirm to me the inhabitants of Jerusalem in Jehovah Zebaoth their God; in that day I will make the chiefs of Judah like a furnace of fire in pieces of wood (xii. 5, 6).

8315. *The mighty ones of Moab.* That this signifies those who are in the life of falsity from this love, is evident from the signification of "mighty ones," as being things that reign and prevail; and from the representation of Moab, as being those who are in natural good and suffer themselves to be easily led astray (see n. 2468), thus who are in a consequent life of falsity; for they who are in natural good, and not in good from

the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe any falsities whatever, thus to live according to them. They are led away from truths to falsities especially by those things which favor their loves. These are they who are meant by "Moab." (That they who are in natural good, and not in spiritual good, cannot possibly be led by any influx from heaven, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197, 8002.) The word by which "the mighty ones" are expressed in the original tongue, is predicated of those who are in truth from good, and in the opposite sense, of those who are in falsity from evil; in this latter sense is this word in *Ezek.* xxxi. 11; and *2 Kings* xxiv. 15.

8316. *Terror hath laid hold of them.* That this signifies that they have dared nothing, is evident from the signification of "to be laid hold of by terror," as being to dare nothing, for with those who are in terror the blood grows cold and rushes into the veins; the circulation stops; thence the sinews become flaccid; and the strength fails, so that they dare nothing.

8317. *All the inhabitants of Canaan are melted.* That this signifies the like with those who are of the church and have adulterated goods, and falsified truths, is evident from the signification of "the inhabitants of Canaan," as being those who are of the church, and as being those there who have adulterated goods, and falsified truths. That by "the inhabitants of Canaan" are signified those who are of the church, is because the church of the Lord had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). Moreover that they are signified who have adulterated goods and falsified truths, is because by the nations there, whom the sons of Israel were to drive out, are represented evils, and likewise falsities, of faith (see n. 8054), and this because these nations had previously been of the church.

8318. *Fright and dread have fallen upon them.* That this signifies that they are without any hope of domination, is evident from the signification of "fright and dread," when said of those who are in the love of self and in the consequent falsities and evils, who are signified by "the chiefs of Edom and the mighty ones of Moab," as being that they are without hope of domination; for they who are in the evil of the love of self

continually desire to domineer, but when terror falls upon them on account of a victorious enemy, then the hope of domineering falls. [2] Be it known that evils are from a double origin; namely, from the love of self, and from the love of the world. They who are in evils from the love of self, love themselves only, and despise all others except those who make one with themselves, in loving whom they do not love them, but themselves, because they see themselves in them. The evils from this origin are the worst of all; for they who are in them not only despise all others in comparison with themselves, but also pursue them with invectives, and bear hatred toward them for slight cause, and then breathe their destruction. In this way revenge and cruelty become the delight of their life. They who are in the evil of this love are at a depth in hell according to the quality and amount of this love. [3] But they who are in evil from the love of the world also hold their neighbor in slight estimation, and esteem him solely by reason of his wealth, thus they esteem his riches; not him. These desire to possess all that belongs to their neighbor, and when they are in this cupidity, they are then devoid of all charity and mercy; for to deprive their neighbor of his goods is the delight of their life, especially of those who are sordidly avaricious, that is, who love gold and silver for the sake of gold and silver, but not for the sake of any use from them. Those with whom the evil of this love has dominion are also in the hells, but not in hells so deep as are they who are in the evil of the love of self. Besides these two origins of evil there is also a third, which is to do evil from the principles of a false religion; but this evil has a bad character with those who are in the love of self and of the world; but not with those who are in love toward the neighbor and to their God; for the end is good, and the end qualifies all the rest (see n. 8311).

8319. *In the greatness of Thine arm.* That this signifies by virtue of omnipotence, is evident from the signification of "arm," as being power (see n. 878, 4931-4937), and when said of the Divine, as being omnipotence.

8320. *They shall be destroyed as a stone.* That this signifies a falling down like a weight, is evident from what was unfolded above (n. 8279, 8298).

8321. *Until Thy people shall pass over.* That this signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth, is evident from the signification of "passing over," as being to be saved without danger of infestation; for when they who are in falsities from evil, and have infested, are cast into hell, and are removed, then there are none who obstruct by injecting falsities and evils, and who thus prevent the reception of good and truth from the Lord. This is what is here signified by "passing over." For so long as the evil were not cast into hell, scarcely any could "pass over," that is, be saved; for the evil then continually excited evils and falsities with those who were coming into the other life, and thus withheld them from good and truth. In order therefore that those who were in good and truth might be liberated from such infesters, the Lord came into the world; and when He was in the world, then by means of continual temptations admitted into Himself, and by means of continual victories therein, He subjugated all such spirits, and afterward by His presence caused them to be cast into hell, where being taken possession of by their own evils and falsities, they might be kept bound to eternity. [2] By "people" are here meant those who are in the capacity of receiving the truth of good and the good of truth, for "people" in general signifies those who are in the truth and good of faith (n. 1259, 1260, 3295, 3581, 4619); here, it signifies Israel, that is, those who are of the spiritual church, or what is the same, who are in the truth of good and the good of truth (n. 7957, 8234). It is said "in the capacity of receiving the truth of good and the good of truth," because no others are in this capacity than those who have lived a life of charity. This life gives this capacity. Hugely do those err who believe that faith without charity can confer this quality; for faith without charity is hard and resistant, and rejects all the influx from the Lord; but charity with faith is yielding and gentle and receives the influx. From this it is that charity gives this capacity, but not faith without charity; and as charity gives this capacity, it is this also which saves; for they who are saved are not saved through charity from themselves, but through charity from the Lord, consequently through the capacity of receiving it.

8322. *Until shall pass over this people.* That this signifies that thus shall be saved those of the church who are in truth and good, is evident from what has been unfolded just above.

8323. *Which Thou hast taken possession of.* That this signifies who have thus become the Lord's, is evident from the signification of "to take possession of," as being to be His. Here, because it treats of those who are in truth and good, to save whom the Lord came into the world, it is they who are signified, as being the Lord's. Elsewhere they are called "the redeemed," as in *Isaiah* :—

Art thou not it that hath dried up the sea, the waters of the great abyss, that made the depths of the sea a way for the redeemed to pass over? thus the redeemed of Jehovah shall return (li. 10, 11).

8324. Verses 17-19. *Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord, Thy hands have prepared. Jehovah shall reign for ever and to eternity. Because Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea.* "Thou shalt bring them in," signifies elevation; "and plant them," signifies regeneration continually; "in the mountain of Thine inheritance," signifies heaven where is the good of charity; "the place for Thee to dwell in," signifies where the Lord is; "which Thou hast wrought, O Jehovah," signifies that it was from the Lord alone; "the sanctuary, O Lord, Thy hands have prepared," signifies heaven where are they who are in the truth of faith from the Lord; "Jehovah shall reign for ever and to eternity," signifies that the Lord alone is Lord of heaven and earth; "because the horse of Pharaoh came with his chariot and with his horsemen," signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil; "into the sea," signifies damnation; "and Jehovah brought back the waters of the sea upon them," signifies that the falsities from evils, which they intended for the good, returned upon themselves, by reason of the presence of the Lord with those who were in good; "and the sons of Israel went on the dry through the midst of the sea," signifies that

they who were in the good of truth and in the truth of good passed safely through the region of that hell.

8325. *Thou shalt bring them in.* That this signifies elevation, is evident from the signification of "bringing in," when to heaven, as being elevation. It is said "elevation," because before the outward sight of spirits heaven is on high, and before the inner sight, such as is that of the angels, heaven is within; for everything internal in the other life is presented representatively as above, and everything external as beneath, consequently heaven appears above, and hell beneath (n. 2148, 3084, 4599, 5146); for it is states of truth and of good, and in the opposite sense, states of falsity and of evil, which are represented in the other life by means of heights and depths; in a word, which are represented by means of distances and places (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). [2] From this experience alone it can be concluded with what difficulty the natural man apprehends spiritual things, consequently those things which are of heaven. What natural man can comprehend that there are no spaces and times in heaven; but instead thereof states; namely, states of good, or states of being, instead of spaces; and states of truth, or states of coming-forth, instead of times? Will not the merely natural man believe that there is absolute emptiness and nothingness where there are no time and space? From this it is evident that if the natural man concludes in himself that nothing is to be believed except what he apprehends, he then casts himself into enormous errors. As the case is with spaces and times, so also it is with many other things; as for example, the natural man must needs fall into phantasy about the Divine, when he thinks from time about what the Divine was doing before the creation of the world, that is, what It had done from eternity till then; nor can he be extricated from this knot until the ideas of time and of space are removed. When the angels think about this eternity, they never think about it from time, but from state. [3] In the other life there appear two statues, partly of flesh and partly of stone, placed at the boundary of the created universe, in front toward the left; and it is said of them that they swallow those who think about what the Divine was doing from eternity until It created the world.

This swallowing represents that as the man cannot think except from space and time, he cannot from himself extricate himself therefrom; but he can do so from the Divine, which is effected either by the dispersal of this thought, or by the removal of the ideas of time.

8326. *And plant them.* That this signifies regeneration continually, is evident from the signification of “planting,” as being to regenerate, for regeneration is circumstanced like planting. For when a tree is planted, it grows into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees; and so on. Similar is the case with regeneration in man, and therefore in the Word a man is also compared to a tree, and a regenerate man to a garden or paradise; the truths of faith with him are compared to the leaves, and the goods of charity to the fruits, the seeds from which come new trees to the truths which are from good, or what is the same, to the faith which is from charity. It is said “regeneration continually,” because regeneration begins in a man, but never ceases, being continually perfected, not only while he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection that it can be compared to the Divine.

8327. *In the mountain of Thine inheritance.* That this signifies heaven where is the good of charity, is evident from the signification of “the mountain of Thine inheritance,” as being heaven; for by “mountain” is signified the good of love (see n. 795, 796, 2722, 4210, 6435), and by “inheritance” the life of another, here of the Lord, thus the life of good and truth which is from the Lord, for they who are in this life are called “heirs of the kingdom” and “sons” (n. 2658, 2851, 3672, 7212). As these things are signified by “the mountain of inheritance,” heaven also is signified; for heaven is heaven from the good of love, and is an inheritance to those who are the Lord’s.

8328. *The place for Thee to dwell in.* That this signifies where the Lord is, is evident from the signification of “place,” as being state (of which just above, n. 8325), here a state of good from the Divine, because heaven is meant; and from the signification of “the habitation of Jehovah,” or “the place for Thee to dwell in,” as being where the Lord is. (That “to

dwell" is predicated of good, see n. 2712, 3613; and that "the habitation of Jehovah" denotes good, and consequently heaven, n. 8269, 8309: that the Lord is "Jehovah" in the Word, see above, n. 8261.) Frequent mention is made of *the Father who is in the heavens*, and there is then meant the Divine in heaven, thus the Good from which is heaven. Regarded in Itself the Divine is above the heavens; but the Divine in the heavens is the Good that is in the Truth that proceeds from the Divine. This is meant by "the Father in the heavens," as in *Matthew*:—

That ye may be sons of the Father who is in the heavens: that ye may be perfect, as your Father who is in the heavens is perfect (v. 45, 48; vi. 1).

Our Father who art in the heavens, hallowed be Thy name (vi. 9).

He that doeth the will of the Father who is in the heavens (vii. 21).

(And also x. 32, 33; xvi. 17; xviii. 10, 14, 19.)

The Divine that is in the heavens is the Good which is in the Divine Truth that proceeds from the Lord; but the Divine above the heavens is the Divine Good Itself. By "a place for Thee to dwell in" is signified heaven where is the Divine truth that proceeds from the Lord, for this makes heaven. How the case is with the Divine truth that proceeds from the Lord, that it is in heaven good, may be illustrated by comparison with the sun, and with the light that is from the sun. In the sun is fire, but from the sun proceeds light, which light has within itself heat, from which gardens sprout forth, and become like paradises. The very fire of the sun does not pass to the earth (for it would burn up and consume all things), but the light wherein is heat from the fire of the sun. In the spiritual sense this light is the Divine Truth; the heat is the good in the Truth from the Divine Good; and the resultant paradise is heaven.

8329. *Which Thou hast wrought, O Jehovah.* That this signifies that it was from the Lord alone, is evident from the signification of "working" when said of regeneration and heaven, as being that it is from the Lord alone; for everything of regeneration, and everything of heaven, are from the Lord.

8330. *The sanctuary, O Lord, which thy hands have prepared.* That this signifies heaven where are they who are in the truth of faith from the Lord, is evident from the signification of "the sanctuary," as being heaven where is the truth

of faith (of which below); and from the signification of "Thy hands have prepared," as being that which is from the Lord. It is said of the sanctuary that "Thy hands have prepared it," because the "hands" are predicated of truth, and signify power. (That the "hands" are predicated of truth, see n. 3091, 8281; and also that they denote power, n. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281; in like manner that "sanctuary" is predicated of truth, n. 8302.) But the words which precede, as "the place for Thee to dwell in," and "which Thou hast wrought O Jehovah," are predicated of good, because they relate to "the mountain of inheritance," by which is signified heaven wherein is the good of charity (n. 8327). (That there are words which in the Word are predicated of good, and words which are predicated of truth, see n. 8314.) [2] What is meant by the heaven in which is the good of charity, which is signified by "the mountain of inheritance," and what by the heaven in which is the truth of faith, which is "the sanctuary," shall be briefly told. The heaven in which is the good of charity is that in which are the interior ones who belong to the Lord's spiritual kingdom; and the heaven in which is the truth of faith is that in which are the exterior ones who belong to this kingdom. They who are interior are in charity itself and in the derivative faith; but they who are exterior are those who are in faith, but not yet in charity. These latter do good from obedience, but the former from affection. From all this it is evident what is meant by the heaven in which is the good of charity, and what by the heaven in which is the truth of faith. [3] As regards the "sanctuary," it denotes in the supreme sense the truth of faith which is from the Lord, and consequently in the representative sense it denotes the Lord's spiritual kingdom, also the spiritual church, and from this a regenerated man who is a church, and thus in a sense abstracted from these it denotes the truth of faith, thus faith itself. (What "holy" denotes see above, n. 8302.) [4] From this then it is that heaven is called "the sanctuary" from the truth of faith which is from the Lord, as in *David*:—

Jehovah answer thee in the day of trouble, send thee help from the sanctuary, and sustain thee out of Zion (*Ps.* xx. 1, 2);

here "the sanctuary" denotes the heaven where is the truth of faith; "Zion" denotes the heaven where is the good of love.

They have seen Thy goings, O God, the goings of my God, of my King, in the sanctuary; to be feared is God, out of Thy sanctuaries the God of Israel (*Ps. lxxviii. 24, 35*);

"the sanctuary" denotes the heaven where is the truth of faith, consequently it is said "God," and not "Jehovah," and also "King;" because "God" is said where truth is treated of, and "Jehovah" where good is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268), and because "King" denotes truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). [5] In the same:—

A people shall praise Jah, because He hath looked forth from the height of His sanctuary; from the heavens did Jehovah look upon the earth, to hear the groaning of the bound one, to open to the sons of death (*Ps. cii. 18-20*);

here also "sanctuary" denotes heaven as to the truth of faith. In the same:—

Praise ye God in His sanctuary; praise ye Him in the expanse of His strength (*Ps. cl. 1*);

"to praise in the sanctuary" denotes to do so from the truth of faith which is from the Lord; and "to praise in the expanse of His strength," denotes by virtue of the good of charity which is from the Lord.

8331. *Jehovah shall reign for ever and to eternity.* That this signifies that the Lord alone is the Lord of heaven and earth, is evident from the fact that of Jehovah, that is, of the Lord, it can be said that "He shall reign for ever and to eternity;" and of the angels, that they shall indeed reign, but from the Lord; thus it is still the Lord alone who reigns through them. It was customary with the ancients who were of the church to say, "God reigns," also "God shall reign eternally," by which was signified that it is well with the church, because then good and truth from the Divine are there; in general by this was signified that Jehovah is the only God; and they who were instructed about the advent of the Lord, signified by it that the Lord is the only Lord of heaven and earth. As 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 shall reign" (see *Ps.* xciii. 1; *Ps.* xcvii. 1; *Ps.* xcix. 1). And in these passages:—

Jehovah shall reign eternally, thy God, O Zion, unto generation and generation. Hallelujah! (*Ps.* cxlvi. 10).

How delightful upon the mountains are the feet of Him that bringeth good tidings! that saith to Zion, Thy God shall reign! (*Isa.* lii. 7);

speaking of the Lord. In *John*:—

The kingdoms of the world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ages of ages (*Rev.* xi. 15).

I heard the voice of one saying, Hallelujah! for the Lord God reigneth (*Rev.* xix. 6).

From these passages also it is evident that these words were words of joy, whence the exclamation, "Hallelujah!" and therefore it is said, "How delightful are the feet of Him that bringeth good tidings, that saith, Thy God reigneth!" That the Lord is the Lord of heaven and earth is evident in *Matthew*:—

Jesus said unto the disciples, All power hath been given unto Me in heaven and on earth (xxviii. 18).

8332. *Because the horse of Pharaoh came with his chariot and with his horsemen.* That this signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil, is evident from the signification of "the horse of Pharaoh," and also of "his chariot," and of "his horsemen," as being all falsities from a perverted intellectual (see n. 8146, 8148); and from the representation of Pharaoh and of the Egyptians, as being those who are in faith separate from charity and in a life of evil (n. 7926, 8148).

8333. *Into the sea.* That this signifies damnation, is evident from the signification of "the sea Suph," as being hell (n. 8099, 8137, 8138), here damnation, because it is said that they "came into the sea," and afterward that "Jehovah brought back the waters of the sea upon them," by which is signified that they sank down into hell, for they come into damnation before they come into hell.

8334. *And Jehovah brought back the waters of the sea upon them.* That this signifies that the falsities from evils which they intended for the good returned upon themselves, by rea-

son of the presence of the Lord with those who were in good, is evident from the signification of "Jehovah brought back the waters of the sea upon them," as being that the falsities of evil which they intended for the good returned upon themselves. That falsities from evil are gathered together into a one, and are poured into those who are in evil, and that they are surrounded by them, see n. 8146: That the falsities from evil which the evil intend for others, by virtue of a law of order return upon themselves, n. 8214, 8223, 8226: That environment by the falsities of evil is casting into hell, n. 8210, 8232: And that this is effected by the mere presence of the Lord with the good, when He is protecting them and is bestowing on them heaven and the joy of heaven, n. 8137, 8265.

8335. *And the sons of Israel went on the dry through the midst of the sea.* That this signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell, is evident from what has been unfolded above (n. 8099, 8185).

8336. Verses 20, 21. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea.* "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand," signifies glorification of the Lord from the good of faith; "and all the women went out after her," signifies all the goods of truth; "with timbrels and with dances," signifies celebration from joy and gladness; "and Miriam answered to them," signifies what is reciprocal; "Sing ye to Jehovah," signifies that to the Lord alone belongs glory; "because exalting He hath exalted," signifies that He has manifested His Divine in the Human; "the horse and his rider hath He cast into the sea," signifies from the fact that by reason of His mere presence falsities of faith and evils of life have cast themselves into hell.

8337. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand.* That this signifies glorification of the Lord from the good of faith, is evident from the representation of Miriam, as being the good of faith; for Moses represents

the truth of faith which proceeds immediately from the Lord, thus internal truth; while Aaron represents the truth of faith which proceeds mediately from the Lord, thus external truth (see n. 7009, 7089, 7382); consequently "Miriam" denotes the good of faith which proceeds mediately from the Lord; for when men represent truth, their women represent good (n. 6014). As Miriam with the women represent external good, therefore it is added "the sister of Aaron," and it is not said "the sister of Moses." Moreover good and truth are circumstanced like sister and brother (n. 3160). But be it known that women represent good, and men truth, when the spiritual church is treated of; whereas women represent truth, and men good, when the celestial church is treated of (n. 4823):—From the signification of "the prophetess," as being one who teaches (n. 2534, 7269), here who praises the Lord, or what is the same, glorifies Him from the good of faith, because she sang to Jehovah, as Moses and the men of Israel had done (that "to sing" denotes to glorify, see n. 8261, 8263, 8267); and from the signification of "taking a timbrel in the hand," as being to glorify from the good of faith, for a "timbrel" is predicated of spiritual good, or what is the same, of the good of faith (n. 4138). [2] Formerly in Divine worship many kinds of musical instruments were employed, but with much distinction. In general, by wind instruments were expressed affections of good, and by stringed instruments affections of truth, and this from the correspondence of every sounding thing with the affections. It is known that some natural affections are expressed by certain kinds of musical instruments, and others by certain other ones, and that when a fitting harmony joins in accord, they actually excite these affections. They who are skilled in music are aware of these things, and make an accordant use of them. The cause of this fact arises from the very nature of sound and of its accord with the affections. Men learned this at first, not from science and art, but from the hearing and its exquisite sense: from this it is clear that it does not come from any origin in the natural world, but from an origin in the spiritual world, and accordingly from the correspondence with things in the spiritual world of those things in the natural world which flow from order. Harmoni-

ous sound and its varieties correspond to states of joy and gladness in the spiritual world; and states of joy and gladness there arise from the affections, which in that world are affections of good and truth. From this then it can be seen that musical instruments correspond to the delights and pleasantnesses of spiritual and celestial affections, and that some instruments correspond to celestial affections, and some to spiritual affections (see what has been said and shown before on this subject, n. 418–420, 4138). [3] As regards the timbrel specifically, it corresponds to spiritual good, that is, to the good of truth. The reason is that the timbrel is not a stringed instrument, neither is it a wind instrument, but as it is made with a skin, it is as it were a continuous stringed instrument, and moreover its sound is graver and deeper than is the sound of stringed instruments. This can also be seen from the Word, where the “timbrel” is mentioned, as in *Isaiah* :—

The joy of the timbrels shall cease, the tumult of the joyous shall cease, the joy of the harp shall cease (xxiv. 8);

“the joy of the timbrels” denotes the delights of the affections of the good of faith; “the joy of the harp,” the delight of the affection of the truth of faith. In *Jeremiah* :—

Anew I will build thee, that thou shalt be built, O virgin of Israel; anew shalt thou adorn thy timbrels, and shalt go forth into the dance of them that play (xxx. 4);

“to adorn the timbrels” denotes to glorify God from spiritual good, for it treats of the spiritual church, which is the “virgin of Israel.” [4] In like manner in *Ezekiel* :—

Thou hast been in Eden the garden of God, the work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared (xxviii. 13);

speaking of Tyre, by which are signified the knowledges of good and of truth, and by “timbrels and pipes” the affections of the former, and the joys of the latter. In *David* :—

They have seen Thy goings, O God, the goings of my God in the sanctuary. The singers went before, after them the players, in the midst of the virgins playing on timbrels (*Ps.* lxxviii. 24, 25).

Shout to the God of Jacob, lift up a song, and give a timbrel, a pleasant harp with a psaltery (*Ps.* lxxxi. 1, 2).

Sing to Jehovah a new song, let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (*Ps.* cxlix. 1, 3);

here "to praise with timbrel" denotes to glorify from the delight of the affection of the good of faith; and "to praise with harp" denotes the pleasantness of the affection of the truth of faith. [5] In the same:—

Praise ye God with timbrel and dance, praise ye Him with stringed instruments and organ, praise Him with cymbals of sound, praise Him with cymbals of noise (*Ps.* cl. 4, 5);

"to praise with timbrel and dance" denotes from the good and truth of faith; "with stringed instruments and organ" denotes from truths and the good thence derived. As by correspondence all instruments signified the delights and pleasantnesses of spiritual and celestial affections, many of the Psalms of David have an inscription, and it is told how they are to be sung, as "upon Neginoth," "upon Nechiloth," "upon the Octave," "Shigajon," "Gitthith," "Muth-labben," "Sheminith," "Shoshannin," "Machalath."

8338. *And all the women went out after her.* That this signifies all the goods of truth, is evident from the signification of "women," as being affections of good, when "men" denote affections of truth (of which just above, n. 8337).

8339. *With timbrels and with dances.* That this signifies celebration from joy and gladness, is evident from the signification of "timbrel," as being predicated of the affection of spiritual good, or of the good of truth, and as signifying its delight or joy (of which just above, n. 8337); and from the signification of "dance," as being predicated of the affection of spiritual truth, and as signifying its pleasantness or gladness (of which below). In ancient times gladness of heart was attested not only by musical instruments and songs, but also by dances. For joys of the heart, or interior joys, burst forth in the body into various acts, as into songs, and also into dances. And as in ancient times the gladnesses which excelled all others were spiritual gladnesses, that is, were from the affections of spiritual loves, which were those of good and truth, therefore also it was then allowed to add dances to the songs and musical harmonies, and in these ways also to testify joy. It is from this that "dances" are mentioned in the Word, and

by them are signified gladnesses of the affections of truth or of faith, from good or charity, as in these passages:—

Anew thou shalt adorn thy timbrels, and shalt go forth into the dance of the players. Their soul shall become as a watered garden, and they shall not grieve any more at all; then shall the virgin rejoice in the dance, and the young men and the old together (*Jer.* xxxi. 4, 12, 13).

The joy of our heart shall cease, our dance is turned into mourning (*Lam.* v. 15).

Thou hast turned for me my mourning into dancing (*Ps.* xxx. 11).

Let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (*Ps.* cxlix. 3; cl. 4).

That the Gentiles also in their divine worship played and danced, is evident in *Exod.* xxxii. 6, 19. [2] Both “joy” and “gladness” are mentioned, because in the Word “joy” is predicated of good, and “gladness” of truth, consequently it is very often said in the Word “joy and gladness,” both together, as in these passages:—

Behold joy and gladness, slaying oxen (*Isa.* xxii. 13).

They shall obtain joy and gladness, and sadness and sighing shall flee away (*Isa.* xxxv. 10).

Joy and gladness shall be found in Zion, confession and the voice of singing (*Isa.* li. 3, 11).

The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride (*Jer.* xxxiii. 11).

The fast of the tenth month shall be to the house of Judah for joy and gladness (*Zech.* viii. 19).

Thou shalt make me to hear joy and gladness (*Ps.* li. 8).

As in these passages “joy” is predicated of good, and “gladness” of truth, both are mentioned, otherwise one word would have sufficed. Such is the holy way of speaking that is in the Word, to the end that in every detail there may be the heavenly marriage, that is, the marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945).

8340. *And Miriam answered to them.* That this signifies what is reciprocal, is evident from the signification of “answering,” when the glorification of the Lord by means of a song is treated of, as being what is reciprocal. In holy worship among the ancients it was also customary to sing by means of choirs, that there might be one or more to answer; by which was represented reciprocation and response, such as is that of the

church from heaven, and of heaven from the Lord. Such is the signification in these passages:—

I will answer and I will sing to Him (*Hos.* xiv. 8);

Then sang Israel this song; Rise up, O spring, answer ye upon it (*Num.* xxi. 17).

8341. *Sing ye to Jehovah.* That this signifies that to the Lord alone belongs glory, is evident from what was unfolded above (n. 8263), where are the same words.

8342. *For exalting He hath exalted.* That this signifies that He has manifested His Divine in the Human, is evident from what was unfolded above (n. 8264), where are the same words.

8343. *The horse and his rider hath He cast into the sea.* That this signifies that by virtue of His mere presence the falsities of faith and evils of life cast themselves into hell, is evident from the signification of “horse” and of “rider,” as being falsities from evil (see n. 8146, 8148); and from the signification of “casting into the sea,” as being into hell (see n. 8099, 8137, 8138); that this was effected by virtue of the mere presence of the Lord, see n. 8137, 8265. It is said that falsities and evils “cast themselves” into hell, for the reason that it is the very falsities and evils that are cast into hell, and these draw with them those to whom they adhere. For through evil of life men become forms of falsities from evil, and therefore when the evils themselves with their falsities are cast down, the forms also to which they adhere are dragged down together with them; for falsities and evils are exhalations from the hells, and flow in with those who through evils of life have made their interiors forms of reception. (That everything of thought and of will flows in, good from heaven, and evil from hell, see n. 2886–2888, 4151, 4249, 5846, 6189, 6191, 6193, 6203, 6206, 6213, 6324, 6325, 7147, 7343.) Hence then it is that it is said that falsities of faith and evils of life cast themselves into hell; and therefore when the angels are thinking and speaking about the hells they think and speak of falsities and evils abstractedly from those who are there; for the angels always remove ideas of person, and remain in ideas of things (see n. 5225, 5287, 5434).

8344. Verses 22–26. *And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the disease that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer.* “And Moses made Israel set out from the sea Suph,” signifies what is successive according to the order of truth Divine after they had passed through a region of hell; “and they went out to the wilderness of Shur,” signifies the state of temptation into which they were next brought; “and they went three days in the wilderness, and found no waters,” signifies that truths failed, and at last wholly; “and they came to Marah,” signifies a state of temptation; “and they could not drink the waters for bitterness, because they were bitter,” signifies that truths appeared to them undelightful, because devoid of the affection of good; “therefore he called the name thereof Marah,” signifies the state and quality of this temptation; “and the people murmured against Moses,” signifies grief from the bitterness of the temptation; “saying, What shall we drink?” signifies that they could not endure truths, because they were undelightful by reason of no affection of them; “and he cried unto Jehovah,” signifies supplication to the Lord from grief; “and Jehovah showed him a piece of wood,” signifies that the Lord inspired good; “and he cast it into the waters,” signifies with which He affected the truths; “and the waters were made sweet,” signifies that from this truths were made delightful; “there He set for him a statute and a judgment,” signifies the truth of order then revealed; “and there He tempted him,” signifies in respect to temptations in general; “and He said,” signifies instruction;

"If hearing thou wilt hear the voice of Jehovah thy God," signifies faith in the Lord's commandments; "and wilt do what is right in His eyes," signifies a life according to them; "and wilt hearken to His commandments," signifies obedience, and a life according to the goods of faith, which are the interior things of the church; "and wilt keep all His statutes," signifies a life according to the truths of faith, which are the exterior things of the church; "all the disease that I have put on the Egyptians, I will not put upon thee," signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil; "because I am Jehovah thy healer," signifies that the Lord alone preserves from evils.

8345. *And Moses made Israel set out from the sea Suph.* That this signifies what is successive according to the order of truth Divine after they had passed through a region of hell, is evident from the signification of "to set out," as being what is successive and continuous in respect to life and its order (see n. 4375, 4554, 4585, 5996, 8181); from the representation of Moses, as being truth Divine (n. 7010, 7014, 7382); consequently "Moses made them set out," signifies what is successive according to the order of truth Divine; from the representation of Israel, as being those of the spiritual church who had been detained in the lower earth until the advent of the Lord, and were then liberated (n. 6854, 6914, 7728, 7932, 8018, 8321); and from the signification of "the sea Suph," as being the hell where were those of the church who had been in faith separate from charity and in a life of evil (n. 8099, 8137, 8138). (That these when liberated, were brought through the hell which is signified by "the sea Suph," see n. 8099.)

8346. *And they went out to the wilderness of Shur.* That this signifies the state of temptation into which they were next brought, is evident from the signification of "to go out," as being to be brought; and from the signification of "the wilderness of Shur," as being a state of temptation. That a "wilderness" denotes a state of undergoing temptation, see n. 6828, 8098; and that "Shur" denotes the memory-knowledges of the church which have not yet attained to life (n. 1928), thus such things as must attain to life through temptations, for spiritual life is acquired through temptations (which are spiritual com-

bats, or combats against evils and falsities), and through victories in these combats. (That they who were of the spiritual church underwent temptations after the Lord's coming into the world, and that they could not do so before, see n. 8159.)

8347. *And they went three days in the wilderness, and found no waters.* That this signifies that truths failed, and at last wholly, is evident from the signification of "three days," as being what is full (see n. 2788, 4495, 7715); from the signification of "wilderness," as being a state of undergoing temptations (of which just above, n. 8346); and from the signification of "waters," as being the truths of faith (n. 2702, 3058, 3424, 4976, 5668); consequently "not to find waters" denotes that truths failed; that they failed wholly, is signified by "they went three days." It is said "in the wilderness," because they were tempted there, as now follows.

8348. *And they came to Marah.* That this signifies a state of temptation, is evident from the fact that they were tempted there, as is also said below, in these words, "there He set for him a statute and a judgment, and there He tempted him" (verse 25).

8349. *And they could not drink the waters for bitterness, because they were bitter.* That this signifies that truths appeared to them undelightful, because devoid of the affection of good, is evident from the signification of "to drink the waters," as being to receive truths and apply them under good (of which n. 3069, 5709); from the signification of "waters," as being truths (of which just above, n. 8347); and from the signification of "bitter," as being what is undelightful (n. 7854). Hence it is evident that by "they could not drink the waters for bitterness, because they were bitter," is signified that truths appeared to them undelightful: that it denotes because devoid of the affection of good, is because all the delight of truth comes forth from good. That the affection of truth derives its origin from good is because good loves truth, and truth loves good, for these two are conjoined as in a marriage. It is known that every one desires to be instructed in those things which he loves and has as the end. He who loves good, that is, who wills from the heart to worship God and to benefit his neighbor, loves to be instructed in those things which lead thereto, con-

sequently in truths; from which it can be seen that all the affection of truth is from good. [2] There are indeed some who live in an evil manner, and yet desire to be instructed in truths; but with these there is no affection of truth, but only the affection of confirming the doctrinal things of the church for the sake of self-glory, that is, for the sake of reputation, honors, or gain. The genuine affection of truth is to wish to know what is true for the sake of the life in the world, and for the sake of life eternal. These come into temptation when truths begin to fail them, and more when the truths which they know appear undelightful. This temptation derives its origin from the fact that the communication with good has been intercepted. This communication is intercepted as soon as the man comes into his own, for he thus sinks down into the evil of the love of self, or of the world. When he emerges from this state, truths become delightful. This is meant in what follows by the bitter waters being healed by means of the wood cast into them, for by "wood" is signified good.

8350. *Therefore he called the name thereof Marah.* That this signifies the state and quality of this temptation, is evident from the fact that the names which are given to things treated of in the Word comprehend the quality and state of the thing that is being treated of (see n. 2643, 3422, 4298, 4442). Here therefore "Marah" signifies the quality and state of the temptation which is treated of in these verses. Moreover "Marah" means "bitter."

8351. *And the people murmured against Moses.* That this signifies grief from the bitterness of the temptation, is evident from the signification of "murmuring," as being complaint such as there is in temptations, thus grief from the bitterness of the temptation. The temptations which those underwent who were of the Lord's spiritual church after they had been liberated from infestations; and also the temptations which those will undergo who will be of this church, are described by the murmurings of the sons of Israel in the wilderness. And as spiritual temptations are usually carried to despair (n. 1787, 2694, 5279, 5280, 7147, 7166, 8165), therefore by "murmuring" is signified complaint from grief in the temptations (see *Exod.* xvi. 2, 3; xxvii. 3; *Num.* xiv. 27, 29, 36; xvi. 11). It is said

“against Moses,” because it was against the Divine, for by Moses is represented Divine truth (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). [2] As regards the temptations which those underwent who were of the spiritual church, and which those will undergo who will be of this church, be it known that faith cannot possibly be implanted in those who are of the spiritual church except through temptations, thus neither can charity; for in temptations the man is in combat against falsity and evil. These—falsity and evil—flow into the external man from the hells, while good and truth flow in through the internal man from the Lord; thus by virtue of the combat of the internal man with the external, which is called “temptation.” And in so far, then, as the external man is reduced to obedience under the internal, so far faith and charity are implanted; for the external or natural of man is the receptacle of truth and good from the internal man. If the receptacle is not accommodated, it does not receive anything which flows in from within; but either rejects, or extinguishes, or stifles it, whence there is no regeneration. Hence it is that there must be temptation in order that the man may be regenerated, which is effected through the implanting of faith and charity, and thus through the formation of a new will and a new understanding. Therefore also the church of the Lord is called “militant” (see what has been said and shown before on this subject, n. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 8159, 8168, 8179, 8273).

8352. *Saying, What shall we drink?* That this signifies that they could not endure truths because they were undelightful by reason of no affection of them, is evident from the signification of “drinking,” as being to be instructed in truths and to receive them, and also to be affected with them, and consequently to appropriate them to one’s self (see n. 3069, 3168, 3772, 4017, 4018); here, not to endure them, for the reason that they were undelightful on account of there being no affection of good, which is signified by “the waters being bitter,” according to what has been unfolded above (n. 8349). This temptation consists in the fact that they complain and grieve because the truths which had previously been delightful to them, and which thus had made their spiritual life or

life of heaven, now seem undelightful to them, insomuch that they can scarcely endure them. [2] The merely natural man would not believe that such a thing could cause any grief, for he thinks, "What is it to me whether truths are delightful or not? If they are undelightful let them be rejected." But the spiritual man has very different sentiments. It is the delight of his life to be instructed in truths, and to be enlightened in such things as belong to his soul, thus to his spiritual life; and therefore when these fail, his spiritual life labors and suffers, and grief and anxiety ensue. The reason is that the affection of good is continually flowing in through the internal man from the Lord, and calling forth the accordant things in the external man which had previously caused the delight of the affection of truth; and when these things are assaulted by the evils of the love of self and of the world, which the man had also previously perceived as delightful, there arises a conflict of delights or of affections, from which springs anxiety, and from this grief and complaint. [3] It shall be briefly told how the case is with the temptation that arises through a failing of truth. The nourishment of the spiritual life is good and truth, as the nourishment of the natural life is food and drink. If good fails, it is as if food fails; and if truth fails, it is as if drink fails. The consequent grief is circumstanced like the grief from hunger and thirst. This comparison is from correspondence, for food corresponds to good, and drink to truth; and as there is a correspondence, food and drink also nourish the body better and more suitably when a man at dinner or at breakfast is at the same time in the delight of conversation with others about such things as he loves, than when he sits at table alone without company. When a man is in this state, the vessels in him that receive the food are constricted; but when he is in the first mentioned state, they are open. Such things are effected by the correspondence of spiritual food and natural food. It is said "the delight of conversation with others about such things as he loves," because everything of this kind has relation to good and truth; for there is nothing in the world which has not relation to both. What a man loves, has relation to the good with him; and what instructs him about good, and thus conjoins itself with it, has relation to the truth.

8353. *And he cried unto Jehovah.* That this signifies supplication to the Lord from grief, is evident from the signification of “crying,” as being imploration (see n. 6801), and also interior lamentation (n. 7782); consequently it also denotes supplication from grief. (That “Jehovah” in the Word denotes the Lord, see n. 8261.)

8354. *And Jehovah showed him a piece of wood.* That this signifies that the Lord inspired good, is evident from the signification of “showing,” when by Jehovah, that is, the Lord, as being to give perception, and as this is effected by means of influx, it denotes to inspire; and from the signification of “wood,” as being good (n. 643, 2784, 2812, 3720).

8355. *And he cast it into the waters.* That this signifies with which He affected the truths, is evident from the signification of “casting wood into the waters,” when “wood” denotes good, and “waters” denote truths, as being to affect truths with good. (That “wood” denotes good, see just above, n. 8354; and that “waters” denote truths, n. 2702, 3058, 3424, 4976, 5668, 8349.)

8356. *And the waters were made sweet.* That this signifies that from this truths were made delightful, is evident from the signification of “sweet,” as being what is delightful, for in the spiritual sense “sweet” denotes the sweetness of life, which is one with delight; and from the signification of “waters,” as being truths (of which just above, n. 8355). The case herein is thus. That a man is affected with truth, is from good; for good and truth have been conjoined as in a marriage, consequently the one loves the other as consort loves consort. From this also the conjunction of good and of truth is compared in the Word to a “marriage,” and the truths and goods which are born from it are called “sons and daughters.” From all this it can be seen that the delight of the affection of truth has its cause in no other source than good. This is also evident from experience, for they who are in the good of life, that is, who love God and the neighbor, these also love the truths of faith. Hence it is that so long as good flows in and is received, so long truth appears to be delightful; but as soon as good does not flow in, that is, as soon as evil begins to predominate, and to hold off the influx of good, there is at once felt a want of

delight in truth; for truth and evil mutually reject and are averse to each other. From all this it can now be seen why it was commanded that a piece of wood should be cast into the bitter waters; and also why those waters were made sweet by virtue of the piece of wood that was cast into them. These things would never have been commanded by the Divine unless they had signified such things; for the Divine could have rendered those waters sweet without a piece of wood as the means.

8357. *There He set for him a statute and a judgment.* That this signifies the truth of order then revealed, is evident from the signification of "a statute," as being the external truth of the church; and from the signification of "a judgment," as being the internal truth of the church; consequently "to set for some one a statute and a judgment" denotes to set in order according to truths, consequently to reveal them. That "a statute" denotes the external truth of order, is because every external thing of the church was called "a statute," and every internal truth of order was called "a judgment."

8358. *And there He tempted him.* That this signifies in respect to temptations in general, is evident from what precedes and what follows. In what precedes, the first temptation in the wilderness was treated of; in what follows, instruction how they must live in order that they may not yield in temptations is treated of.

8359. *And He said.* That this signifies instruction, is evident from the signification of "saying," when by Jehovah concerning the truth of order in respect to temptations, as being instruction (see also n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 7517, 8127).

8360. *If hearing thou wilt hear the voice of Jehovah thy God.* That this signifies faith in the Lord's commandments, is evident from the signification of "to hear," as being a noticing, and faith (see n. 3921, 5017, 7216); and from the signification of "the voice of Jehovah," as being that which is declared from the Word, thus the commandment of the Lord (n. 6971).

8361. *And wilt do what is right in His eyes.* That this signifies a life according to them, is evident from the signification of "doing what is right," as being to live according to the dic-

tate of truth; and from the signification of "in the eyes of Jehovah," as being before the Lord, thus according to His commandments, for the Lord is in His commandments when a man lives according to them; he also is said to be "in the eyes of the Lord" who is in faith in Him. As regards "hearing a voice," this properly signifies obedience (n. 2542, 3869, 5017); but when as here mention is also made of "doing," then "to hear" signifies faith, and "to do" signifies life, as can be seen from the Lord's words in these passages:—

Every one that heareth My words, and doeth them, I will compare him to a prudent man; but every one that heareth My words, but doeth them not, shall be compared to a foolish man (*Matt.* vii. 24, 26).

Every one that cometh unto Me, and heareth My discourses, and doeth them, I will show you to whom he is like (*Luke* vi. 47).

The seed that is in the good ground, these are they who in a simple and good heart, hear the word, hold it fast, and bear fruit in patience (*Luke* viii. 15).

Jesus said, My mother and My brethren are these, who hear the word of God and do it (*Luke* viii. 21).

In these passages "to hear" signifies to perceive, to understand, and to have faith; and "to do" signifies to live according to these. But where "hearing" is spoken of, and not at the same time "doing," then "hearing" signifies faith in will and act, thus obedience. The reason is that what is heard passes into the internal sight, which is the understanding, and is there laid hold of by the will, and passes as by a circuit into act. Consequently in the word "hear," there is naturally the signification of obedience, as we speak of "hearing" or "hearkening to" any one (see n. 4652–4660).

8362. *And wilt hearken to His commandments.* That this signifies obedience and a life according to the goods of faith, which are the interior things of the church, is evident from the signification of "to hearken," as being obedience and life; and from the signification of "commandments," as being the internal truths of the Word (see n. 3382); thus the truths of faith, which are the interior things of the church; these are called the "goods of faith," for they are wills.

8363. *And wilt keep all His statutes.* That this signifies a life according to the truths of faith, which are the exterior things of the church, is evident from the signification of "keep-

ing," as also being to live; and from the signification of "statutes," as being the external truths of the Word (of which, n. 3382, 8357); thus the truths of faith which are the exterior things of the church. In many passages in the Word mention is made of "statutes" and "commandments," and when one is mentioned together with the other, then "statute" signifies what is external of the church, and "commandment" what is internal of it.

8364. *All the disease that I have put on the Egyptians, I will not put upon thee.* That this signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil, is evident from the signification of "disease," as being evil (of which below); from the representation of the Egyptians, as being those who are in faith separate and in a life of evil (see n. 7097, 7317, 7926, 8148); and from the signification of "not to put upon thee," when said of disease, by which evil is signified, as being that they are to be withheld from evil; for Jehovah, that is, the Lord, does not take away evil; but withholds man from it, and keeps him in good (n. 929, 1581, 2256, 2406, 4564, 8206). From this it is that by "not to put disease upon them" is signified that they are to be withheld from evils. [2] That "disease" denotes evil, is because in the internal sense are signified such things as affect the spiritual life. The diseases which affect this life are evils, and are called cupidities and concupiscences. Faith and charity make the spiritual life. This life sickens when falsity takes the place of the truth which is of faith, and evil takes the place of the good which is of charity; for these bring this life unto death, which is called spiritual death, and is damnation, as diseases bring the natural life unto its death. Hence it is that by "disease" is signified in the internal sense evil; and by "the diseases of the Egyptians," the evils into which those cast themselves who had been in faith separate and in a life of evil, whereby they had infested the upright, which evils have been treated of in what precedes, where the plagues in Egypt were treated of. [3] Evils are also meant by "diseases" in other passages in the Word, as in *Moses*:—

If thou wilt keep the commandments, and the statutes, and the judgments, which I command thee this day, Jehovah will remove from thee.

all sickness, and will not put upon thee all the evil weaknesses of Egypt, which thou hast known; but will give them upon thy haters (*Deut.* vii. 11, 15).

If thou wilt not obey the voice of Jehovah thy God, by keeping to do all His commandments and His statutes, Jehovah will send on thee the curse, the disquiet, and the rebuke, in every putting forth of thy hand which thou doest, until thou be destroyed, because of the wickedness of thy works, whereby thou hast forsaken Me. Jehovah shall make the pestilence cleave unto thee, until He has consumed thee from upon the land; Jehovah shall smite thee with consumption, and with a hot fever, and with a burning fever, and with a raging fever, and with drought, and with blasting, and with jaundice, which shall pursue thee until thou perish: Jehovah shall smite thee with the ulcer of Egypt, and with the hemorrhoids, and with the scab, and with the itch, that thou canst not be healed. Jehovah shall smite thee with fury, and with blindness, and with amazement of heart. Thou shalt become mad from the look of thine eyes. Jehovah shall smite thee with a sore ulcer, upon the knees, and upon the thighs, whereof thou canst not be healed, from the sole of the foot unto the crown of thy head. He will throw back on thee all the weakness of Egypt, also every disease, and every plague, which is not written in the book of this law. Jehovah shall give thee a trembling heart, consumption of eyes, and grief of soul (*Deut.* xxviii. 15, 20-22, 27, 28, 34, 35, 60, 61, 65).

By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth; in a word, destroying the spiritual life which is of faith and charity. Moreover natural diseases correspond to such things, for every disease in the human race is from this source, because from sin (n. 5712, 5726). Moreover every disease corresponds to its own evil; the reason is that everything of man's life is from the spiritual world; and therefore if his spiritual life sickens, evil is derived therefrom into the natural life also, and becomes a disease there. (See what has been said from experience about the correspondence of diseases with evils, n. 5711-5727.) [4] Like things are signified by "diseases" in other passages, as in *Moses*:—

Ye shall worship Jehovah your God, that He may bless thy bread, and thy waters; and I will take disease away from the midst of thee (*Exod.* xxiii. 25).

If ye shall reject My statutes, and if your soul loathe My judgments, so that ye will not do all My commandments, while ye make My covenant vain, I will enjoin terror upon you, with consumption, and with burning fever, that shall consume the eyes, and torment the soul (*Lev.* xxvi. 15, 16);

signifying the decrease of truth, and the increase of falsity; "burning fever" denotes the cupidity of evil. Further in these passages:—

Wherefore will ye add a going back? the whole head is diseased, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wound, and scar, and fresh blow, not pressed out, and not bandaged, and not mollified with oil (*Isa. i. 5, 6*);

that here by "disease," "wound," "scar," and "blow," are meant sins, is hidden from no one.

Woe to the shepherds of Israel, the feeble sheep have ye not strengthened, the sick one have ye not healed, and the broken one have ye not bandaged (*Ezek. xxxiv. 2, 4*).

Mine iniquities are gone over my head, my wounds have putrefied, they have consumed away, because of my foolishness, for my bowels are filled with burning, and there is no soundness in my flesh (*Psa. xxxviii. 4, 5, 7*).

[5] As 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. (That by "pestilence" is signified the vastation of good and truth, see n. 7102, 7505; and by "leprosy," the profanation of truth, n. 6963.) That in general by "diseases" are signified sins, can also be seen in *Isaiah*:—

A man of sorrows, and known of disease; whence is as it were a hiding of faces from Him. He was despised, and we esteemed Him not: nevertheless He hath borne our diseases, and hath carried our griefs, and through His wounds health hath been given us (*liii. 3-5*);

speaking of the Lord. [6] As diseases represented the hurtful and evil things of the spiritual life, therefore by the diseases which the Lord healed is signified liberation from various kinds of evil and falsity which infested the church and the human race, and which would have led to spiritual death. For Divine miracles are distinguished from other miracles by the fact that they involve and have regard to states of the church and of the heavenly kingdom. Therefore the Lord's miracles consisted chiefly in the healing of diseases. This is meant by the Lord's words to the disciples sent by John:—

Tell John the things which ye hear and see: the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise again, and the poor hear the gospel (*Matt. xi. 4, 5*).

Hence it is that it is so often said that the Lord "healed all disease and weakness" (*Matt.* iv. 23; ix. 35; xiv. 14, 35, 36; *Luke* iv. 40; v. 15; vi. 17; vii. 21; *Mark* i. 32-34; iii. 10).

8365. *For I am Jehovah thy healer.* That this signifies that the Lord alone preserves from evils, is evident from the signification of "to heal," as being to cure, and also to preserve from evils, for when "diseases" signify evils, "to heal" signifies a remedy and preservation from them, as also frequently in the Word, thus:—

I kill, and I make alive; I smite and I heal (*Deut.* xxxii. 39).

Heal me, O Jehovah, that I may be healed; save me that I may be saved (*Jer.* xvii. 14).

I will make healing to go up unto thee, and I will heal thee of thy plagues (*Jer.* xxx. 17).

Thou hast turned all his bed in his disease; I said, O Jehovah, have compassion on me: heal my soul because I have sinned to Thee (*Ps.* xli. 3, 4).

Besides in many other passages, as *Isa.* vi. 10; liii. 5; lvii. 18, 19; *Jer.* iii. 22; xvii. 14; *Hosea* vi. 1; vii. 1; xi. 3; xiv. 4; *Zech.* xi. 16; *Ps.* xxx. 2; and elsewhere. And as "healing" has this signification, the Lord also calls Himself a "physician":—

Those who are strong have no need of a physician, but those who are ill; I came not to call the righteous, but sinners to repentance (*Matt.* ix. 12, 13; *Mark* ii. 17; *Luke* v. 31, 32).

8366. Verse 27. *And they came to Elim, and there were twelve springs of waters there, and seventy palm trees; and they encamped there by the waters.* "And they came to Elim," signifies a state of enlightenment and of affection, thus of consolation after temptation; "and there were twelve springs of waters there," signifies that they had truths there in all abundance; "and seventy palm-trees," signifies the goods of truth in like manner; "and they encamped there by the waters," signifies that after temptation the truths of faith were set in order by means of the good of love.

8367. *And they came to Elim.* That this signifies a state of enlightenment and of affection, thus of consolation after temptation, is evident from the signification of "Elim," as involving and signifying the state and the quality of the thing that is treated of; like all the other places to which the sons

of Israel came (see n. 2643, 3422, 4298, 4442); here the state after temptation, namely, a state of enlightenment and of affection, thus of consolation. For after all spiritual temptation there come enlightenment and affection, thus pleasantness and delight; pleasantness from enlightenment through truth, and delight from the affection of good. [2] That consolation follows after temptations, see n. 4572, 5246, 5628, 6829; the reason is that by means of temptations truths and goods are implanted and are conjoined, consequently the man as to his spirit is introduced interiorly into heaven, and to the heavenly societies with which he had previously been associated. When the temptation is ended, communication with heaven is opened, which had previously been partly closed, consequently enlightenment and affection, and consequently pleasantness and delight; for then the angels with whom communication is given, flow in by means of truth, and by means of good. Enlightenment by means of truth, and the consequent pleasantness, are signified by the "twelve springs of waters," for "springs" signify truths; the affection of truth from good, and the consequent delight, are signified by the "seventy palm-trees" (of which below).

8368. *And there were twelve springs of waters there.* That this signifies that they had truths there in all abundance, is evident from the signification of "twelve," as being all things in the complex (see n. 2089, 2129, 2130, 3272, 3858, 3913, 7973), thus all abundance; and from the signification of "springs," as being truths of faith (of which n. 2702, 3096, 3424, 4861). Hence it is evident that by "twelve springs of waters" are signified truths in all abundance; from which it follows that by these words are also signified enlightenment and the consequent pleasantness; for he who has truths in all abundance has also enlightenment, and he who has enlightenment, provided he longs for truth from affection, has pleasantness.

8369. *And seventy palm-trees.* That this signifies the goods of truth in like manner, that is, in all abundance, is evident from the signification of "seventy," as being all things in the complex, in like manner as "twelve" (see n. 7973); and from the signification of "palm-trees," as being the goods of the spiritual church, which are the goods of truth; and because by

"palm-trees" are signified goods, by them is also signified the affection of good, and the consequent delight, for all delight is from the affection of good. As this was signified by "palm-trees," therefore also palm-trees were employed in holy festivities, as in the feast of tabernacles, according to these words in *Moses*:—

Ye shall take for you in the first day the fruit of a tree of honor, spathes of palm-trees, and a branch of a dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days (*Lev. xxiii. 40*);

by "the fruit of a tree of honor," is signified celestial good; by "palm-trees," spiritual good, or the good of truth; by "a branch of a dense tree," the truth of memory-knowledge; and by "willows of the torrent," the lowest truths of the natural; thus by these four are signified all goods and truths in their order. [2] That "palm-trees" signified a holy festivity which is from good, is evident also from these words in the following passages:—

A great crowd that had come to the feast, when they heard that Jesus was coming into Jerusalem, took boughs of palm trees, and went forth to meet Him, and cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel (*John xii. 12, 13*).

I saw, when behold a great crowd standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands (*Rev. vii. 9*).

The vine hath dried up, and the fig-tree languisheth, the pomegranate, and also the palm-tree, all joy hath dried up from the sons of man (*Joel i. 12*).

The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon (*Psa. xcii. 12*);

here "palm-tree" denotes good; and "cedar" truth. [3] As a "palm-tree" signifies good, it also signifies wisdom, for wisdom is of good. This was signified by the palm-trees which together with the cherubs and flowers were carved upon the walls of the temple; for "the temple" signified the Lord Himself, and in the representative sense, heaven (n. 2777, 3720). The "cherubs," the "palm-trees," and the "flowers upon the walls" signified Providence, wisdom, and intelligence, which are from the Lord, thus all things which are of heaven. That these were carved on the walls of the temple, is evident in the first book of *Kings*:—

Solomon carved all the walls of the house round about with openings of carvings of cherubs and palm-trees, and openings of flowers; and upon the two doors of woods of oil he carved carvings of cherubs and of palm-trees, and of openings of flowers, and overlaid them with gold, so that he overspread the gold upon the cherubs, and upon the palm-trees (vi. 29, 32);

by these carvings was represented the state of heaven; by the "cherubs," the Providence of the Lord, thus that from Him are all things (that cherubs denote Providence, see n. 308); by "palm-trees," wisdom, which is of good from the Lord; and by "flowers," intelligence, which is of truth from Him; by the "gold" with which the cherubs and palm-trees were overlaid, was signified the good of love which reigns universally in the heavens. (That "gold" denotes the good of love, see n. 113, 1551, 1552, 5658.) Therefore also where the new temple is treated of in *Ezekiel*, by which is signified the heaven of the Lord, it is said that cherubs and palm-trees were upon the walls everywhere (xli. 17, 18, 20, 25, 26).

8370. *And they encamped there by the waters.* That this signifies that after temptation the truths of faith were set in order by means of the good of love, is evident from the signification of "encamping," as being the setting in order of truth and good (n. 8103, 8130, 8131, 8155); and from the signification of "waters," as being truths of faith (n. 2702, 3058, 3424, 4976, 5668). That by the "encamping there by the waters" is signified that the truths of faith were set in order by means of the good of love, is because by a "camp" are signified truths and goods (n. 8193, 8196); and by "encamping" is signified the setting in order of them; and by "by the waters," is signified according to the truths which are from the Divine. It is said "by means of the good of love," because all setting in order of truths is effected by means of the good of love; for it is under and according to good that truths apply themselves, and make with good as it were one body. It is said "according to the image of the man in whom they are," because the image of a man's spirit—which is the man himself, for it is the inward man—is precisely according to the setting in order of the truths from good with him. Hence it is that when angels are made present, a sphere of the good of love pours out from them, and affects those who are present, and truths of faith shine forth

from their faces. In the spiritual world such things appear, and are openly perceived. It is said that this setting in order is effected after temptation, because goods and truths are implanted in man by means of temptations, but are not set in order until afterward; for the state of temptation is turbulent, but the state after temptation is tranquil. The setting in order is effected in tranquillity. On this account also temptations are followed by what is pleasant by reason of enlightenment from truth, and by what is delightful by reason of the affection of good (of which fact see just above, n. 8367).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS
OF THE EARTH JUPITER.

8371. I have been further informed by the spirits who are from that earth about various things that concern its inhabitants, such as their walk, their food, their homes, and the like. As regards their walk, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep in the manner of animals, but when they are walking they assist themselves with the palms of their hands, and alternately half raise themselves on their feet, and also at every third step turn the face to the side and behind them, and also at the same time bend the body a little, which is done rapidly. For among them it is unbecoming to be looked at by others except in the face.

8372. When they are walking in this way they always keep the face forward, and thus look before them; and never downward, or to the earth. To look downward they call damnable. Only the lowest among them do this, who, unless they accustom themselves to look forward, are banished from society.

8373. But when they sit, they appear like the men of our earth, erect as to the upper part of the body; but they sit with their feet crossed. They are extremely careful, not only when they walk, but also when they sit, not to be looked at behind, but in the face. Moreover they are very willing for their faces to be seen, because from this appears their mind; for they never show a face at variance with their mind; this being impossible.

From this also those who are present know clearly what mind they have toward them, which they do not hide; and especially whether a seeming friendship is sincere, or pretended.

8374. These things have been shown me by their spirits, and have been confirmed by their angels. Consequently also their spirits are not seen walking erect like others; but almost like persons swimming in water, helping themselves forward with their hands, and by turns looking around them.

8375. They who live in their warm zones go naked, but with a covering round the loins; nor are they ashamed of their nakedness, for their minds are chaste; and they love none except their consorts, and abhor adulteries. They were very much surprised that when the spirits of our earth saw them walking in this way, and likewise naked, they ridiculed them, and also had lascivious thoughts; and that they paid no attention whatever to their celestial life; but only to such things. They said that this is a sign that they care more for bodily and earthly things than for heavenly ones; and that indecencies possess their minds. They were told that nakedness does not cause either shame or scandal to those who live in chastity, and in a state of innocence; but only to those who live in lasciviousness and shamelessness.

8376. When the inhabitants of that earth are lying in bed, they turn their face forward, or into the chamber; but not backward, or to the wall. Their spirits told me this, and stated the reason: that they believe that in this way they turn their face to the Lord, but if backward, that they would turn it away. A similar thing had sometimes happened to me, when I was in bed, but I had not previously known the source of it.

8377. They take delight in prolonged eating, not so much for the enjoyment of the food, as for that of conversation at that time. When they sit at table, they do not sit upon chairs or benches, nor upon raised couches of grass, nor upon the grassy turf; but upon the leaves of a certain tree. They were not willing to tell of what tree the leaves were, but when I mentioned several by guess, and at last mentioned the leaves of the fig-tree, they assented.

8378. They said moreover that they do not prepare their food with reference to the taste, but chiefly with reference to

use; adding that the food which is useful is to them savory. There was a discourse among the spirits on this subject, and it was said that this is advantageous for man, because in this way he has at heart a sound mind in a sound body; otherwise than with those with whom the taste rules, for then the body sickens, at the least is inwardly languid, and consequently also the mind, because this behaves according to the state of the recipient parts that belong to the body, just as the sight is according to the state of the eye. Hence the insanity of placing all the delight of life, and what they call the *summum bonum*, in luxury and pleasure. From this also comes corpulence in matters of thought and judgment; and quickness in the things of the body and the world. This results in the man having a likeness to a brute animal, with which also such persons do not unsuitably compare themselves.

8379. Their dwellings were also shown me. They are low, and of wood; but within they are lined with bark or rind of a pale azure, and around and above dotted as with little stars, in the image of the sky; for they desire to give to the interior of their houses the likeness of the visible sky with its stars. The reason is that they believe the abodes of the angels to be there. Besides this, they have tents, which are rounded at the top, and stretched out long, also dotted within with little stars on an azure ground. Into these they betake themselves in the daytime, to prevent their faces from being injured by the heat of the sun, for they take very great care of the face, because they do not consider it to be the body. They bestow great care in forming and cleaning these tents; and they also have their meals in them.

8380. They care little about worldly things, for the families live together, nor do they seek for more than to be fed and housed. What is beyond these, not being for the necessities of life, they do not class among the utilities. Their greatest care is the education of their little children, whom they love most tenderly.

8381. When the spirits of Jupiter saw the horses of this earth, these horses appeared to me smaller than usual, although they were quite stout and high. This was from the idea of the spirits of that earth about their own horses. They said that

they also have similar horses, but much larger, and that they are wild, or in the forests; and that when they are seen, they terrify them, although they are harmless. They added that a fear of horses is innate, or natural to them. This led to reflection on the cause of this fear. For in the spiritual world a horse represents the understanding formed from memory-knowledges (n. 2760–2762, 6534); and as they fear to cultivate the understanding by means of the sciences, it causes an influx of fear. That they do not care for the memory-knowledges that pertain to human erudition, will be seen in what follows.

8382. The spirits of Jupiter sometimes had emissaries or Subjects with me, for the sake of communication, and this for a rather long time. From this it was given me to know their native quality, and that they are wholly different from the spirits of our earth. When they were with me, they were often infested by the spirits of our earth, but they did not care about it. They merely told it to the society of their spirits by whom they had been sent out; and while they were telling it, they withdrew a little from me.

8383. Once also it was permitted evil spirits of our earth to act by their evil arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a considerable time, but finally confessed that they could do so no longer; and that they believed that there could not possibly be worse spirits, for they perverted their imagination and also their thought in such a manner that they seemed to themselves to be as it were bound, and not to be extricated from this except by Divine aid. While I was reading in the Word something concerning our Saviour's Passion, certain European spirits injected direful objections, with intent to mislead the spirits of Jupiter. Inquiry was made who these spirits were, and what they had been in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that then by preaching about the Lord's Passion they could move the common people to tears. The cause was told them, namely, that in the world they thought in one way and spoke in another; thus that they entertained one opinion in their hearts, and expressed an-

other with their mouth; but that now they are not allowed to speak in this fraudulent manner, for when they become spirits they are compelled to speak exactly as they think. The spirits of Jupiter were utterly astounded that there could be with man such variance of the interiors and exteriors, namely that he can speak in one way, and think in a wholly different way, which to them is impossible.

8384. The spirits of Jupiter have a sweet approach, and a prudent discourse. They ponder what they say. They derive this from their life in the world; for there, if they do or say anything contrary to order, they are reduced by others in various ways to repentance; and those who are stubborn, by chastisement.

8385. They observed in my thoughts a desire to publish these things in our earth. This they did not wish, because they are forbidden to publish what is said to them by their spirits. They wondered that such things could be published merely by means of writings; but they were then informed about printing, and also about the Word, and likewise about the teachings of the church in our earth; and they were told that the Word and the teachings so stand forth in a published form, and in this way are learned.

8386. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

END OF THE SIXTH PART OF THE ORIGINAL LATIN WORK.

CHAPTER THE SIXTEENTH.

THE DOCTRINE OF CHARITY.

8387. He who wishes to be saved must confess his sins and do repentance.

8388. To confess sins is to become thoroughly acquainted with evils, to see them in one's self, to acknowledge them, to regard one's self as guilty, and to condemn one's self on account of them. When this is done before God, it is to confess sins.

8389. To do repentance is after one has thus confessed his sins and from a humble heart has made supplication for their forgiveness, to desist from them and to lead a new life according to the commands of faith.

8390. He who merely acknowledges that he is a sinner like all others, and who regards himself as guilty of all evils, and does not examine himself—that is, see his sins—does indeed make confession, but not the confession of repentance, for he lives afterward as he had done before.

8391. He who leads a life of faith does repentance daily; for he reflects upon the evils that are in him, acknowledges them, guards himself against them, and supplicates the Lord for aid. For from himself man is continually falling, but is continually being raised up by the Lord. He falls from himself when he thinks what is evil with desire; and he is raised up by the Lord when he resists evil, and consequently does not do it. Such is the state with all who are in good; but they who are in evil are continually falling, and also are continually being uplifted by the Lord; but this to prevent them from falling into the most grievous hell of all, whither from themselves they incline with all their might: thus in truth uplifting them into a milder hell.

8392. The repentance that is done in a state of freedom avails; but that which is done in a state of compulsion avails not. A state of compulsion is a state of sickness, a state of dejection of mind from misfortune, a state of imminent death; in a word, every state of fear which takes away the use of sound reason. When an evil man who in a state of compulsion promises repentance and also does what is good, comes into a state of freedom, he returns into his former life of evil. The case is otherwise with a good man, such states being to him states of temptation in which he conquers.

8393. Repentance of the mouth and not of the life is not repentance. Sins are not forgiven through repentance of the mouth, but through repentance of the life. Sins are continually being forgiven man by the Lord, for He is mercy itself; but sins adhere to the man, however much he may suppose that they have been forgiven, nor are they removed from him except through a life according to the commands of faith. So far as

he lives according to these commands, so far his sins are removed; and so far as they are removed, so far they have been forgiven. For by the Lord man is withheld from evil, and is held in good; and he is so far able to be withheld from evil in the other life, as in the life of the body he has resisted evil; and he is so far able to be held in good then, as in the life of the body he has done what is good from affection. This shows what the forgiveness of sins is, and whence it is. He who believes that sins are forgiven in any other way, is much mistaken.

8394. After a man has examined himself, and has acknowledged his sins, and has done repentance, he must remain constant in good up to the end of life. If however he afterward falls back into his former life of evil, and embraces it, he commits profanation, for he then conjoins evil with good, and consequently his latter state becomes worse than his former one, according to the Lord's words:—

When the unclean spirit goeth out of a man he walketh through dry places, seeking rest, but findeth none; then he saith, I will return into my house whence I came out; and when he is come, and findeth it empty, and swept, and garnished for him, then goeth he, and joineth to himself seven other spirits worse than himself, and having entered in they dwell there; and the last things of the man become worse than the first (*Matt.* xii. 43-45).

CHAPTER XVI.

1. And they journeyed from Elim, and all the assemblage of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, in the fifteenth day of the second month of their going out of the land of Egypt.

2. And all the assemblage of the sons of Israel murmured against Moses and against Aaron in the wilderness.

3. And the sons of Israel said unto them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to satiety! for ye have brought us forth unto this wilderness, to kill this whole congregation with hunger.

4. And Jehovah said unto Moses, Behold I am making it rain bread for you from heaven, and the people shall go out,

and they shall gather the word of a day in its day, in order that I may try them, whether they will walk in My law, or not.

5. And it shall be in the sixth day, that they shall prepare that which they have brought, and there shall be double over what they shall gather day by day.

6. And Moses and Aaron said unto all the sons of Israel, In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt.

7. And in the morning, then ye shall see the glory of Jehovah, in that He heareth your murmurings against Jehovah; and what are we, that ye murmur against us?

8. And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to satiety; in that Jehovah heareth your murmurings with which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said unto Aaron, Say unto all the assemblage of the sons of Israel, Come ye near before Jehovah, for He hath heard your murmurings.

10. And it was, as Aaron spake unto the whole assemblage of the sons of Israel, that they looked back unto the wilderness, and behold the glory of Jehovah was seen in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be sated with bread; and ye shall know that I am Jehovah your God.

13. And it was in the evening that the quail came up, and covered the camp; and in the morning there was a deposit of dew round about the camp.

14. And the deposit of dew went up, and behold upon the faces of the wilderness a small round thing, small as the hoar frost upon the earth.

15. And the sons of Israel saw, and they said a man to his brother, What is this (*Man hoc*)? for they knew not what it was. And Moses said unto them, This is the bread which Jehovah hath given you to eat.

16. This is the word that Jehovah hath commanded, Gather ye of it every one according to the mouth of his eating, an omer a head, according to the number of your souls, take ye every one for him who is in his tent.

17. And the sons of Israel did so, and they gathered, collecting for the numerous and the few.

18. And they measured it with the omer, and it made nothing over for the numerous; and for the few there was no lack; they gathered every one according to his eating.

19. And Moses said unto them, Let no one make a residue of it till the morning.

20. And they heard not unto Moses; and men made a residue of it until the morning, and it bred worms and stank, and Moses was angry with them.

21. And they gathered it morning by morning, every one according to the mouth of his eating; and the sun grew hot, and it melted.

22. And it was that on the sixth day they gathered bread double, two omers for each one; and all the princes of the assemblage came and told Moses.

23. And he said unto them, This is what Jehovah spake, A rest, a sabbath holy to Jehovah, is the morrow; what ye will bake, bake ye; and what ye will boil, boil ye; and all that is left over, this lay ye by for you to keep until the morning.

24. And they laid it by till the morning, as Moses commanded, and it did not stink, and the worm was not in it.

25. And Moses said, Eat ye this to-day, because to-day is a sabbath to Jehovah, to-day ye shall not find it in the field.

26. Six days ye shall gather it, and on the seventh day is the sabbath, it shall not be in it.

27. And it was on the seventh day there went out some of the people for to gather, and they found none.

28. And Jehovah said unto Moses, How long do ye refuse to keep My commandments and My laws?

29. See ye, because Jehovah hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; rest ye every one in his place, let no one go forth from his place on the seventh day.

30. And the people rested on the seventh day.

31. And the house of Israel called the name of it Manna; and it was like coriander seed, white; and the taste of it was like that of a cake in honey.

32. And Moses said, This is the word which Jehovah hath commanded, Fill an omer with it to be kept for your generations, to the end that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt.

33. And Moses said unto Aaron, Take an urn, and put the omerful of manna therein, and lay it up before Jehovah, to be kept for your generations.

34. As Jehovah commanded Moses, and Aaron laid it up before the Testimony to be kept.

35. And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the border of the land of Canaan.

36. And an omer is the tenth part of an ephah.

THE CONTENTS.

8395. The preceding chapter treated of the second temptation of those who were of the spiritual church, which was from truth being perceived as undelightful. In this chapter in the internal sense a third temptation is treated of, which is from the lack of good. By the lack of bread and of flesh, at which the sons of Israel murmured, is signified a lack of good. Consolation after temptation is signified and described by the manna which they received, and by the quail. Manna denotes spiritual good. That this was given to them by the Lord continually, and without any care and aid of theirs, is signified by their receiving the manna daily, and by the worm breeding in it if they gathered more.

THE INTERNAL SENSE.

8396. Verse 1. *And they journeyed from Elim, and all the assemblage of the sons of Israel came unto the wilderness of Sin, which is between Elim and Sinai, in the fifteenth day of the second month of their going out of the land of Egypt.* "And they journeyed from Elim," signifies what is successive; "and all the assemblage of the sons of Israel came unto the wilderness of Sin," signifies unto another state of temptation; "which is between Elim and Sinai," signifies what is continuous and its quality; "in the fifteenth day of the second month," signifies the state relatively; "of their going out of the land of Egypt," signifies to their state when they were first liberated from infestations.

8397. *And they journeyed from Elim.* That this signifies what is successive, is evident from the signification of "journeying," as being what is successive and continuous (see n. 4375, 4554, 4585, 5996, 8181, 8345); and from the signification of "Elim," as being a state of consolation after temptation (n. 8367), consequently by "they journeyed from Elim," is signified what is successive of life in respect to states of temptations. For when those who are of the spiritual church are undergoing temptations, they are brought from one temptation into another. This is the successive that is here signified by "journeying." That "journeying" signifies what is successive of life, is because there are no spaces, as there are no times, in the other life; but states instead of them (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently movements do not signify movements, nor journeyings, journeyings; but changes and successions of states.

8398. *And all the assemblage of the sons of Israel came unto the wilderness of Sin.* That this signifies unto another state of temptation, is evident from the signification of "coming," as being the abode of the successive that is signified by "journeying" (see n. 8397); from the signification of "the assemblage of the sons of Israel," as being those who are of the spiritual church (n. 7843); from the signification of "the wilderness," as being a state of undergoing temptations (see n. 8098); and

from the signification of "Sin," as being the quality of this state; for names include the whole quality of the state of the thing treated of, as has been abundantly shown above. From the temptation which is signified by the murmuring on account of the lack of bread and flesh, and from the consolation afterward which is signified by the manna and the quail, it is evident what "Sin" signifies, namely, the good which is from truth. Consequently "Sin," which was a city of Egypt, and from which the wilderness of Sin took its name, in the opposite sense signifies the evil which is from falsity, in *Ezekiel*:—

I will pour out My wrath upon Sin, the strength of Egypt; and I will cut off the multitude of No; and I will set a fire in Egypt, grieving Sin shall grieve, and No shall be for a breaking through, and Noph for the enemies daily; the young men of Aven and of Pi-beseth shall fall by the sword, and these shall go into captivity; and in Tehaphnehes the day shall be darkened, when I shall break there the yokes of Egypt (xxx 15-18);

[2] here are treated of those who are in memory-knowledges, and hatch therefrom falsities from which are evils; "Egypt" here denotes memory-knowledge; "Sin," the evil which is from falsity; and "No," the falsity from which is evil. That a deeper sense lies concealed here than that which stands forth in the letter, can be seen by every one from this consideration alone—that the Word is Divine, and that, unless a deeper sense were in it, there would be scarcely any sense that can be apprehended, still less a sense containing what is holy. Hence it is very manifest that the names in the Word denote things, and that from them there results a general sense that is worthy of the Word which is from Jehovah. He who acknowledges the Word to be Divine cannot possibly deny this, provided he is willing to think from reason, or to form conclusions from an understanding that is for a while enlightened.

8399. *Which is between Elim and Sinai.* That this signifies what is continuous and its quality, is evident from the signification of "Elim," and from the signification of "Sinai," from which it is clear what that which is "between" signifies. For "Elim," from the fountains and palm-trees which were there, signifies the truth and good that belong to consolation after temptation (see the last verse of the preceding chapter); and "Sinai,"

from the law which was there promulgated, signifies good and the derivative truth; consequently what is continuous and the quality that is signified by "Sin," are the good that is from truth. The good that is from truth is the good that is in the spiritual man before regeneration, for he then does good from truth, that is, because it has been so commanded; consequently from obedience; whereas the good from which is truth is the good which is in the spiritual man after regeneration, for he then does good from affection. The former good is signified by "Sin," the latter by "Sinai."

8400. *In the fifteenth day of the second month.* That this signifies the state relatively, is evident from the signification of the number "fifteen," from the signification of "day," and from the signification of "month." By "month" is signified the end of a former state and the beginning of the following state, thus a new state (see n. 3814); by "day" is signified state in general (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680); and by "fifteenth" is signified what is new, for by "fourteen days," or "two weeks," is signified an entire period, or a state from its beginning to its end (n. 728, 2044, 3845); consequently by "fifteen" is signified what is new, here what is new in life, which is signified by the manna that they received from heaven; for "manna" denotes the good of truth, which is the life of the spiritual man. For the like is signified by "fifteen" as by "eight," because the eighth day is the first day of the following week. (That "eighth" denotes any beginning, thus what is new as distinguished from what was before, see n. 2044, 2866; and that all numbers in the Word signify things, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

8401. *Of their going out of the land of Egypt.* That this signifies to their state when they were first liberated from infestations, is evident from the signification of "going out" and "being brought out," as being to be liberated (of which frequently above); and from the signification of "the land of Egypt," as being infestations on the part of those who are in evil and the derivative falsities (n. 7278).

8402. Verses 2, 3. *And all the assemblage of the sons of Israel murmured against Moses and against Aaron in the wil-*

derness. And the sons of Israel said unto them, Oh that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pot, when we did eat bread to satiety! for ye have brought us forth unto this wilderness, to kill this whole congregation with hunger. “And all the assemblage of the sons of Israel murmured,” signifies the suffering and the consequent complaint on account of the grievousness of the temptation; “against Moses and against Aaron,” signifies against truth Divine; “in the wilderness,” signifies a state of temptation; “and the sons of Israel said unto them,” signifies thought from anxiety; “Oh that we had died by the hand of Jehovah in the land of Egypt,” signifies that it would have been better for them to have been left by the Lord when they were in a state of infestations; “when we sat by the flesh-pot,” signifies a life according to what they like, and as they had desired; “when we did eat bread to satiety,” signifies that thus they had enjoyed the good of pleasures as much as they wished; “for ye have brought us out,” signifies after they were liberated; “unto this wilderness,” signifies a state of temptations; “to kill this whole congregation with hunger,” signifies that they were expiring from a lack of delight and of good.

8403. *And all the assemblage of the sons of Israel murmured.* That this signifies the suffering and the consequent complaint on account of the grievousness of the temptation, is evident from the signification of “to murmur,” as being the suffering from the bitterness of the temptation, and the complaint (see n. 8351); “the assemblage of the sons of Israel” denotes those who are of the spiritual church (see n. 8398). Here a third temptation is treated of, which is on account of the lack of delight and of good. This temptation follows, in a series, the former one, which was on account of the lack of truth. [2] They who have not been instructed about man’s regeneration suppose that a man can be regenerated without temptation; and some that he has been regenerated when he has undergone one temptation. But be it known that without temptation no one is regenerated, and that many temptations follow on, one after another. The reason is that regeneration takes place to the end that the life of the old man may die, and the new heavenly life be insinuated, which shows that

there must needs be a fight, for the life of the old man resists, and is not willing to be extinguished, and the life of the new man cannot enter except where the life of the old man has been extinguished. Hence it is evident that there is a fight on both sides, and this fight is a fiery one, because it is for life. [3] He who thinks from enlightened reason can see and perceive from this that no man can be regenerated without a fight, that is, without spiritual temptation; and also that he is not regenerated by one temptation, but by many. For very many kinds of evil have made the delight of his former life, that is, have made his old life; and it is impossible for all these evils to be suddenly and simultaneously mastered, because they cling to the man very firmly, having been rooted in parents from time immemorial, and consequently are innate in him, besides having been confirmed in him from his infancy through his own actual evils. All these evils are diametrically opposite to the heavenly good that is to be insinuated, and that is to make the new life.

8404. *Against Moses and against Aaron.* That this signifies against truth Divine, is evident from the representation of Moses, as being truth Divine proceeding immediately from the Lord, thus internal truth; and from the representation of Aaron, as being truth proceeding mediately from the Lord, thus external truth (see n. 7009, 7089, 7382).

8405. *In the wilderness.* That this signifies a state of temptation, is evident from the signification of "wilderness," as being a state of undergoing temptations (see n. 6828, 8098).

8406. *And the sons of Israel said unto them.* That this signifies thought from anxiety, is evident from the signification of "saying," when it relates to such things as affect the mind, as being thought (see also n. 3395, 7097, 7244, 7937). That it is from anxiety is evident, because this is said in temptation.

8407. *Oh that we had died by the hand of Jehovah in the land of Egypt.* That this signifies that it would have been better for them to have been left by the Lord when they were in a state of infestations, is evident from the signification of "oh that," as being that it would have been better, or would have been preferable; from the signification of "to have died by the hand of Jehovah," as being for them to have been left

by the Lord (in the spiritual sense "to have died" signifies to be in evils and the derivative falsities, consequently to be in damnation, see n. 5407, 6119, 7494, and when it is said "to have died by the hand of Jehovah," it denotes to be left by the Lord, for they who are left by Him, that is, who leave Him, rush into evils and the derivative falsities, and thus into damnation; that "Jehovah" in the Word denotes the Lord has often been shown above):—and from the signification of "the land of Egypt," as being a state of infestations (see above, n. 8401). (That those who were of the spiritual church, who are represented by the sons of Israel, before they were liberated by the Lord, were infested by those who were in falsities from evil, who are represented by Pharaoh and the Egyptians, see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321.)

8408. *When we sat by the flesh-pot.* That this signifies a life according to what they like, and as they had desired, is evident from the signification of a "pot," as being a containant of good, and in the opposite sense a containant of evil (of which below); and from the signification of "flesh," as being the heavenly *own*, thus good, and in the opposite sense man's own, thus evil (of which also below); and as by "flesh" is signified one's own, so by "sitting by the flesh-pot" is signified a life according to what they like, and as they desire, for this life is the life of one's own. A "pot" denotes a containant of good, and in the opposite sense a containant of evil, for the reason that by the flesh which is boiled in it is signified good, and in the opposite sense evil. As a "pot" has this signification, therefore by it is also signified the corporeal or natural of man, because these are the containants of good or of evil. Therefore in the universal sense by a "pot" is signified a man, and in a still more universal sense a people or a city, and then "flesh" signifies the good or the evil therein; as in *Ezekiel*:—

The men that devise iniquity, and that give wicked counsel in this city, saying, It is not near, itself is the pot, we are the flesh; therefore thus said the Lord Jehovih, Your slain whom ye have put in the midst of it, these are the flesh, but itself is the pot (xl. 2, 3, 7);

here "the pot" denotes the city, or the people there; and "the flesh" denotes evil; for "the slain," who are called "the flesh,"

denote those with whom good and truth have been extinguished (see n. 4503). [2] Again:—

Utter a parable against the house of rebellion, and say unto them, Thus said the Lord Jehovih, Set on the pot, set it on, and also pour the pieces into it, every good piece, the thigh, and the shoulder; fill it with the choice of the bones; said the Lord Jehovih, Woe to the city of bloods, to the pot whose scum is therein, and whose scum is not gone out of it (*Ezek.* xxiv. 3, 4, 6);

here “the pot” denotes a city, or the people there, in whom is the evil of the profanation of good; the good which is “the flesh” there, is “the thigh and the shoulder,” the evil is “the scum” therefrom; the profanation of good is the remaining “scum;” therefore also it is called “the city of bloods.” [3] In *Jeremiah*:—

Jehovah said unto Jeremiah, What seest thou? I said, I see a pot that is boiling, whose face is toward the north; then Jehovah said, From the north evil shall be opened upon all the inhabitants of the land (i. 12–14);

here a “boiling pot” denotes a people whom falsities have taken possession of; “the north” denotes the sensuous and corporeal of man from which evil springs. The end of the church is here treated of, when the external, consequently the sensuous and corporeal, and with these falsity and evil, rule; for the Lord’s church goes successively from internal to external, and then expires. [4] In *Zechariah*:—

In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth, and all they that sacrifice shall come and take of them and shall boil in them (xiv. 20, 21);

the salvation of the faithful is here treated of; the faithful are “the pots,” so called from the reception of good from the Lord, and from this the pot is called “Holiness to Jehovah;” “the bells of the horses upon which is Holiness” denote truths corresponding to good. As “pots” denote recipients and containants of good, therefore also these together with the rest of the vessels of the altar were made of brass (*Exod.* xxxviii. 3); for “brass” signifies the good of the natural (see n. 425, 1551). [5] Moreover by “a pot” is signified doctrine, because of its containing

the good and truth of the church. Doctrine is signified by "the pot" in which by command of Elisha pottage was boiled for the sons of the prophets of which we read in the second book of *Kings*:—

Elisha returned to Gilgal when there was a famine in the land, when the sons of the prophets were sitting before him: he said to his lad, Set on the great pot, and boil pottage for the sons of the prophets: one went out into the field to gather vegetables, and found a vine of the field, and gathered from it wild gourds of the field, and shred them into the pot of pottage: while they were eating of the pottage they cried, Death in the pot, O man of God! but he said that they should take meal, which he threw into the pot; and he said, Pour out for the people, and let them eat; then there was no evil thing in the pot (iv. 38-41);

be it known that all Divine miracles involve such things as are of the Lord's kingdom and church (n. 7337, 8364), and that Elisha represents the Word of the Lord (n. 2762), and the prophets the doctrines therefrom (n. 2534, 7269); whence it is evident what of the church was represented by this miracle, namely, that the good of the church which has been falsified becomes good by means of truth from the Word; "famine" denotes a lack of the knowledges of truth and of good; "the pot," doctrine; "pottage," the good of the external rituals of the Jewish church; "wild gourds from the vine of the field," falsification; "meal," truth from the Word (n. 2177), whereby that which has been falsified, and which is "death in the pot," becomes good. That "pots" signify containants of good, is because they were among the useful vessels in which food was prepared, and by food and all kinds of it are signified such things as nourish the soul, thus affections of good and of truth (n. 681, 1480, 3114, 4792, 5147, 5293, 5340, 5342, 5576, 5915).

8409. As "flesh" signifies one's own in both senses, in the supreme sense the Lord's Divine Own, which is His Divine Human, thus the good of His love toward the universal human race; therefore "flesh" in the sense which has reference to man denotes one's own made alive by the Lord's own, that is, it denotes the Lord's own with man, thus the good of love to Him. (On the signification of "flesh" in this sense, see n. 3813, 7850.) But in the opposite sense, "flesh" denotes man's own, thus the evil of the love of self, and from this the cupidities or concupiscences of this love (n. 999, 3813). (That

man's own is nothing but evil, see n. 210, 215, 694, 874-876, 987, 1023, 1044, 1047, 3812, 5660, 5786.) That "flesh" denotes man's own, thus evil of every kind, is further evident from the following passages in *Isaiah*:—

I will feed thine oppressors with their flesh, and they shall be drunken with their blood, as with new wine (xlix. 26);

"to feed with flesh" denotes to be gorged with their own evil. [2] In *Jeremiah*:—

Cursed is the man that trusteth in man, and maketh flesh his arm, but his heart departeth from Jehovah (xvii. 5);

"to make flesh his arm" denotes to trust in his own power; and therefore in *Isaiah* ix. 20 "to eat the flesh of his arm" denotes to trust in himself. Again in *Isaiah*:—

Egypt is a man, and not God; and his horses flesh, and not spirit (xxxi. 3);

"the horses of Egypt" denote memory-knowledges from a perverted understanding (n. 6125); "flesh" denotes what is dead; "spirit," what is alive; therefore the sons of Egypt are said to be "great in flesh" (*Ezek.* xvi. 26). What is "dead" is so called from evil, for spiritual death is from evil; and what is alive is so called from good, for spiritual life is from good. [3] Hence it is that "flesh" and "spirit" in the Word are opposed to each other, as in the following passages:—

That which is born from the flesh is flesh, and that which is born of the spirit is spirit (*John* iii. 6).

It is the spirit that maketh alive, the flesh profiteth nothing; the words that I speak to you are spirit, and are life (*John* vi. 63).

Jehovah said, My Spirit shall not reprove man for ever, for that he is flesh (*Gen.* vi. 3);

here "flesh" denotes man's own. In like manner in the following:—

Jesus said, Blessed art thou, Simon son of Jonah, for flesh and blood hath not revealed it, but My Father who is in the heavens (*Matt.* xvi. 17).

As many as received, to them gave He power to be sons of God, to them that believe on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (i. 12, 13);

"the will of the flesh" denotes one's own of the will; "the will of man," one's own of the understanding; "sons of God" denote

the regenerate, and they who are being regenerated are all made alive from the Lord's own, which is "the flesh and body of the Lord," and is the Divine good itself. [4] As "flesh" in the opposite sense denotes man's own, thus evil, it also denotes concupiscence, for the life of the flesh, which is the body's own life, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. That "flesh" denotes concupiscence, is evident from these words in *Moses*:—

The rabble that was in the midst of the people lusted a lust, whence the sons of Israel wept again, and said, Who shall feed us with flesh? our soul is now dry, our eyes have nothing to turn to but the manna: and Jehovah said unto Moses, Say thou unto the people, Sanctify yourselves for the morrow, that ye may eat flesh, for ye have wept in the ears of Jehovah, saying, Who shall feed us with flesh? for it was better with us in Egypt; Jehovah will give you flesh to eat, for a month of days, even until it come out from your nose, and it shall be a loathing to you. The flesh was yet between their teeth, before it was swallowed, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague, whence he called the name of that place "the graves of lust," because there they buried the people that lusted (*Num. xi. 4, 6, 16, 18, 20, 33, 34*).

From all this it is now evident what is signified by "sitting by the flesh-pot in the land of Egypt," namely, a life according to what they like and as they had desired, thus a life of their own.

8410. *When we did eat bread to satiety.* That this signifies that thus they had enjoyed the good of pleasures as much as they wished, is evident from the signification of "eating," as being appropriation (see n 3168, 3513, 3596, 4745), and also enjoyment (n. 7849); and from the signification of "bread," as being the good of heavenly life, and in the opposite sense the good of natural life separate from heavenly life, thus the good of pleasures. For by "bread" in the spiritual sense is meant the primary thing that nourishes the soul and preserves its spiritual life. That this is the good of love, is evident from the life of heaven, which consists solely of this good. But in the opposite sense by "bread" is meant the primary thing that nourishes those who are in hell, and sustains their life. That this is the evil of the love of self and of the world, is evident from the life of hell, which consists solely in this. Evil is to them good, for nothing is more delightful and sweet to them.

This is here meant by "the good of pleasures." And from the signification of "to satiety," as being as much as they wished (or willed), for with the good it is the will that is sated with good, and with the evil it is the will that is sated with evil.

8411. *For ye have brought us forth.* That this signifies after they were liberated, is evident from the signification of "bringing forth," in this case from the land of Egypt, as being to liberate, namely, from a state of infestations.

8412. *Unto this wilderness.* That this signifies a state of temptations, is evident from the signification of a "wilderness," as being a state of undergoing temptations (see n. 8098).

8413. *To kill this whole congregation with hunger.* That this signifies that they were expiring from a lack of delight and of good, is evident from the signification of "killing," as being to deprive of life, here, of that which is from delight and good, for in these the life of man consists (see n. 3607, 6767); from the signification of "the congregation," as being those who are of the spiritual church (n. 7843); and from the signification of "hunger," as being a lack of good (see n. 5893), here of the good of pleasures, which is signified by "bread" (n. 8410); for when that which nourishes the spiritual life, or the life of the spirit, is taken away, hunger results. How the case herein is shall be briefly told. [2] When the good of charity, which makes the spiritual life, is to be insinuated, the delight of the pleasures which had made the natural life is removed. When this delight is removed, the man comes into temptation, for he believes that if he is deprived of the delight of pleasures, he is deprived of all life, because his natural life consists in this delight, or good, as he calls it. But he does not know that when this delight of life is removed, spiritual delight, or good, is insinuated by the Lord in its place. It is this good that is signified by the "manna;" the former good or delight being meant by the "flesh and bread in the land of Egypt," and the privation of this being meant by "hunger." [3] But it is to be carefully observed that the man who is being regenerated is not deprived of the delight of the pleasures of the body and lower mind, for he fully enjoys this delight after regeneration, and more fully than before, but in inverse ratio. Before regeneration, the delight of pleasures was everything of his life; but

after regeneration, the good of charity becomes everything of his life; and then the delight of pleasures serves as a means, and as an ultimate plane, in which spiritual good with its happiness and blessedness terminates. When therefore the order is to be inverted, the former delight of pleasures expires and becomes no delight, and a new delight from a spiritual origin is insinuated in its place.

8414. Verses 4, 5. *And Jehovah said unto Moses, Behold, I am making it rain bread for you from heaven, and the people shall go out, and they shall gather the word of a day in its day, in order that I may try them, whether they walk in My law, or not. And it shall be in the sixth day, that they shall prepare that which they have brought, and there shall be double over what they shall gather day by day.* “And Jehovah said unto Moses,” signifies consolation from the Lord; “Behold, I am making it rain bread for you from heaven,” signifies that heavenly good shall flow in; “and the people shall go out,” signifies life therefrom; “and they shall gather the word of a day in its day,” signifies continually according to need; “in order that I may try them,” signifies that thereby they will be examined; “whether they will walk in My law, or not,” signifies whether they can live a life of truth and good; “and it shall be in the sixth day,” signifies in the end of every state; “that they shall prepare that which they have brought,” signifies the disposal of the appropriated goods; “and there shall be double over what they gather day by day,” signifies that the goods are to be conjoined.

8415. *And Jehovah said unto Moses.* That this signifies consolation from the Lord, is evident from what follows, for the things which Jehovah said belong to consolation after temptation (that after temptations there is consolation, see n. 8367, 8370).

8416. *Behold, I am making it rain bread for you from heaven.* That this signifies that heavenly good shall flow in, is evident from the signification of “raining,” as being a blessing (n. 2445), that “to rain” denotes a blessing is because rain comes down from heaven and causes the fertility of the earth, just as Divine good and truth descend from heaven into man and cause a blessing, whence it can be seen that in the proxi-

mate sense "to rain" signifies to flow in, for all good from the Divine flows in; and from the signification of "bread," as being heavenly good (of which in what follows).

8417. *And the people shall go out.* That this signifies life therefrom, is evident from the signification of "going," as being life (see n. 1293, 3335, 4882, 5493, 5605), in like manner here "going out," that is, going to gather the manna. (On the signification of "going," as being life, see also n. 8420.)

8418. *And they shall gather the word of a day in its day.* That this signifies continually according to need, is evident from the signification of "gathering," as being to receive, for when "raining" signifies the influx of good from the Divine, "gathering" signifies reception, because they correspond to each other; from the signification of "the word," as being the thing spoken of, here the bread or manna from heaven; and from the signification of "a day in its day," as being continually according to need. That it denotes continually is because they received it daily (that "daily" denotes continually, see n. 2838). And that it denotes according to need, is because they were to gather as much as they needed daily, and no more, namely, for every one an omer.

8419. *In order that I may try them.* That this signifies that thereby they will be examined, is evident from the signification of "trying," as here being to examine, for it follows, "whether they will walk in My law, or not."

8420. *Whether they will walk in My law, or not.* That this signifies whether they can live a life of truth and good, is evident from the signification of "walking," as being to live (see n. 519, 1794); and from the signification of the "law," as being the Word (n. 2606, 3382, 6752); and because it denotes the Word, it denotes Divine truth (n. 7463), thus also the doctrine of good and of truth. Therefore "to walk in the law of Jehovah" denotes to live a life of truth and good according to doctrine. That "to walk in the law" denotes to live according to the law, is known to every one, because the phrase is used in common speech. From this it is evident that "to walk" denotes to live, and also that in the very word "walk," there is the signification of the spiritual sense; in like manner as in very many other expressions. This comes from no other source

than the influx of the spiritual world into the ideas of thought, and thus into words; for without this influx who would ever say "walking" to express living? as "walking in the law," "in the statutes," "in the commandments," "in the fear of God." The case is very similar with "going," as denoting to live (of which just above, n. 8417), and also with "journeying," "advancing," "sojourning." That these expressions denote living, is because in the spiritual world there are no spaces, but instead thereof states of life (see n. 2625, 2684, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

8421. *And it shall be in the sixth day.* That this signifies in the end of every state, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 7680); and from the signification of "the sixth," as being the end of a state. The reason why "the sixth day" denotes the end of a state is that "seven days" or "a week" signify an entire period, or a full state (n. 2044, 3845, 6508); whence the day preceding the seventh, that is, the sixth day, signifies the end of this state; and the day following, or the eighth day, signifies the beginning of the same state (n. 2044, 8400).

8422. *That they shall prepare that which they have brought.* That this signifies the disposal of the appropriated goods, is evident from the signification of "preparing," when said of goods that have been appropriated, as being disposal; and from the signification of "that which they have brought," when the manna is meant by which good is signified, as being the goods which have been appropriated. The gathering of the manna every day signifies the reception of good, and the eating of it signifies appropriation, consequently "to prepare that which they have brought" signifies the disposal of the goods which have been appropriated. This disposal is effected by the Lord at the end of every state, which is signified by "the sixth day." Conjunction follows this disposal, and this conjunction is signified by "the seventh day."

8423. *And there shall be double over what they gather day by day.* That this signifies that the goods are to be conjoined, is evident from the signification of "there being double," as being to be conjoined (that to be conjoined is signified by "double," is because "two" denotes conjunction, see n. 1686, 3519, 5194);

from the signification of "gathering," as being to receive (n. 8418); and from the signification of "day by day," that is, on each day, as being continually (also n. 8418). That "two" denotes conjunction, is because there are two things to which all things in the universe bear relation, namely, good and truth, or what is the same, love and faith; for good is of love, and truth is of faith. Hence also there are two things with man which make his life, namely, will and understanding. The will with man has been formed to receive good or love, and the understanding to receive truth or faith. The conjunction of these two is called a "marriage," for these two when conjoined are circumstanced in like manner as are a married pair: they love each other; they conceive and bring forth; and the consequent offspring is called "fruit." From this it is now plain why "two" or "double" signifies conjunction, for without the conjunction of these two nothing is ever born or produced. It may be added that from all this it can be plainly seen that without love or charity faith can produce no fruit; but that fruit must be from the two conjoined.

8424. Verses 6-8. *And Moses and Aaron said unto all the sons of Israel, In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Jehovah, in that He heareth your murmurings against Jehovah; and what are we, that ye murmur against us? And Moses said, In that Jehovah shall give you in the evening flesh to eat, and in the morning bread to satiety; in that Jehovah heareth your murmurings with which ye murmur against Him: what are we? your murmurings are not against us, but against Jehovah.* "And Moses and Aaron said unto all the sons of Israel," signifies information from truth Divine; "In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt," signifies that in the end of the former state there shall be a revelation that they are liberated; "and in the morning, then ye shall see the glory of Jehovah," signifies that in the beginning of a new state there will be the advent of the Lord; "in that He heareth your murmurings," signifies that complaints will cease; "against Jehovah, and what are we, that ye murmur against us?" signifies that the complaints were against the Divine, and

not against those who represented it; "and Moses said," signifies information; "In that Jehovah shall give you in the evening flesh to eat," signifies that in the end of the state good will be appropriated by means of delight; "and in the morning bread to satiety," signifies that in the beginning of a new state they shall have as much good as they can receive; "in that Jehovah heareth your murmurings," signifies that thus complaints will cease; "with which ye murmur against Him," signifies that these were against the Divine; "what are we? your murmurings are not against us," signifies that they were not against those who represented the Divine; "but against Jehovah," signifies that hereafter they must beware.

8425. *And Moses and Aaron said unto all the sons of Israel.* That this signifies information from truth Divine, is evident from the signification of "saying," when concerning those things which were commanded by Jehovah to those who were of the spiritual church, as being information (n. 7769, 7793, 7825, 8041); from the representation of Moses and Aaron, as being truth Divine, Moses what is internal and Aaron what is external (n. 7009, 7089, 7382); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8426. *In the evening, then ye shall know that Jehovah hath brought you out from the land of Egypt.* That this signifies that in the end of the former state there shall be a revelation that they are liberated, is evident from the signification of "evening," as being the end of the former state (of which below); from the signification of "knowing," as being to be revealed, for that which Jehovah gives to know is called "revelation;" and from the signification of "bringing out," as being to liberate (as frequently above), here from the infestations which are signified by "the land of Egypt" (n. 7278). [2] That "in the evening" denotes the end of a former state, is because the changes of state in the other life are circumstanced as are the times of day in the world, namely, morning, noon, evening, and night, or twilight, and again morning. Be it known that in the spiritual world there are perpetual changes of state, and that all who are there pass through them. The reason is that they may be continually perfected, for without changes of states

or without variations continually succeeding one another in order, they who are in the spiritual world are not perfected. The changes of states which succeed each other in order like the times of the day and the times of the year, never return quite the same, but are varied. The beginning of every state corresponds to morning on the earth, and also in the Word is sometimes meant by "morning;" but the end of every state corresponds to evening, and is likewise sometimes called "evening" in the Word. When it is morning they are in love; when it is noon, they are in light or in truth; but when it is evening they are in obscurity as to truths, and are in the delight of natural love. This delight is what is signified by the quail which they received in the evening, and the good is what is signified by the manna which they received every morning. [3] From all this it is evident what "the evening" signifies, namely, the end of the state of the thing treated of, consequently also the end of the state of the church. But see what has previously been shown about the signification of "evening." That in the other life there are alternations of states, as in the world there are alternations of times (n. 5672, 5962, 6110): That "evening" denotes the end of a former church, and "morning" the beginning of a new church (n. 2323, 7844): Consequently that "the evening and the morning" denote the advent of the Lord (n. 7844): That in heaven there are evening and twilight before morning; but not night, which is in hell (n. 6110).

8427. *And in the morning, then ye shall see the glory of Jehovah.* That this signifies that in the beginning of a new state there will be the advent of the Lord, is evident from the signification of "morning," as being the beginning of a new state (of which just above, n. 8426); and from the signification of "the glory of Jehovah," as being His presence and advent. That "glory" denotes the presence and the advent of the Lord, is because in the supreme sense "glory" denotes the Divine truth which proceeds from the Lord, and the Divine truth appears before the eyes of the angels as light and brightness from the Sun which is the Lord. (That "glory" denotes the Divine truth proceeding from the Lord, see n. 5922, 8267; and that it denotes the intelligence and wisdom which are from Divine truth, n. 4809; and that from this it denotes the in-

ternal sense of the Word, because this sense is Divine truth in glory, n. 5922.) [2] It is said that "in the morning they should see the glory of Jehovah," because the rising of the sun and the light from it (which light in heaven enlightens the angelic sight both external and internal), and consequently the presence and the advent of the Lord, who is the Sun in heaven, corresponds to the time of morning on the earth, and is here signified by "morning." Therefore that light from the Sun, which light is the Divine truth proceeding from the Lord, thus is the Lord, is "glory." From all this it is evident that by "glory" is signified the presence and the advent of the Lord. That these are "glory," is also evident from many passages in the Word; as in *Moses*:—

The cloud covered the mount, and the glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days: the appearance of the glory of Jehovah was like devouring fire on the top of the mount before the eyes of the sons of Israel (*Exod.* xxiv. 15-17);

it is evident that the presence of Jehovah, that is, of the Lord, appearing like a cloud and like fire upon the mount, is here called "the glory of Jehovah." Again:—

The cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses could not enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle (*Exod.* xl. 34, 35);

here also the presence of the Lord appearing as a cloud is called "glory." [3] And in the following:—

Moses and Aaron entered into the tent of meeting, and came out, and blessed the people; then appeared the glory of Jehovah toward the whole people (*Lev.* ix. 23).

The glory of Jehovah appeared in the tent of meeting before all the sons of Israel (*Num.* xiv. 10; also xvi. 19, 42).

The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; because the glory of Jehovah filled the house of Jehovah (1 *Kings* viii. 10, 11).

The temple was filled with smoke from the glory of God, and from His power; so that no one could enter into the temple (*Rev.* xv. 8).

He showed me the great city, the holy Jerusalem, coming down from heaven from God, having the glory of God: the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the lamp thereof (*Rev.* xxi. 10, 11, 23);

here "the glory of God" manifestly denotes light from the Lord, which is the Divine truth proceeding from Him, thus the presence of the Lord, for the Lord is present in the truth which is from Him. [4] That "the glory of Jehovah" denotes His presence, is further evident in *Moses*:—

Moses said unto Jehovah, Show me I pray Thy glory; to whom He said, I will make all My good pass before thee; and when My glory shall pass by, it shall be that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by; but when I shall take away My hand thou shall see My back parts, and My faces shall not be seen (*Exod.* xxxiii. 18, to the end).

Here also "the glory of Jehovah" manifestly denotes His presence. In *Matthew*:—

The disciples said unto Jesus, Tell us what shall be the sign of Thy coming? Jesus said, Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory (*xxiv.* 3, 30);

the last time of the former church and the first time of the new church is here treated of; "the Son of man" denotes truth Divine proceeding from the Lord; "the clouds of heaven" denote the Word in the sense of the letter; "power and glory" denote the internal sense, thus the Divine truth which shall then appear; "the coming of the Lord" denotes the acknowledgment of truth Divine by those who are of the new church, and the denial of it by those who are of the old church (see n. 4060). [5] That the Lord as to Divine truth is "glory," is evident in *Isaiah*:—

The voice of one crying in the wilderness, Prepare ye the way of Jehovah; the glory of Jehovah shall be revealed, and all flesh shall see it together (*xl.* 3, 5);

speaking of the Lord, who is "the glory." In *John*:—

The Word became flesh, and dwelt in us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth (*i.* 14);

These things said Isaiah, when he saw His glory, and spake of Him (*xii.* 41);

here "glory" denotes the Lord. In like manner in *Moses*:—

I am living, and the whole earth shall be filled with the glory of Jehovah (*Num.* xiv. 21);

here "the glory of Jehovah" denotes the advent of the Lord, and enlightenment by the Divine truth which is from Him. [6] "Glory" denotes the Divine of the Lord in these passages:—

I am Jehovah, this is My name, and My glory will I not give to another (*Isa.* xlii. 8).

When the Son of man cometh in the glory of His Father with the holy angels (*Mark* viii. 38).

It behooved the Christ to suffer, and to enter into His glory (xxiv. 26).

As by "the glory of Jehovah" is signified the Lord as to Divine truth, so also by "glory" are signified the Divine wisdom and intelligence, which are of the Divine truth from the Lord. Wisdom and intelligence from the Divine are meant by "glory" in *Ezekiel* i. 28; viii. 4; ix. 3; x. 4, 18, 19; xi. 22, 23, which was represented there by a rainbow such as is seen in a cloud.

8428. *In that He heareth your murmurings.* That this signifies that complaints will cease, is evident from the signification of "hearing," when said of Jehovah, as being to be merciful and to bring aid, thus that complaints will cease; and from the signification of "murmurings," as being sufferings from the bitterness of temptation, and the consequent complaints (n. 8351).

8429. *Against Jehovah, and what are we that ye murmur against us?* That this signifies that the complaints were against the Divine, and not against those who represented it, is evident from the fact that "Jehovah" denotes the Divine, here the Divine truth which Moses and Aaron represented; and from the signification of "murmuring," as being complaint (as just above, n. 8428). And as it is said that "they murmured against Jehovah and not against Moses and Aaron," there is signified that they murmured against Divine truth, which is represented by Moses and Aaron (n. 8425), and not against those who represent it; and therefore it is also said in the following verse, "What are we? your murmurings are not against us;" for the person who represents the Divine is relatively not anything. Moreover they who murmur against the person who represents, when he speaks from the Divine, do not murmur against the person, but against the Divine.

8430. *And Moses said,* signifies information (as above, n. 8425).

8431. *In that Jehovah shall give you in the evening flesh to eat.* That this signifies that in the end of the state good will be appropriated by means of delight, is evident from the signification of "evening," as being the end of a state (see above, n. 8426); and from the signification of "flesh," as being one's own made alive, or one's heavenly own which a man has from the Lord, thus the good of love (n. 148, 149, 780, 3813, 7850, 8409); but here the good of faith, because it was the flesh of a bird or flying thing called "quail." For by a flying thing is signified what is spiritual, or what is of faith; consequently by its "flesh" is signified good of that quality, here the good of the natural man, or delight. Be it known that by "the manna" is signified the good of the internal or spiritual man, but by "the quail" the good of the external or natural man, which is called delight; and that such is their signification is evident from the fact that the manna was given in the morning time, but the quail in the evening time; and by that which is given in the morning time is signified spiritual good, and by that which is given in the evening time is signified natural good or delight. For in the other life the state of morning is when spiritual good, or the good of the internal man, is in clearness; and natural good, or the good of the external man, is in obscurity: but the state of evening is when natural good, or the good of the external man, is in clearness; and spiritual good, or the good of the internal man, is in obscurity. These alternations thus succeed each other also to the intent that the man may be perfected, especially that good may be appropriated to him, which in the state of evening is effected by means of delight.

8432. *And in the morning bread to satiety.* That this signifies that in the beginning of a new state they shall have as much good as they can receive, is evident from the signification of "bread," as being the good of love (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 8410), but here the good of truth, which is the good of the spiritual church, because by "bread" is meant the manna (of which in what follows); from the signification of "the morning," as

being the beginning of a new state (see above, n. 8427); and from the signification of "to satiety," which means as much as they desired (n. 8410), here as much as they could receive; for the good which flows in from the Lord is not given as much as men desire, but as much as they can receive; whereas evil is allowed as much as they desire.

8433. *In that Jehovah heareth your murmurings.* That this signifies that thus the complaints will cease, is evident from what was said above (n. 8428), where like words occur.

8434. *Which ye murmur against Him.* That this signifies that the complaints were against the Divine; and that *what are we? your murmurings are not against us*, signifies that they were not against those who represented the Divine, is evident also from what was said above (n. 8429), where like words occur.

8435. *But against Jehovah.* That this signifies that hereafter they must beware, is evident from the fact that it is repeated that their murmurings are against Jehovah, that is, against the Divine. Consequently by these words is now meant that hereafter they must beware of such complaints in temptations.

8436. Verses 9-12. *And Moses said unto Aaron, Say unto all the assemblage of the sons of Israel, Come ye near before Jehovah, for He hath heard your murmurings. And it was, as Aaron spake unto the whole assemblage of the sons of Israel, that they looked back unto the wilderness, and behold the glory of Jehovah was seen in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel; speak unto them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be sated with bread; and ye shall know that I am Jehovah your God.* "And Moses said unto Aaron," signifies the influx of truth Divine proceeding immediately from the Lord through the truth Divine which proceeds mediately; "Say unto all the assemblage of the sons of Israel," signifies instruction; "Come ye near before Jehovah," signifies a state of reception, and the application thereto; "for He hath heard your murmurings," signifies that He may bring aid on account of the suffering in the temptation; "and it was, as Aaron spake unto the whole assemblage of the sons

of Israel," signifies instruction from the Divine by means of influx; "that they looked back unto the wilderness," signifies a recalling to mind of the state of temptation in which they had been; "and behold the glory of Jehovah was seen in the cloud," signifies the presence of the Lord in truth accommodated to the perception; "and Jehovah spake unto Moses, saying," signifies the truth which proceeds from the Divine of the Lord, and in which is the Lord's presence; "I have heard the murmurings of the sons of Israel," signifies that the complaints arising from the temptation will cease; "speak unto them, saying," signifies information by means of influx; "Between the evenings ye shall eat flesh," signifies that in the end of the state good will be appropriated by means of delight; "and in the morning ye shall be sated with bread," signifies that in the beginning of a new state they shall have as much good as they can receive; "and ye shall know that I am Jehovah your God," signifies that they may know that the Lord is the only God.

8437. *And Moses said unto Aaron.* That this signifies the influx of truth Divine proceeding immediately from the Lord through the truth Divine which proceeds mediately, is evident from the signification of "saying," when by the truth Divine that proceeds immediately from the Lord, which is represented by Moses, through the truth Divine that proceeds mediately and is represented by Aaron, as being influx. (That "saying" also denotes flowing in, see n. 5743, 6152, 6291, 7291, 7381, 8221, 8262; and that "Moses" denotes the truth which proceeds immediately from the Lord; and "Aaron" the truth which proceeds mediately, n. 7009, 7010, 7089, 7382.) What is meant by "truth proceeding immediately from the Lord," and what by "truth proceeding mediately," see n. 7055, 7056, 7058.

8438. *Say unto all the assemblage of the sons of Israel.* That this signifies instruction, is evident from the signification of "saying," when by truth Divine to those who are of the church, about the things to be done by Divine command, as being instruction (see also n. 7186, 7267, 7304, 7380, 7517, 8127); and from the signification of "the assemblage of the sons of Israel," as being those who are of the spiritual church (n. 7843).

8439. *Come ye near before Jehovah.* That this signifies a state of reception and the application thereto, is evident from the signification of “coming near before Jehovah,” as being influx (see n. 8159), and therefore also reception; for reception is the reciprocal of influx, because they correspond to each other. In so far as a man receives the Divine influx, so far he is said to “come near before Him.” In the spiritual sense the coming near before Jehovah is nothing else, for coming near to Him is effected by means of faith and love; and as both faith and love are from Jehovah (that is, from the Lord), “coming near to Him” also denotes the reception of the good and truth that flow in from Him. That it also denotes application, is because reception is not anything unless there is also application, namely, to use. For the influx from the Divine passes first into the perception which is of the understanding with the man, thence it passes into the will, and next into act, that is, into good work, which is use, and there it ceases. When the influx of good and truth from the Lord makes this passage, then the good and truth are appropriated to the man; for then the influx goes down into the ultimate of order, that is, into the ultimate of nature, whither all Divine influx aims to come. The man in whom Divine influx thus advances may be called “a way of heaven.” From all this it can now be seen that by “coming near before Jehovah” is signified a state of reception and the application thereto; here, a state of reception of the good signified by “the manna,” and of the delight signified by “the quail.”

8440. *For He hath heard your murmurings.* That this signifies that He may bring aid on account of the suffering in the temptation, is evident from the signification of “hearing,” when said of Jehovah, as being to have compassion, and to bring aid, consequently also to cause to cease (see above, n. 8428); and from the signification of “murmurings,” as being the suffering in temptation and the complaint (n. 8351, 8428, 8433).

8441. *And it was, as Aaron spake unto the whole assemblage of the sons of Israel.* That this signifies instruction from the Divine by means of influx, is evident from the signification of “speaking,” when by the Divine through the truth proceed-

ing mediately from the Lord, which is represented by Aaron, as being instruction by means of influx, for the Divine influx with man is into the truth in which he has been instructed (that "to speak" denotes influx, see n. 2951, 5481, 5797, 7270, 8128; and that it denotes instruction, n. 7226, 7241); and from the representation of Aaron, as being the truth that proceeds mediately from the Lord (n. 7009, 7382).

8442. *That they looked back unto the wilderness.* That this signifies a recalling to mind of the state of temptation in which they had been, is evident from the signification of "looking back" toward anything, as being thought and reflection (see n. 7341), therefore also a recalling to mind, for he who thinks and reflects, recalls to mind; and from the signification of "wilderness," as being a state of undergoing temptations (see n. 6828, 8098).

8443. *And behold the glory of Jehovah was seen in the cloud.* That this signifies the presence of the Lord in truth accommodated to the perception, is evident from the signification of "the glory of Jehovah," as being the presence and the advent of the Lord (see above, n. 8427); and from the signification of "the cloud," as being the literal sense of the Word (see the preface to *Genesis* xviii., and n. 4391, 5922, 6343e, 6752, 8106), thus truth accommodated to the perception, for the Word in the letter is such truth. But "the glory which is in the cloud" denotes Divine truth which is not so accommodated to the perception, because it is above the fallacies and appearances of the senses, thus it also denotes the internal sense of the Word (see the preface to *Genesis* xviii., and n. 5922, 8427). That "glory" denotes the internal sense of the Word, is because in this sense the Lord's church and kingdom are treated of, and in the supreme sense the Lord Himself, in which sense also is the veriest Divine truth. Truth Divine is not of one degree, but of many. Truth Divine in the first degree, and also in the second, is that which proceeds immediately from the Lord; this is above the angelic understanding. But truth Divine in the third degree is such as is in the inmost or third heaven; this is such that it cannot in the least be apprehended by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to man. But truth Di-

vine in the fifth degree is such as is in the ultimate or first heaven; this can be perceived in some small measure by man provided he is enlightened; but still it is such that a great part of it cannot be expressed by human words; and when it falls into the ideas, it produces the faculty of perceiving and also of believing that the case is so. But truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus it is the sense of the letter of the Word. This sense, or this truth, is represented by the cloud, and the interior truths are represented by the glory in the cloud. This is the reason why Jehovah (that is, the Lord) so often appeared to Moses and to the sons of Israel in a cloud (see *Exod.* xxiv. 15, 16; xl. 34, 35; 1 *Kings* viii. 10, 11; *Matt.* xxiv. 30; and other places). The appearing of the Lord is by means of Divine truth, and moreover is Divine truth. That a "cloud" denotes truth accommodated to the perception, is from the representatives in the other life, where angelic speech of the higher heavens appears to those who are beneath as light, and also as the brightness from light; whereas the speech of the angels of a lower heaven appears as a bright cloud, in form various, and in density or rarity according to the quality of the truths. From all this it can be seen that by "the glory of Jehovah seen in the cloud" is signified the presence of the Lord in truth accommodated to the perception.

8444. *And Jehovah spake unto Moses, saying.* That this signifies the truth which proceeds from the Divine of the Lord, and in which is the Lord's presence, is evident from the signification of "speaking," as being influx and instruction (see above, n. 8441); and from the representation of Moses, as being the truth which proceeds from the Divine of the Lord (see n. 6752, 6771, 6827, 7010, 7014, 7089, 7382). The presence of the Lord in truth from the Divine is signified by Jehovah's speaking with Moses out of the cloud in which the glory of Jehovah was seen; for "the glory of Jehovah" denotes the presence of the Lord in the truth which proceeds from Him (n. 8427).

8445. *I have heard the murmurings of the sons of Israel,* signifies that the complaints arising from the temptation will cease (as above, n. 8428, 8433, where are like words).

8446. *Speak unto them, saying.* That this signifies information by means of influx, is evident from the signification of “speaking,” in the historicals of the Word, as being information (see n. 8041); and of “saying,” as being influx (n. 6291, 7291, 7381, 8221, 8262).

8447. *Between the evenings ye shall eat flesh.* That this signifies that in the end of the state good will be appropriated by means of delight, see n. 8431, where are like words.

8448. *And in the morning ye shall be sated with bread.* That this signifies that in the beginning of a new state they shall have as much good as they can receive, see also above (n. 8432).

8449. *And ye shall know that I am Jehovah your God.* That this signifies that they may know that the Lord is the only God, is evident from what was said and shown above (n. 7401, 7444, 7544, 7598, 7636).

8450. Verses 13–15. *And it was in the evening that the quail* came up, and covered the camp; and in the morning there was a deposit of dew round about the camp. And the deposit of dew went up, and behold upon the faces of the wilderness a small round thing, small as the hoar frost upon the earth. And the sons of Israel saw, and they said a man to his brother, What is this (Man hoc)? for they knew not what it was. And Moses said unto them, This is the bread which Jehovah hath given you to eat.* “And it was in the evening,” signifies the end of the state; “that the quail came up,” signifies natural delight through which is good; “and covered the camp,” signifies that it filled the natural of the man; “and in the morning,” signifies the beginning of a new state; “there was a deposit of dew round about the camp,” signifies the truth of peace adjoining itself; “and the deposit of dew went up,” signifies the insinuation of truth; “and behold upon the faces of the wilderness,” signifies a new will part; “a small round thing,” signifies the good of truth in the first formation; “small as the hoar frost upon the earth,” signifies truth in the form of good consistent and flowing; “and the sons of Israel saw,” signifies a perception; “and they said a man to his brother,” signifies amazement; “What is this? for they knew not what it was,”

*Swedenborg retains the Hebrew word *selav*, untranslated. [REVISER.]

signifies at what was not known; "and Moses said unto them," signifies information through truth from the Divine; "This is the bread which Jehovah hath given you to eat," signifies that this is the good which must be appropriated and make their life, in the supreme sense that this is the Lord in you.

8451. *And it was in the evening.* That this signifies the end of the state, is evident from the signification of "evening," as being the end of a state (see above, n. 8426).

8452. *That the quail came up.* That this signifies natural delight through which is good, is evident from the signification of "quail," as being natural delight. That "the quail" denotes natural delight is because it was a bird of the sea, and by a bird of the sea is signified what is natural, and by its flesh, which was longed for, is signified delight (see above, n. 8431). That it also denotes through which is good, is because it was given in the evening. For when in the other life there is a state which corresponds to evening, then good spirits, and also angels, are remitted into the state of the natural affections in which they had been when in the world, consequently into the delights of their natural man. The reason is that good may come out of it, that is, that they may thereby be perfected (n. 8426). All are perfected by the implantation of faith and charity in the external or natural man; for unless these are there implanted, good and truth cannot flow in from the internal or spiritual man, that is, from the Lord through this man, because there is no reception; and if there is no reception, the influx is stopped and perishes, nay, the internal man also is closed. From this it is plain that the natural must be brought into a state of accommodation, in order that it may be a receptacle. This is effected by means of delights; for the goods that belong to the natural man are called delights, because they are felt. [2] That "the quail" denotes natural delight is because, as before said, it is a bird of the sea; for it is said that it was carried off from the sea:—

A wind went forth from Jehovah, and carried off the quail from the sea, and let it down upon the camp (*Num. xi. 31*);

and by "a bird of the sea" and its "flesh" is signified natural delight, and in the opposite sense the delight of concupiscence.

This is signified by "the quail" in the following passage in *Moses*:—

The rabble that was in the midst of the people lusted a lust, and desired to have flesh; they said, Now is our soul dry, nor have our eyes anything [to look at] except the manna; there went forth a wind from before Jehovah, and carried off the quail from the sea, and let it down upon the camp; the people rose up all that day, and all the night, and all the morrow day, and gathered the quail; those who gathered least gathered ten homers, which they spread out for themselves by spreading out round about the camp; the flesh was yet between their teeth, ere it was swallowed, when the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague; wherefore He called the name of that place the graves of lust, because there they buried the people that lusted (*Num.* xi. 4, 6, 31-34);

here "the quail" denote the delight of concupiscence. It is called the delight of concupiscence when the delight of any corporeal or worldly love has dominion and takes possession of the whole man, even so as to extinguish the good and truth of faith with him. This delight is what is described as the cause of their being smitten with a great plague. But the natural delight which is signified in this chapter by the quail that was given to the people in the evening, is not the delight of concupiscence, but is the delight of the natural or external man corresponding to the good of the spiritual or internal man. This delight has spiritual good within it, whereas the delight of concupiscence that is treated of in that chapter of *Numbers* has infernal evil within it. Each is called delight, and each is also felt as delight, but there is the greatest possible difference between them; for one has heaven in it, and the other has hell; moreover, when the external is put off, the one becomes heaven to the man, and the other becomes hell. [3] The case herein is like that of two women who in outward form are alike beautiful in face and agreeable in life, but in the inward form are utterly unlike, the one being chaste and sound, the other lewd and rotten; thus one as to her spirit being with the angels, the other as to her spirit being with devils. But what they really are does not appear, except when the external is unrolled, and the internal is revealed. These things have been said in order that it may be known what the natural delight is in which is good, which is signified by "the quail"

in this chapter; and what the natural delight is in which evil, which is signified by "the quail" in the eleventh chapter of *Numbers*.

8453. *And covered the camp.* That this signifies that it filled the natural of the man, is evident from the signification of "covering," as being to fill; and from the signification of "the camp," as being goods and truths (see n. 8193, 8196), here the natural of the man, which is the containant; for the natural contains goods and truths, and without these it is not a living natural, nor are the good and truth of the external or natural man anything without the natural. Hence it is that as "the camp" signifies truths and goods, it also signifies the natural in which these are.

8454. *And in the morning.* That this signifies the beginning of a new state, is evident from the signification of "morning," as being the beginning of a new state (see n. 8427).

8455. *There was a deposit of dew round about the camp.* That this signifies the truth of peace adjoining itself, is evident from the signification of "dew," as being the truth of peace (n. 3579). "Dew" signifies the truth of peace because in the morning it comes down from heaven and appears upon the herbage like fine rain, and has also stored up in it something of sweetness or delight more than rain has, whereby the grass and the crops of the field are gladdened; and "morning" denotes a state of peace (n. 2780). What peace is see n. 2780, 3696, 4681, 5662, namely, that it is like dawn on the earth, which gladdens minds with universal delight; and the truth of peace is like the light of the dawn. This truth, which is called "the truth of peace," is the very Divine truth in heaven from the Lord, which universally affects all who are there, and makes heaven to be heaven; for peace has in it confidence in the Lord, that He directs all things, and provides all things, and that He leads to a good end. When a man is in this faith, he is in peace, for he then fears nothing, and no solicitude about things to come disquiets him. A man comes into this state in proportion as he comes into love to the Lord. [2] All evil, especially self-confidence, takes away a state of peace. It is believed that an evil person is at peace when he is in gladness and tranquillity because all things succeed with him. But

this is not peace; it is the delight and tranquillity of cupidities, which counterfeit a state of peace. But in the other life this delight, being opposite to the delight of peace, is turned into what is undelightful, for this lies hidden within it. In the other life the exteriors are successively unfolded even to the inmosts, and peace is the inmost in all delight, even in what is undelightful with the man who is in good. So far therefore as he puts off what is external, so far a state of peace is revealed, and so far he is affected with satisfaction, blessedness, and happiness, the origin of which is from the Lord Himself. [3] Concerning the state of peace which prevails in heaven it can be said that it is such as cannot be described by any words, neither, so long as he is in the world, can it come into the thought and perception of man, by means of any idea derived from the world. It is then above all sense. Tranquillity of mind, content, and gladness from success, are relatively nothing; for these affect only his externals; whereas peace affects the inmost things of all—the first substances, and the beginnings of substances in the man, and therefrom distributes and pours itself forth into the substantiates and derivatives, and affects them with pleasantness; and affects the origins of ideas, consequently the man's ends of life, with satisfaction and happiness; and thus makes the mind of the man a heaven.

8456. *And the deposit of dew went up.* That this signifies the insinuation of truth, is evident from the signification of "going up," as here being to be dissipated, and thus not to appear to the sight; and from the signification of "the dew," as being the truth of peace (of which just above). The deposit of this upon the manna signifies the insinuation of truth; for the truth of peace is the Divine truth proceeding from the Lord in heaven, which being the inmost insinuates itself into the truth which is beneath, and vivifies it, as the dew is wont to vivify the grass or growing crop upon which it falls in the morning. When the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had received life from it comes into view. Thus is born the truth of faith. For no truth of doctrine or of the Word becomes truth with man until it has received life from the Divine, and it receives life through the insinuation of

the truth which proceeds from the Lord, which is called "the truth of peace." This truth is not the truth of faith, but it is the life or soul of the truth of faith, and it disposes into the heavenly form all things which are in the truth that is called "the truth of faith," and afterward it also disposes the truths themselves one with another. From all this it can be seen how the case is with the insinuation of truth with man by means of the truth of peace. Be it also known that the lower or exterior things with the man who is being regenerated receive life in succession from the higher or interior things; thus the truth of faith from the truth of peace; and the truth of peace from the Lord Himself. The insinuation of life from the Lord with those who are being regenerated is effected in successive order by Him, thus through what is inmost, and so through interior things to exterior. Consequently with the regenerated there is a way opened even from the Lord; but with those who are not regenerated the way is closed.

8457. *And behold upon the faces of the wilderness.* That this signifies a new will part, is evident from the signification of "the wilderness," as here being a new will part through the insinuation of truth. For with the man of the spiritual church a new will part is formed by good through truth, and it appears with him as conscience. That this conscience is a conscience of truth, is evident from what has been previously shown concerning the regeneration of the spiritual man. "The wilderness" properly signifies what is uncultivated and uninhabited; in the spiritual sense it signifies where there are no good and truth, thus also where there is no life (see n. 1927, 2708, 3900), and therefore when it is said that the dew appeared upon the faces of the wilderness, and beneath the dew the manna, by "the wilderness" is signified a new will part.

8458. *A small round thing.* That this signifies the good of truth in its first formation, is evident from the signification of "small," as being predicated of truth; and from the signification of "round," as being predicated of good; consequently "a small round thing" is predicated of the good of truth. The good with the man of the spiritual church is called "the good of truth," and is truth not only as to origin, but also as to essence. It is seen as truth, but it is felt as good. Conse-

quently as truth it forms the intellectual part of the mind, and as good it forms the new will part. For in man the intellectual part is distinguished from the will part by the fact that the intellectual part presents to itself things in a form, and so that it may see them as in the light, whereas the will part is affected by them so that it simultaneously feels them as delight, thus as good, and this according to the quality of the form. That "small" is predicated of truth, and "round" of good, has its cause in the manifestations of truth and of good in the other life. When truths and goods are presented in a visible form, as they are in the other life openly before the eyes of spirits and angels, then truth is presented in a discrete quantity, consequently as much or as little, according to the quality of the truth; truth is also presented as angular in various forms, and it is also presented as white. But good is there presented in a continuous quantity, thus not as much or as little; good is also presented as round, which is continuous in form; and in color as blue, yellow, and red. That when good and truth are presented to view they appear in this way, comes from their difference as to quality, which when it becomes visible thus expresses and represents itself in a natural form. Hence it is that things which in the world approach such forms signify either truths or goods, for there is nothing in the universe that in respect to its quality does not bear relation either to good or to truth.

8459. *Small as the hoar frost upon the earth.* That this signifies truth in the form of good, consistent and flowing, is evident from the signification of "small," which is predicated of truth (of which just above), and from the signification of "as the hoar frost," as being to be in the form of good. The good of truth, which is the good of the man of the spiritual church (see n. 8458), is compared to hoar frost from the continuity of this as compared to snow. Snow, from being small and white, is predicated of truth; but hoar frost, from its continuity, is predicated of truth made good, which is the good of truth. That "snow" is predicated of truth is plain from the following passages:—

When Jesus was transfigured His vestments became shining, exceeding white as snow (*Mark ix. 23*).

The angels at the sepulchre had an appearance as lightning, and clothing white as snow (*Matt.* xxviii. 3).

I saw in the midst of the seven lampstands one like unto the Son of man; His head and His hairs were white as white wool, as snow (*Rev.* i. 13, 14).

Her Nazirites were whiter than snow, they were fairer than milk (*Lam.* iv. 7).

Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be made whiter than snow (*Psa.* li. 7).

I beheld till the thrones were cast forth, and the Ancient of Days did sit; His garment was like white snow, and the hair of His head like clean wool (*Dan.* vii. 9).

In these passages "snow" is predicated of truth from its whiteness, and garments are compared to it, because "garments" in the spiritual sense denote truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918). From all this it is evident what is meant by "hoar frost," namely, truth in the form of good. Truth is said to be consistent and flowing in the form of good, because truth is the form of good, and good is the life of this form, and is as it were its soul.

8460. *And the sons of Israel saw.* That this signifies a perception, is evident from the signification of "seeing," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403-4421, 4567).

8461. *And they said a man to his brother.* That this signifies amazement, is evident from the fact that "saying" involves that which follows, here that they were amazed when they saw the manna, as they said, "What is this (*Man hoc*)? because they knew not what it was;" and from the signification of "a man to his brother," as being mutually (n. 4725).

8462. *What is this (Man hoc)? because they knew not what it was.* That this signifies amazement at what was not known, is evident from the fact that the word "manna" in its own tongue means *What?* thus, that which is not known. That from this the bread that was given to the sons of Israel in the wilderness was called "manna," is because this bread signifies the good of charity that is begotten through the truth of faith. Before regeneration this good is quite unknown to man, and it is not even known that it exists. For before regeneration a man believes that besides the delights of the love of self and of the world, which he calls good, there cannot be possible any

good which is not from this source, or of such a nature. If any one should then say that there is an interior good which cannot come to our notice, consequently not to knowledge, so long as the delights of the love of self and of the world have dominion, and that this good is that in which are good spirits and angels, people would be amazed as at something which is quite unknown, and as at something that is not possible; when yet this good immensely transcends the delights of the love of self and of the world. (That they who are in the loves of self and of the world do not know what charity and faith are, and what it is to do good without recompense, and that this is heaven in man, and that they believe that nothing of joy and life would remain if they were deprived of the delights of these loves, when yet heavenly joy then begins, see n. 8037.) From all this it is now evident why the manna was named from "What is this?"

8463. *And Moses said unto them.* That this signifies information through truth from the Divine, is evident from the signification of "saying," as being information (see n. 7769, 7793, 7825, 8041); and from the representation of Moses, as being the truth that belongs to the law from the Divine (see n. 6771, 6827).

8464. *This is the bread which Jehovah hath given you to eat.* That this signifies that this is the good which must be appropriated and make their life, in the supreme sense that this is the Lord in you, is evident from the signification of "bread," as being good celestial and spiritual, and in the supreme sense, as being the Lord (see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915), here spiritual good, that is, the good of the man of the spiritual church, which is the good of truth (of which just above, n. 8458). As this bread was the manna, it follows that by "the manna" is signified this good; which is also apparent from the description of it in the thirty-first verse:—

It was like coriander seed, white; and the taste of it like that of a cake in honey;

and likewise from the description of it in *Numbers*:—

The manna was like coriander seed, and the appearance thereof as the appearance of bdellium; they ground it in mills, or beat it in a mortar,

and boiled it in a pot, and made cakes of it: the taste of it was as the taste of fresh oil (xi. 7, 8).

From these particulars it is plain that in the spiritual sense "the manna" denotes the good of truth, that is, the good of the spiritual church. Hence also it is called "the grain of the heavens," in *David*:—

He commanded the skies from above, and opened the doors of the heavens, and made manna to rain down upon them, and gave them the grain of the heavens (*Ps. lxxviii. 23, 24*).

(That "grain" denotes the good of truth, see n. 5295, 5410.) "Manna" also denotes the good of truth which is given to those who undergo temptations and conquer, in *John*:—

To him that overcometh I will give to eat of the hidden manna, and I will give him a white stone (*Rev. ii. 17*).

That in the supreme sense "the manna" denotes the Lord in us, is evident from the very words of the Lord in *John*:—

Your fathers did eat the manna in the wilderness, and are dead: this is the bread which cometh down from heaven, that one may eat thereof and not die: I am the living bread which came down from heaven; if any one eat of this bread he shall live eternally (vi. 49-51, 58).

From all this it is very plain that by "the manna" in the supreme sense is signified the Lord. The reason is that "the manna" denotes the good of truth, and all good is from the Lord, and consequently the Lord is in good, and is the good itself. That this good will be appropriated to them and make their life, is signified by "eating" (n. 3168, 3513, 3596, 4745); for the good which is from the Lord makes the life of heaven with man, and thereafter nourishes and sustains it.

8465. Verses 16-18. *This is the word that Jehovah hath commanded, Gather ye of it every one according to the mouth of his eating, an omer a head, according to the number of your souls, take ye every one for him who is in his tent. And the sons of Israel did so, and they gathered, collecting for the numerous and for the few. And they measured it with the omer, and it made nothing over for the numerous; and for the few there was no lack; they gathered every one according to his eating. "This is the word that Jehovah hath commanded," signifies a*

mandate about it from the Divine; "Gather ye of it every one according to the mouth of his eating," signifies reception and appropriation according to the capacity of each one; "an omer a head," signifies enough for every one; "according to the number of your souls," signifies enough for all in the society; "take ye every one for him who is in his tent," signifies communication with them, and from this the general good; "and the sons of Israel did so," signifies the effect; "and they gathered, collecting for the numerous and for the few," signifies reception according to the power of each society; "and they measured it with the omer," signifies the power of the reception of good; "and it made nothing over for the numerous; and for the few there was no lack," signifies that there was a just proportion for every one in particular and in general; "they gathered every one according to his eating," signifies reception according to the capacity of each one.

8466. *This is the word that Jehovah hath commanded.* That this signifies a mandate about it from the Divine, is evident from the signification of "the word," as being the thing that is treated of; and from the signification of "commanding," when by Jehovah, as being a mandate.

8467. *Gather ye of it every man according to the mouth of his eating.* That this signifies reception and appropriation according to the capacity of each one, is evident from the signification of "gathering," when said of the good of truth that is signified by "the manna," as being to receive; and from the signification of "each one according to the mouth of his eating," as being appropriation according to the capacity of each one. For "according to the mouth of the eating," when food is treated of, denotes according to the necessity demanded for nourishment; but when said of the good of truth, it denotes according to the capacity of reception and appropriation, because by "eating" in the spiritual sense is signified to be appropriated (see n. 3168, 3513, 3596, 4745).

8468. *An omer a head.* That this signifies enough for every one, is evident from the signification of "an omer," as being sufficient (of which presently); and from the signification of "for a head," as being for each one. That "an omer" denotes sufficient, is because it was the tenth part of an ephah, as is

plain from the last verse of this chapter, and "ten" signifies what is full (see n. 3107); consequently "a tenth part" signifies what is sufficient, here for each one, that is, for a head. The "omer" is mentioned only in this chapter; in other places the "homer," which was a measure containing ten ephahs, and consequently signified what is full; as in *Hosea*.:—

I purchased a woman, an adulteress, for fifteen pieces of silver, and a homer of barley, and a half homer of barley (iii. 1, 2);

where by "a woman an adulteress" is meant the house of Israel, in the spiritual sense the church there, the buying of which at a full price is signified by "fifteen pieces of silver and a homer of barley;" "fifteen pieces of silver" are predicated of truth, and "a homer of barley," of good. [2] In *Ezekiel*.:—

Ye shall have balances of justice, and an ephah of justice, and a bath of justice: the ephah and the bath shall be of one measure, to lift the tenth of a homer to a bath, and to the tenth of a homer the ephah; according to the homer shall be thy measure: this is the heave-offering that ye shall heave, the sixth of an ephah from a homer of wheat, from a homer of barley: and the set portion of oil, the bath for oil, shall be the tenth of a bath out of the cor, ten baths a homer, for ten baths are a homer (xlv. 10, 11, 13, 14);

the new earth and the new temple are here treated of, by which is signified the Lord's spiritual kingdom. Every one can see that there will not be a homer there, nor an ephah, nor a bath, nor a cor, neither will there be wheat, barley, or oil. Thus it is evident that by these things are signified such things as are in that kingdom, which plainly are spiritual things, thus things which have relation either to the good of charity or to the truth of faith. A "homer" is predicated of good, because it is the measure of wheat and of barley; in like manner an "ephah." But a "bath" is predicated of truth, because it is a measure of wine; and as it is also a measure of oil, by which is signified the good of love, it is said that a bath shall be the same part of a homer as is an ephah, which denotes in the spiritual sense that all things in that kingdom shall have relation to good, and also that the truth there will be good, and that this shall be given in fulness, because by "a homer" is signified what is full. [3] In *Isaiah*.:—

Many houses shall be in devastation, even great and beautiful, that there be no inhabitant, for ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah (v. 9, 10);

here "ten acres" denotes what is full, and also much, in like manner "a homer," but "a bath" and "an ephah" denote few; for when "ten" denotes much, "a tenth part" denotes a few. In *Moses*:—

If a man shall sanctify unto Jehovah of the field of his possession, then thy estimation shall be according to his sowing, the sowing of a homer of barley for fifty shekels of silver (*Lev. xxvii. 16*);

where "the sowing of a homer," and also "fifty shekels," denote fullness of estimation. As "a homer" signifies what is full, "ten homers" signify what is too much and superfluous (*Num. xi. 32*).

8469. *According to the number of your souls.* That this signifies enough for all in the society, namely, of the good of truth which is signified by "the manna," is evident from the signification of "according to the number of the souls," as being sufficient for all in the society. For when by "an omer a head" is signified enough for every one, by "according to the number of the souls" is signified enough for all in the society. The subject here treated of is the good of those who are of the Lord's spiritual kingdom, which good is signified by "the manna," and that sufficient of this will be given for every one and sufficient for the society; for each house of the sons of Israel represented one society in heaven (see n. 7836, 7891, 7996, 7997). As regards the societies in heaven the case is this. Heaven consists of countless societies, which are distinct one from another. Each society has a general good distinct from the good of other societies; and also each one in a society has a particular good distinct from the good of all others in the society. From the distinct goods of those who are in the society, which are thus various, but yet accordant, there is produced a form, which is called "the heavenly form." The universal heaven consists of such forms. Relatively to goods these conjunctions are called "forms," but relatively to persons they are called "societies." These things were represented by the distinctions of the sons of Israel into tribes, families, and houses.

8470. *Take ye every one for him who is in his tent.* That this signifies communication with them, and from this the general good, is evident from the signification of a "tent," as being a society as to good; "tent" here signifies the like as "house," for when they sojourned they were in tents. That every man should take for him who was there, signifies communication with them, thus also from this the general good. As these words involve those things which come forth in the societies in heaven (as was said just above, see n. 8469), it shall be told further how the case is with those societies, in order that it may thereby be known what is meant by communication with those in the society, and with the general good arising therefrom, which is signified by "every one taking for him who was in his tent." Every one in a society in heaven communicates his good to all who are in the society, and all therein communicate with each one, whence arises the good of all in general, that is, the general good. This good is communicated to the general good of other societies, whence arises a good still more general, and finally one most general. Such is the communication in heaven, and hence it is that they are a one, just as are the organs, members, and viscera in man, which, although various and dissimilar, nevertheless by such communications form a one. Such a communication of goods is possible only through love, which is spiritual conjunction. The universal thing that forms and brings into order all things in general and in particular is the Divine good of Divine love from the Lord.

8471. *And the sons of Israel did so.* That this signifies the effect, is evident without explication.

8472. *And they gathered, collecting for the numerous and for the few.* That this signifies reception according to the power of each society, is evident from the signification of "gathering," as being to receive (see above, n. 8467); and from the signification of "collecting for the numerous and for the few," as being according to the power of each society. How these things are, must be unfolded from those which come forth in the societies in heaven; for "the manna" denotes heavenly food, and heavenly food is good and truth, and good and truth in heaven are the Lord, because from Him. From all this it

can be seen that these things which were decreed about the manna, are such as come forth in the said societies. The case herein is that the Divine good which proceeds from the Lord is communicated to all in heaven universally and individually, but everywhere according to the power of receiving; for there are those who receive little, and there are those who receive much. They who receive little are in the borders of heaven, but they who receive much are in the interiors. Every one there has a power of receiving according to the nature and amount of good acquired in the world. The difference in power is what is signified by the terms "numerous" and "few."

8473. *And they measured it with the omer.* That this signifies the power of the reception of good, is evident from the signification of "an omer," as being what is sufficient (see above, n. 8468), thus also power.

8474. *And it made nothing over for the numerous; and for the few there was no lack.* That this signifies that there was a just proportion for every one in particular and in general, is evident from the signification of "making nothing over," and also of "having no lack," as being to employ a just proportion; and from the signification of "numerous" and "few," as being a difference of power (of which above, n. 8472), here according to the power of every one in particular and in general.

8475. *They gathered every one according to his eating.* That this signifies reception according to the capacity of each one, is evident from what was said above (n. 8467), where are the same words.

8476. Verses 19, 20. *And Moses said unto them, Let no one make a residue of it till the morning. And they heard not unto Moses; and men made a residue of it until the morning, and it bred worms and stank, and Moses was angry with them.* "And Moses said unto them," signifies exhortation; "Let no one make a residue of it till the morning," signifies that they should not be solicitous about acquiring it from themselves; "and they heard not unto Moses," signifies no faith and thence no obedience; "and men made a residue of it until the morning," signifies the abuse of good Divine, in that they desired to acquire it from themselves; "and it bred worms," signi-

fies that consequently it became filthy; "and stank," signifies consequently infernal; "and Moses was angry with them," signifies that consequently they turned away truth Divine from themselves.

8477. *And Moses said unto them.* That this signifies exhortation, is evident from the signification of "saying," as involving what follows, here exhortation that they should not make a residue of it till the morning. (That "saying" involves also exhortation, see n. 7090, 8178.)

8478. *Let no one make a residue of it till the morning.* That this signifies that they should not be solicitous about acquiring it from themselves, is evident from the fact that the manna was to be given every morning, and that worms would be bred in that which was left over, by which is signified that the Lord daily provides necessities, and that therefore they ought not to be solicitous about acquiring them from themselves. This also is meant by the "daily bread" in the Lord's Prayer, and likewise by the Lord's words in *Matthew*:—

Be not solicitous for your soul, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; why are ye solicitous about things to put on? consider the lilies of the field, how they grow; they toil not, neither do they spin: therefore be ye not solicitous, saying, What shall we eat? and what shall we drink? or, wherewithal shall we be clothed? for after all these things do the nations seek; doth not your Heavenly Father know that ye have need of all these things? seek ye first the kingdom of the heavens, and His righteousness, then shall all these things be added to you: therefore be ye not solicitous for the morrow, for the morrow will take care of the things of itself (vi. 25, 28, 31–34).

In like manner in *Luke* xii. 11, 12, 22–31. [2] As in this and the following verses in the internal sense care for the morrow is treated of, and as this care is not only forbidden, but is also condemned (that it is forbidden is signified by that they were not to make a residue of the manna till the morning, and that it is condemned is signified by that the worm was bred in the residue, and it stank), he who looks at the subject no deeper than from the sense of the letter may believe that all care for the morrow is to be cast aside, and thus that the necessities of life are to be awaited daily from heaven; but he who looks at the subject deeper than from the letter, as for instance he who

looks at it from the internal sense, is able to know what is meant by "care for the morrow." It does not mean the care of procuring for one's self food and raiment, and even resources for the time to come; for it is not contrary to order for any one to be provident for himself and his own. But those have care for the morrow who are not content with their lot; who do not trust in the Divine, but in themselves; and who have regard for only worldly and earthly things, and not for heavenly things. With such there universally reigns solicitude about things to come, and a desire to possess all things and to dominate over all, which is kindled and grows according to the additions thus made, and finally does so beyond all measure. They grieve if they do not obtain the objects of their desire, and feel anguish at the loss of them; and they have no consolation, because of the anger they feel against the Divine, which they reject together with everything of faith, and curse themselves. Such are they who have care for the morrow. [3] Very different is the case with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have it not, because they do not think of the morrow with solicitude, still less with anxiety. Unruffled is their spirit whether they obtain the objects of their desire, or not; and they do not grieve over the loss of them, being content with their lot. If they become rich, they do not set their hearts on riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their circumstances are mean, they are not dejected. They know that for those who trust in the Divine all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto. [4] Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine and attribute all things to Him; and that those are not in the stream of Providence who trust in themselves alone and attribute all things to themselves, because they are in the opposite, for they take away providence from the Divine, and

claim it for themselves. Be it known also that in so far as any one is in the stream of Providence, so far he is in a state of peace; also that in so far as any one is in a state of peace from the good of faith, so far he is in the Divine Providence. These alone know and believe that the Divine Providence of the Lord is in everything both in general and in particular, nay, is in the most minute things of all (as may be seen shown above, n. 1919, 4329, 5122, 5894, 6058, 6481-6486, 6490, 7004, 7007), and that the Divine Providence regards what is eternal (n. 6491). [5] But they who are in the opposite are scarcely willing to hear Providence mentioned, for they ascribe everything to their own sagacity; and what they do not ascribe to this they ascribe to fortune or chance; some to fate, which they do not educe from the Divine, but from nature. They call those simple who do not attribute all things to themselves or to nature. From all this again it can be seen what is the quality of those who have care for the morrow, and what the quality of those who have no care for the morrow.

8479. *And they heard not unto Moses.* That this signifies no faith and thence no obedience, is evident from the signification of "to hear," as being to perceive, to have faith, and to obey (see n. 5017, 7216, 8361).

8480. *And men made a residue of it until the morning.* That this signifies the abuse of good Divine, in that they desired to acquire it from themselves, is evident from the signification of "making a residue of it until the morning," as being to be solicitous about the acquisition of good of themselves (of which above, n. 8478), and consequently the abuse of good Divine. It is termed "abuse," when there arises what is alike in ultimates, but from a contrary origin. Good arises from a contrary origin, when it does so from man, and not from the Lord; for the Lord is good itself, consequently He is the source of all good. The good which is from Him has in it what is Divine; thus it is good from its inmost and first being; whereas the good which is from man is not good, because from himself man is nothing but evil; consequently the good which is from him is in its first essence evil, although in the outward form it may appear like good. The case herein is like that of flowers painted upon a tablet, as compared with the flowers that grow

in a garden. These flowers are beautiful from their inmosts; for the more interiorly they are opened, the more beautiful they are; whereas the flowers painted on a tablet are beautiful only in the outward form, and as to the inward one are nothing but mud and a mixture of earthy particles lying in confusion, as the Lord also teaches when He says of the lilies of the field that "Solomon in all his glory was not arrayed like one of these" (*Matt.* vi. 29). [2] Such is the case with the good that is from man in comparison with the good that is from the Lord. A man cannot know that these goods are so different from each other, because he judges from outward things; but the angels well perceive whence comes the good with a man, and consequently what is the nature of it. The angels who are with a man are in good from the Lord, and as it were dwell therein; but they cannot be in the good that is from a man; they remove themselves from it as far as they can, because inmostly it is evil. Good from the Lord has heaven in it, for this good is the form of heaven in an image, and in its inmost it stores up the Lord Himself, because in all the good that proceeds from the Lord there is a semblance of Himself, and consequently a semblance of heaven; whereas in the good that is from a man there is a semblance of the man, and as from himself a man is nothing but evil, there is a semblance of hell in it. So great is the difference between good from the Lord, and good from man. [3] Good from the Lord is with those who love the Lord above all things and the neighbor as themselves; but good from man is with those who love themselves above all things and despise the neighbor in comparison with themselves. These are they who have care for the morrow, because they trust in themselves; but the former are they who have no care for the morrow, because they trust in the Lord (see above, n. 8478). They who trust in the Lord continually receive good from Him; for whatsoever happens to them, whether it appears to be prosperous or not prosperous, is still good, because it conduces as a means to their eternal happiness. But they who trust in themselves are continually drawing evil upon themselves; for whatever happens to them, even if it appears to be prosperous and happy, is nevertheless evil, and consequently conduces as a means to their eternal unhappiness. These are the things which are sig-

nified by the command that they should make no residue of the manna till the morning, and that what was left bred worms and stank.

8481. *And it bred worms.* That this signifies that consequently it became filthy, is evident from the signification of "breeding worms," as being to produce what is filthy; for worms are produced from that which is filthy and stinking. The falsity of evil, which is in the good that is from our own, is compared to "a worm" because the case with them is similar; for falsity also gnaws and thus torments. There are two things which make hell, as there are two which make heaven. The two which make heaven are good and truth, and the two which make hell are evil and falsity. Consequently it is these two in heaven which make the happiness there; and it is the two in hell which make the torment there. The torment in hell from the falsity is compared to "a worm;" and the torment from the evil there is compared to "fire." So in *Isaiah*:—

As the new heavens and the new earth which I will make shall stand before Me, so shall your seed and your name stand: at last it shall come to pass from month to month, and from sabbath to its sabbath, that they shall stand before Me: then they shall go forth, and shall see the carcasses of the men that have transgressed against Me, for their worm shall not die, and their fire shall not be quenched; and they shall be a loathing to all flesh (lxvi. 22-24).

In like manner it is said by the Lord in *Mark*:—

Where their worm dieth not, and the fire is not quenched (ix. 44, 46, 48);

speaking of Gehenna or hell. The filthiness of falsity is compared to "a worm" also in *Moses*:—

Thou shalt plant vineyards, and till them, but thou shalt neither drink of the wine, neither shalt thou gather, because the worm shall devour it (*Deut.* xxviii. 39);

"wine" denotes truth from good, and in the opposite sense falsity from evil (n. 6377).

8482. *And stank.* That this signifies consequently infernal, is evident from the signification of "to stink," as being infernal filth. "To stink" is here predicated of evil, and "the worm" is predicated of falsity; for when good becomes evil, it

is like flesh, or like bread, when it putrifies, and the falsity from this evil is like the worm which is produced therein from the putridity.

8483. *And Moses was angry with them.* That this signifies that they turned away truth Divine from themselves, is evident from the signification of "to be angry," when said of Moses, by whom is represented truth Divine, as being a turning away from it (see n. 5034, 5798). (That this turning away appears as if it were on the part of the Lord, although it is on the part of man, see n. 5798.) In the Word, anger and wrath, and even fury, against men, are often attributed to Jehovah, when yet with Jehovah there are pure love and pure mercy toward man, and not the slightest anger. This is said in the Word from the appearance; for when men are against the Divine and consequently shut off from themselves the influx of love and mercy, they cast themselves into the evil of the penalty, and into hell. This appears like unmercifulness and like vengeance from the Divine on account of the evil which they have done, when yet there is nothing of this kind in the Divine, but it is in the evil itself. (But see what has been already shown on this subject, n. 1857, 2447, 6071, 6832, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8214, 8223, 8226-8228, 8282.) From all this it is evident that by "Moses being angry with them" is signified that they turned away truth Divine from themselves.

8484. Verses 21-24. *And they gathered it morning by morning, every one according to the mouth of his eating: and the sun grew hot and it melted. And it was that on the sixth day they gathered bread double, two omers for each one; and all the princes of the assemblage came and told Moses. And he said unto them, This is what Jehovah spake, A rest, a sabbath holy to Jehovah, is the morrow; what ye will bake, bake ye; and what ye will boil, boil ye; and all that is left over, this lay ye by for you to keep until the morning. And they laid it by till the morning, as Moses commanded, and it did not stink, and the worm was not in it.* "And they gathered it morning by morning," signifies the reception of good from the Lord continually; "every man according to the mouth of his eating," signifies by every one according to his power of appropriation; "and the sun grew

hot and it melted," signifies that it vanishes away according to the degree of the increase of concupiscence; "and it was on the sixth day," signifies at the end of every state; "they gathered bread double," signifies conjunction from the good received; "two omers for each one," signifies power then; "and all the princes of the assemblage came and told Moses," signifies reflection from primary truths; "and he said unto them," signifies instruction; "This is what Jehovah spake," signifies influx from the Divine; "a rest," signifies a state of peace when there is no temptation; "a sabbath holy to Jehovah is the morrow," signifies the conjunction of good and truth to eternity; "what ye will bake, bake ye," signifies preparation for the conjunction of good; "and what ye will boil, boil ye," signifies preparation for the conjunction of truth; "and all that is left over, this lay ye by for you to keep until the morning," signifies the enjoyment of all good and truth then as it were from their own; "and they laid it by till the morning," signifies the enjoyment that is to come; "as Moses commanded," signifies according to instruction from truth Divine; "and it did not stink, and the worm was not in it," signifies that there was nothing filthy therein, because in this way it was made their own by the Lord.

8485. *And they gathered it morning by morning.* That this signifies the reception of good from the Lord continually, is evident from the signification of "gathering the manna," as being the reception of good (see above, n. 8467, 8472); and from the signification of "morning by morning," or "every morning," as being continually; for by "morning by morning" is signified every morrow, and by "the morrow" is signified what is eternal (n. 3998), thus also perpetually and continually.

8486. *Every man according to the mouth of his eating.* That this signifies by every one according to his power of appropriation, is evident from what was said above (n. 8467), where are the like words.

8487. *And the sun grew hot, and it melted.* That this signifies that it vanishes away according to the degree of the increase of concupiscence, is evident from the signification of "the sun growing hot," as being increasing concupiscence (of which in what follows); and from the signification of "melt-

ing," as being to vanish away. That "the sun grew hot," denotes increasing concupiscence, is because "the sun" in a good sense signifies heavenly love, for the reason that the Lord is the Sun in the other life, and that the heat which is from it is the good of love, and the light is the truth of faith. (That the Lord is a sun, and that heavenly love is therefrom, see n. 1053, 1521, 1529-1531, 2120, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5084, 5097, 5377, 7078, 7083, 7171, 7173, 7270.) Consequently in the opposite sense "the sun" denotes the love of self and of the world, and "the heat" or "growing hot of the sun" denotes in this sense concupiscence. [2] How the case herein is, that the good of truth, which is signified by "the manna," vanished according to the degree of increasing concupiscence, which is signified by its "melting when the sun grew hot," shall be briefly told. The good of truth, or spiritual good, is indeed given to the man of the spiritual church when he is being regenerated; but as all the delight of the love of self and of the world, which had previously constituted his life extinguishes this good (because they are opposites), therefore the pure good of truth cannot long abide with that man, but it is tempered by the Lord by means of the delights of the loves which had belonged to his previous life; for unless this good were so tempered, it would become undelightful to him, and thus would be loathed. Such is heavenly good at first with those who are being regenerated. In so far therefore as the delights of the loves of self and of the world rise up, so far the good of heavenly love vanishes away, for as before said they are opposites; and it is the same the other way about. [3] Hence it is that in heaven there are alternations of states, to which correspond the alternations of times in the world (n. 8426), and that thus by means of alternations they are remitted into the delights of natural pleasures; for without a change of the states the good of heavenly love would become as it were dry, and of slight estimation; but it is otherwise when it is tempered by means of natural delights at the same time, or successively. From this it is that at first when the manna was given to the sons of Israel every morning, the quail was also given in the evening; for by "the quail" is signified natural delight, and also the delight of concupiscence (n.

8452). [4] But be it known that the concupiscences into which they who are in heaven are remitted when it is evening with them, are not concupiscences that are opposite to heavenly good, but those which in some measure agree with this good; for they are the delights of conferring benefits in a large way, and consequently something of glory, in which nevertheless there is benevolence and a study to be of service; they are also the delights of magnificence in the embellishments of home and the ornaments of dress, and many other similar delights. Such are the delights which do not destroy the good of heavenly love (but still they hide it), and at last, according to the degree of the man's regeneration, they become the ultimate planes of heavenly good, and then they are no longer called "concupiscences," but "delights." That without a tempering by means of such things the good of heavenly love becomes as it were dry, and afterward is loathed as a thing of no value, is signified by the sons of Israel calling the manna dry food, and vile food, as we read when the quail was no longer given them, in *Moses*:—

The rabble that was in the midst lusted a lust, whence the sons of Israel also wept again, and said, Who shall feed us with flesh? now our soul is dry, our eyes have not anything [to look at] except the manna (*Num. xi. 4, 6*).

The people spake against God, and against Moses: Wherefore have ye made us come up out of Egypt to die in the wilderness? there is no bread, nor water; now doth our soul loathe this most vile bread (*Num. xxi. 5*).

Jehovah afflicted thee, and made thee hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might teach thee that man doth not live by bread alone, but by every utterance of the mouth of Jehovah doth man live (*Deut. viii. 3*).

[5] In like manner as by "the manna," so also by "the unleavened bread," there is signified good pure from falsities (n. 8058), which bread is for a similar reason called "the bread of misery" (*Deut. xvi. 3*). From all this it can now be seen what is meant by the good of truth vanishing away according to the degree of the increasing concupiscence, which is signified by "the manna melting when the sun grew hot."

8488. *And it was on the sixth day.* That this signifies at the end of every state, is evident from the signification of "the sixth day," as being the end of every state (see above, n. 8421).

8489. *They gathered bread double.* That this signifies conjunction from the good received, is evident from the signification of "gathering the manna," as being the reception of good (that "gathering" denotes reception, see n. 8467, 8472; and also that "manna" denotes the good of truth, n. 8464); and from the signification of "double," as being conjunction (n. 8423).

8490. *Two omers for each one.* That this signifies power then, is evident from the signification of "an omer," as being what is sufficient, and thus power (see n. 8468, 8473), here enough, and power for conjunction; for by "the seventh day" or "the sabbath" is signified the conjunction of good and truth.

8491. *And all the princes of the assemblage came and told Moses.* That this signifies reflection from primary truths, is evident from the signification of "the princes of the assemblage," as being primary truths (see n. 1482, 2089, 5044); and from the signification of "telling," as being reflection (n. 2862, 5508).

8492. *And he said unto them.* That this signifies instruction, is evident from the signification of "saying," as involving the things that follow, here instruction, namely, how they were to do in the gathering of the manna on the day before the sabbath. (That "saying" also denotes instruction, see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380.)

8493. *This is what Jehovah spake.* That this signifies influx from the Divine, is evident from the fact that Jehovah or the Lord instructs by means of influx, and that this is expressed in the historicals of the Word by "saying," and "speaking." (That elsewhere also "to speak" denotes influx, see n. 2951, 5481, 5797, 7270, 8128.)

8494. *A rest.* That this signifies a state of peace when there is no temptation, is evident from the signification of "a rest," such as there was on the days of the sabbath, as being a representative of a state of peace, in which is effected the conjunction of good and truth. But the six preceding days represented the combat and labor, consequently the temptations, which precede a state of peace; for after temptations comes a state of peace, and then there is the conjunction of good and truth. (That the six days which precede the seventh or the sabbath

signified combat and labor, see n. 720, 737, 900; and that after temptations there are tranquillity and peace, n. 3696, 4572, 5246, 6829, 8367, 8370.) That the sabbath denotes the conjunction of good and truth, will be seen in what now follows.

8495. *A sabbath holy to Jehovah is the morrow.* That this signifies the conjunction of good and truth to eternity, is evident from the signification of "the sabbath," as being the conjunction of good and truth (of which below); and from the signification of "the morrow," as being to eternity (see n. 3998). He who does not know what the sabbath represented, and thus what it signified, cannot know why it was accounted the most holy of all things. But the reason why it was accounted most holy was that in the supreme sense it represented the union of the Divine and the Divine Human in the Lord; and in the relative sense the conjunction of the Divine Human of the Lord with the human race. Consequently the sabbath was most holy. And because it represented these things, it also represented heaven in respect to the conjunction of good and truth, which conjunction is called "the heavenly marriage." And as the conjunction of good and truth is effected by the Lord alone, and nothing of it by man, and as it is effected in a state of peace, therefore it was most severely forbidden that man should then do any work, insomuch that the soul which did this was to be cut off, as we read in *Moses*:—

Ye shall keep the sabbath, because it is holy to you, he that profaneth it, dying shall die; for whosoever doeth work therein, that soul shall be cut off from the midst of his people (*Exod.* xxxi. 14).

Therefore one was stoned who merely picked up sticks on that day (*Num.* xv. 32-36). Therefore also the commandment concerning the sabbath is the third commandment in the Decalogue, immediately following the two concerning the holy worship of Jehovah (*Exod.* xx. 8; *Deut.* v. 12). And therefore the sabbath is called "an eternal covenant" (*Exod.* xxxi. 16), for by "covenant" is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). [2] From all this it can now be seen what is meant in the internal sense by the things said in the following passages about the sabbath; as in *Isaiah*:—

Blessed is the man who keepeth the sabbath, that he profane it not; thus said Jehovah to the eunuchs who keep My sabbaths, and choose that

in which I delight, and take hold of My covenant, I will give them in My house and within My walls a place and a name, better than sons and daughters; I will give them an eternal name, that shall not be cut off; whosoever keepeth the sabbath that he profane it not, and whoso taketh hold of My covenant, them will I bring in upon the mountain of My holiness, and I will cheer them in My house of prayer (lvi. 2-7);

from all this it is evident that by "those who keep the sabbath holy" are meant those who are in conjunction with the Lord. That they shall be in heaven is signified by "a place and a name better than sons and daughters being given them in the house of Jehovah, an eternal name that shall not be cut off," and by their being "brought in upon the mountain of holiness." [3] In the same:—

If thou turn away thy foot from the sabbath, not doing thy wills on the day of My holiness, but shalt call the sabbath delights, holy to Jehovah, honorable; and shalt honor it, so that thou do not then thy ways, nor find thy desire, or speak a word, then shalt thou be delighted upon Jehovah, and I will feed thee with the heritage of Jacob (lviii. 13, 14);

here it is very plain what was represented by "not doing any work on the sabbath day," namely, that they should not do anything from their own, but from the Lord; for the angelic state in heaven is that they will and do nothing from themselves, or from their own, and do not even think and speak therefrom: their conjunction with the Lord consists in this. Their own from which they are not to act, is signified by their "not doing their own wills, nor doing their own ways, nor finding their own desire, nor speaking a word." This state with the angels is the heavenly state itself; and when they are in it, they have peace and rest, and the Lord also has rest; for when they have been conjoined with Him, they labor no more, because they are then in the Lord. These things are signified by the words, "thus shalt thou call the sabbath the holy delights of Jehovah, and they shall be delighted upon Jehovah." The Lord's rest is signified by His resting on the seventh day after the six days' creation (*Gen.* ii. 2). [4] Like things are understood by these words in *Jeremiah*:—

If hearing ye shall hear Me, that ye bring not in a burden through the gates of this city on the sabbath day, and that ye hallow the sabbath day, so that ye do not any work therein, then shall there enter through the gates of this city kings and princes sitting upon the throne of David, rid-

ing in chariot and on horses, they and their princes, the man of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited to eternity (xvii. 24, 25);

by "work on the sabbath" is signified everything that is from our own; the state of those who are not led by their own, but by the Lord, is described by there "entering through the gates of the city kings and princes sitting upon the throne of David, riding in chariot and on horses;" by "kings" are signified the truths of faith; by "princes," the primary things thereof; by "sitting upon the throne of David," that these are from the Lord; by "the chariot and horses," the doctrinal and intellectual things of faith. Be it known that all things which come from the man's own are evil, and that all things which come from the Lord are good. (That with those who are led by the Lord all things flow in, down to the least thing of life both of intellect and of will, thus down to each and all things of faith and of charity, see what has been abundantly shown from experience, n. 2886-2888, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270.) [5] That the sabbath was representative of the conjunction of the Lord with the human race, is evident in *Ezekiel*:—

I gave them My sabbaths that they might be for a sign between Me and them, to acknowledge that I Jehovah do sanctify them (xx. 12; also *Exod.* xxxi. 13).

Therefore also it was forbidden to kindle a fire on the sabbath day (*Exod.* xxxv. 3), because by "fire" was signified everything that is of life; and by "kindling a fire," that which is of life from man's own. From all that has been said it is plain that the Lord is "the Lord of the sabbath," according to His words in *Matthew* xii. 1-8; and it may be seen why many cures were performed by the Lord on the sabbath days (*Matt.* xii. 10-13; *Mark* iii. 1-8; *Luke* vi. 6-11; xiii. 10-17; xiv. 1-6; *John* v. 9-18; vii. 22, 23; ix. 14, 16); for the diseases of which they were healed by the Lord involved spiritual diseases, which are from evil (see n. 7337, 8364).

8496. *What ye will bake, bake ye.* That this signifies preparation for the conjunction of good; and *what ye will boil, boil ye*, signifies preparation for the conjunction of truth, is evident

from the signification of "baking," as being preparation for the conjunction of good because it is done by means of fire; and from the signification of "boiling," as being preparation for the conjunction of truth because it is done by means of water; for by "water" is signified the truth of faith (see n. 2702, 3058, 3424, 4976, 5668), and by "fire," the good of love (n. 934, 5215, 6314, 6832, 6834, 6849, 7324, 7852). That it denotes preparation for conjunction, is plain; for what was baked and boiled was prepared for the following sabbath day, by which conjunction is signified (as was shown just above), for they were forbidden to kindle a fire on the sabbath day (*Exod.* xxxv. 3), thus to bake or boil on that day. (That "baking" is said of bread and of the meat-offering, and was done by means of fire, see *Isa.* xlv. 15, 19; 1 *Sam.* xxviii. 24; *Ezek.* xlvi. 20; *Lev.* vi. 17; and that "boiling" is said of flesh, and was done by means of water, see *Exod.* xxix. 31; *Lev.* vi. 28; 1 *Sam.* ii. 13, 15.)

8497. *And all that is left over, this lay ye by for you to keep until the morning.* That this signifies the enjoyment of all good and truth then as it were from their own, is evident from the signification of "laying by what is over until the morning," as being enjoyment on the sabbath day; that it denotes the enjoyment of good and of truth, is because that which remained over of what was baked and boiled was to be laid by, and then was to be eaten; for by "baking" is signified the preparation of good, and by "boiling" the preparation of truth (as was shown just above, n. 8496); and by "eating" is signified enjoyment and appropriation (n. 3168, 3513, 3596, 3832, 4745, 7849); and from the signification of "for you to keep," as being as it were from their own. That these things are signified by these words is because the good and truth which flow in from the Lord are conjoined, and as it were appropriated. Such is the conjunction of heaven (that is, of those who are in heaven) with the Lord. It is said "as it were from their own," because the goods which are of faith and of charity cannot be given to man nor to angel so as to be their own, for men and angels are only recipients, or forms accommodated to receive life, thus good and truth, from the Lord. Life itself is from no other source. And as life is from the Lord, it cannot be appropriated other-

wise than as appearing to be man's own; but they who are in the Lord plainly perceive that life flows in, consequently good and truth, for these belong to life. The reason why life appears as man's own is that the Lord from Divine love wills to give and to conjoin all His own to man, and as far as it can be effected, does conjoin it. This "own" which is given by the Lord, is called the heavenly own (see n. 731, 1937, 1947, 2882, 2883, 2891, 3812, 5660).

8498. *And they laid it by till the morning.* That this signifies the enjoyment that is to come, is evident from what was unfolded just above (n. 8497).

8499. *As Moses commanded.* That this signifies according to instruction from truth Divine, is evident from the signification of "commanding," as being instruction; and from the representation of Moses, as being truth Divine (see frequently above).

8500. *And it did not stink, and the worm was not in it.* That this signifies that there was nothing filthy therein, because in this way it was made their own by the Divine, is evident from the signification of "to stink," as being the infernal filthiness that is predicated of evil (of which above, n. 8482); and from the signification of "worm," as being also infernal filthiness, but that which is predicated of falsity (n. 8481). (That such things are in whatever is done from man's own, but that heavenly and divine things are in those which are done from the Lord, see n. 8478.)

8501. Verses 25-27. *And Moses said, Eat ye this to-day, because to-day is a sabbath to Jehovah, to-day ye shall not find it in the field. Six days ye shall gather it, and on the seventh day is the sabbath, it shall not be in it. And it was on the seventh day, there went out some of the people for to gather, and they found none.* "And Moses said," signifies information concerning this matter; "Eat ye this to-day," signifies appropriation to eternity; "because to-day is a sabbath to Jehovah," signifies because good has been conjoined with truth by the Lord; "to-day ye shall not find it in the field," signifies that then good shall no longer be acquired by means of truth; "six days ye shall gather it," signifies the reception of truth before it is being conjoined with good; "and on the seventh day is the

sabbath," signifies that afterward there is conjunction; "it shall not be in it," signifies that no longer shall there be good by means of truth; "and it was on the seventh day," signifies a state of conjoined good and truth; "there went out some of the people for to gather, and they found none," signifies that they desired to acquire, but it was not possible.

8502. *And Moses said.* That this signifies information concerning this matter, is evident from the signification of "saying," as involving what follows, here information about the manna, that they would not find it on the sabbath day.

8503. *Eat ye this to-day.* That this signifies appropriation to eternity, is evident from the signification of "eating," as being appropriation (see n. 3168, 3513, 3596, 4745); and from the signification of "to-day," as being to eternity (n. 2838, 3998, 4304, 6165, 6984).

8504. *Because to-day is a sabbath to Jehovah.* That this signifies because good has been conjoined with truth by the Lord, is evident from the signification of "the sabbath," as being the conjunction of good and truth (of which above, n. 8495); and from the signification of "to-day," as being to eternity (of which just above, n. 8503); that "Jehovah" in the Word denotes the Lord, has been frequently shown above.

8505. *To-day ye shall not find it in the field.* That this signifies that then good shall no longer be acquired by means of truth, is evident from the signification of "not finding," when predicated of the good which is obtained by means of truth, as being to acquire no longer; and from the signification of "field," as being man, here the mind of the man in which good is implanted by means of truth; for man is called "a field" from the fact that he receives the truths of faith, which are seeds, and brings forth the fruits of the seeds, which are goods. [2] How the case herein is shall be briefly told. Before regeneration man acts from truth, but through it good is acquired; for truth becomes good with him when it becomes of his will, and thus of his life; but after regeneration he acts from good, and through it truths are procured. To make this still clearer. Before regeneration man acts from obedience; but after regeneration from affection. These two states are inverse to each other; for in the former state truth rules, but

in the latter good rules; or, in the former state man looks downward or backward, but in the latter upward or forward. [3] When a man is in the latter state, that is, when he acts from affection, he is no longer allowed to look back, and to do good from truth, for at that time the Lord flows into the good with him, and leads him by means of the good. If at that time he were to look back, or were to do good from truth, he would act from his own; for he who acts from truth leads himself, whereas he who acts from good is led by the Lord. This is what is meant by these words of the Lord:—

When ye see the abomination of desolation, let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return back to take his garments (*Matt.* xxiv. 15, 17, 18).

In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field, let him likewise not turn back to the things behind him. Remember Lot's wife (*Luke* xvii. 31, 32).

(How the case is further with these things see what has been unfolded above, n. 3652, 5895, 5897, 7923, and what will be unfolded below, n. 8506, 8510.) These are the things which in the internal sense are signified by the words that “the manna would not be found in the field on the seventh day, and that there went out some of the people for to gather and they found none.”

8506. *Six days ye shall gather it.* That this signifies the reception of truth before it is being conjoined with good, is evident from the signification of “six days,” as being states of combat and of labor (see above, n. 8494), here a state of the reception of truth, or a state when good is acquired through truth (n. 8505), for in this state there are labor and combat. In this state man is let into temptations, which are combats with the evils and falsities in him; and then the Lord fights for the man and also with him. But after this state there is a state of the conjunction of good and truth, thus at that time a state of rest for the Lord also. This state is what was represented by the rest on the seventh day, or day of the sabbath. That the Lord then has rest, is because when good has been conjoined with truth, the man is in the Lord, and is led by the Lord without

labor and combat. This state is what is meant by the second state, treated of above, n. 8505.

8507. *And on the seventh day is the sabbath.* That this signifies that afterward there is conjunction, is evident from the signification of "the seventh day" or "the sabbath," as being the conjunction of good and truth (see n. 8496).

8508. *It shall not be in it.* That this signifies that no longer shall there be good by means of truth, is evident from what has been unfolded above (n. 8505).

8509. *And it was on the seventh day.* That this signifies a state of conjoined good and truth, is evident from the signification of "the seventh day" or "sabbath," as being the conjunction of good and truth (as above, n. 8507).

8510. *There went out some of the people for to gather, and they found none.* That this signifies that they desired to acquire, but it was not possible, is evident from what was unfolded above (n. 8505). It is there made plain what it is to act from the truth which is of faith, and what from the good which is of charity, namely, that he who acts from the truth which is of faith is not yet in the order of heaven, but that he who acts from the good which is of charity is in this order. For the order in which man is led by the Lord is by man's willing, consequently by means of good, for this is of the will, and then his understanding ministers, consequently truth, for this is of the understanding. When this state is attained, then is "the sabbath;" for then the Lord has rest; this state comes forth when good has been conjoined with truth. That this state is the Lord's "rest," can be seen from the fact that Jehovah, or the Lord, after the creation and labor of six days, on the seventh day rested from all His work (*Gen. ii. 2*). This state is the state of heaven; consequently heaven itself is called a "sabbath," or in heaven there is said to be a "perpetual sabbath." That by the creation in the first chapter of *Genesis* is meant a new creation or regeneration, and that by the six days in that chapter are meant temptations and combats, see what has been unfolded at chapters I. and II.

8511. Verses 28-31. *And Jehovah said unto Moses, How long do ye refuse to keep My commandments and My laws? See ye, because Jehovah hath given you the sabbath, therefore He*

giveth you on the sixth day the bread of two days; rest ye every one in his place, let no one go forth from his place on the seventh day. And the people rested on the seventh day. And the house of Israel called the name of it Manna; and it was like coriander seed, white; and the taste of it was like that of a cake in honey. “And Jehovah said unto Moses,” signifies the appearing of the Divine obscured; “How long do ye refuse to keep My commandments and My laws?” signifies on account of their not acting according to Divine order; “see ye,” signifies that they should pay attention and reflect; “because Jehovah hath given you the sabbath,” signifies the conjunction of good and truth by the Lord; “therefore He giveth you on the sixth day the bread of two days,” signifies that on this account even to the end of the former state He gives as much good through truth as will afterward effect this conjunction; “rest ye every one in his place,” signifies a state of peace; “let no one go forth from his place on the seventh day,” signifies that they must then remain in this state; “and the people rested on the seventh day,” signifies a representative then of the conjunction of good and truth in a state of peace; “and the house of Israel called the name of it Manna,” signifies its quality in respect to them; “and it was like coriander seed, white,” signifies the truth therein that it was pure; “and the taste of it was like that of a cake in honey,” signifies that the good was delightful because it had been made good from truth by means of delight.

8512. *And Jehovah said unto Moses.* That this signifies the appearing of the Divine obscured, is evident, from the signification of “Jehovah said,” as involving what follows, here that they did not keep His commandments and laws, thus that the appearing of the Divine among them was obscured. For this takes place when any one does not live according to the Divine commandments; because when any one does live according to them, he lives according to Divine order, inasmuch as the Divine commandments are truths and goods which are in conformity with order; and when any one lives according to order, he then lives in the Lord, because the Lord is order itself. From this it follows that he who does not live according to the commandments and laws which are of Divine order, does

not live in the Lord, consequently that then the Divine is obscured with him. By living according to order is here meant to be led by the Lord through good, but to live not as yet according to order is to be led through truth; and when man is led through truth, the Lord does not appear to him; and therefore the man then walks in the dark, in which he does not see good. It is different when a man is led through good. He then sees in the light.

8513. *How long do ye refuse to keep My commandments and My laws?* That this signifies on account of their not acting according to Divine order, is evident from what has just been unfolded (n. 8512). That it may be known what it is to act according to Divine order, and what not to act according to it, something further shall be said. Everything that is done according to Divine order is inwardly open even to the Lord, and thus has heaven in it; but everything that is not done according to Divine order is inwardly closed, and thus has not heaven in it. [2] Therefore Divine order is for the Lord to flow in through the interiors of man into his exteriors, thus through the will of man into his action. This takes place when the man is in good, that is, when he is in the affection of doing good for the sake of good, and not for the sake of himself. When a man does good for the sake of himself, and not for the sake of good, his interiors are closed, and he cannot be led of the Lord by means of heaven, but he is led by himself. The love determines by whom he is led, for every one is led by his love. He who loves himself more than his neighbor, leads himself; but he who loves good is led by good, consequently by the Lord from whom is good. [3] From all this it can be seen what the difference is between living according to order, and not living according to it. How a man must live for it to be according to order, the Word teaches, and the doctrine of faith from the Word. He who does not look beyond external things cannot possibly apprehend this; for he knows not what that which is internal is, scarcely that there is anything internal, and still less that this internal can be opened, and that when it is opened, heaven is therein. The intelligent of the world are especially in this ignorance, and those of them who hold that there is something internal, nevertheless have no idea, or

a fatuous idea, about it. Hence it is that they believe but little, and moreover apply their knowledges to confirm that all things are of nature.

8514. *See ye.* That this signifies that they should pay attention and reflect, is evident from the signification of "seeing," as being to understand (see n. 2325, 3863, 4403-4421, 5114); consequently as being to perceive (n. 2150, 3764, 4567, 4723, 5400); and also to reflect (n. 6836, 6839).

8515. *Because Jehovah hath given you the sabbath.* That this signifies the conjunction of good and truth by the Lord, is evident from the signification of "the sabbath," as being the conjunction of good and truth (see n. 8495); that it is by the Lord is signified by "Jehovah hath given," for "Jehovah" in the Word denotes the Lord.

8516. *Therefore He giveth you on the sixth day the bread of two days.* That this signifies that on this account even to the end of the former state He gives as much good through truth as will afterward effect this conjunction, is evident from the signification of "the sixth day," as being the end of a former state (see n. 8421); from the signification of "the manna," which here is "the bread," as being the good of truth (n. 8462, 8464); and from the signification of "the sabbath," for which also the manna was given on the sixth day and thus the bread of two days, as being the conjunction of good and truth (n. 8495). It was shown above that as by "the sabbath" was signified the conjunction of good and truth, therefore by "the manna not being found on the seventh day" is signified that when a man is in this conjunction he acts from good, and no longer from truth, and also that he must not act from truth any longer (n. 8510). [2] But as this appears a paradox, it may be further unfolded in a few words. Every one ought to be led to Christian good, which is called "charity," through the truth of faith; for the truth of faith will teach not only what charity is, but also what its nature must be; and unless he learns this first from the doctrine of his church (for he cannot possibly know it from himself), he cannot be prepared and thus adapted to receive this good. For example: he must know from the doctrine of faith, that it is not of charity to do what is good for the sake of self, or for the sake of recompense, thus

not to merit salvation through works of charity; he must also know that all the good of charity is from the Lord, and nothing at all from self; besides many other things which instruct what charity is, and what its quality must be. From these considerations it can be seen that a man cannot be led to Christian good except through the truths which are of faith. A man must know further that truths do not of themselves enter into good, but that good adopts truths and adjoins them to itself; for the truths of faith lie in the memory of a man as in a field extended beneath the interior sight. Good from the Lord flows in through this sight, and chooses from them, and conjoins with itself, the truths which are in agreement with it. The truths which lie beneath cannot flow into the good which is above; for it is quite contrary to order, and even impossible, for the lower to flow into the higher (n. 5259). [3] From all this it can now be known how Christian good is born with a man when he is being regenerated, and therefore also what must be the quality of the man when he has been regenerated, namely, that he acts from good, but not from truth; that is, that he is led of the Lord by means of good, and no longer by means of truth; for he is then in charity, that is, in the affection of doing this good. All who are in heaven are so led, for this is according to Divine order; and thus all things which they think and act flow as it were spontaneously and from freedom. It would be quite different if they were to think from truth and to act from it; for then they would think whether a thing ought to be so done, or not, and they would thus come to a standstill in every detail, and thereby would obscure the light they have, and finally they would act according to those things which they themselves love, thus according to influx from those things which favor their loves, which is to be led by themselves, and not by the Lord. From all this it is again evident what it is for good to be no longer acquired by means of truth, which is signified by their "gathering the manna for six days, and not finding it on the seventh" (see n. 8505, 8506, 8510).

8517. *Rest ye every one in his place.* That this signifies a state of peace, is evident from the signification of "resting," as being a state of peace (see n. 8494). That they were to rest on the sabbath day and do no work then, not even kindle a fire,

nor prepare for themselves what they were to eat, was representative of a state of peace, in which the conjunction of good and truth is effected by the Lord; for all the conjunction of good and truth is effected in this state. When a man is in a state of peace, he is then also led of the Lord by means of good; if a man were then to lead himself, even by means of truth, he would dissipate the state of peace, and so there would be no conjunction (see just above, n. 8516).

8518. *Let no one go forth from his place on the seventh day.* That this signifies that they must then remain in this state, is evident from what was unfolded above (n. 8494, 8517).

8519. *And the people rested on the seventh day.* That this signifies a representative then of the conjunction of good and truth in a state of peace, is evident from what was said above (n. 8494, 8517).

8520. *And the house of Israel called the name of it Manna.* That this signifies its quality in respect to them, is evident from the signification of "a name" and of "calling a name," as being the quality of the thing (see n. 144, 145, 1896, 2009, 2724, 3006, 3421, 6674). (That it was called "manna" from not being known, and that it denotes the good of truth, which is the good of those who were of the spiritual church, may be seen above, n. 8462, 8464.)

8521. *And it was like coriander seed, white.* That this signifies the truth therein, that it was pure, is evident from the signification of "seed," as being the truth of faith (see n. 255, 1940, 2048, 3038, 3310, 3373). It is said "like coriander seed," because this is white; for "white" is predicated of truth, and truth is also represented as white (n. 3301, 3993, 4007, 5319). The good of truth, which is signified by "the manna," is now described, both what the quality of the truth therein is, and what the quality of the good therein is. The quality of the truth is described by its being "like coriander seed, white," and the quality of the good by "the taste of it being like that of a cake in honey." [2] The good of truth, which is the good with those who are of the Lord's spiritual kingdom, is quite different from the good which is with those who are of the Lord's celestial kingdom. The good of truth which is with those who are of the spiritual kingdom is implanted in the

intellectual part, for there is formed by the Lord in this part a new will, which is that the man wills to do according to the truth that he has drawn from the teaching of his church; and when he wills and does this truth, it becomes with him good, and is called "spiritual good," and also "the good of truth." That this is really truth, he indeed believes, because he has faith from the teaching; but he has no perception whether it is true, unless he may seem to himself to have it from the fact that he has confirmed it with himself, partly from the sense of the letter of the Word, and partly from the fallacies of ideas that favor his received opinion; not considering that there is nothing which cannot be confirmed, even falsity itself, so as to appear like truth (n. 4741, 5033, 6865, 7012, 7680, 7950). Hence it is, that all of every faith believe their own dogmas to be true, even the Socinians, and also the Jews themselves. [3] From all this it is evident what is the quality of the truth which is turned into good in the case of many who are of the church. None of these can see whether the teaching of their church is true, except those who are in the affection of truth for the sake of the uses of life. They who have this end in view are continually enlightened by the Lord, not only during their life in the world, but also afterward. These alone are they who can receive; for the Lord leads them by means of good, and by means of it gives them to see truth, and thus to believe. From all this it is evident what is the source and what the quality of the good with those who are of the Lord's spiritual kingdom. But the good with those who are of the Lord's celestial kingdom is not implanted in the intellectual part, but in the will part. They who are in this good know from internal perception, which is from the Lord, whether a thing is true. (On these two kinds of good, and the difference between them, see n. 2046, 2088, 2227, 2669, 2715, 2718, 3235, 3240, 3241, 3246, 4138, 4493, 5113, 6500, 6865, 7233, 7977, 7992.)

8522. *And the taste of it was like that of a cake in honey.* That this signifies that the good was delightful because it had been made from truth by means of delight, is evident from the signification of "the taste (*saporis*)," as being predicated of the delights that belong to good, because it corresponds to the

delight of growing wise (*sapiendi*) (see n. 3502, 4793); from the signification of "a cake," as being spiritual good (see n. 7978); and from the signification of "honey," as being natural delight (n. 5620, 6857). From all this it follows that "the taste of it was like that of a cake in honey" signifies the good which is delightful because made from truth by means of delight. The source and method of arising, and thus the nature, of spiritual good are here described, namely that in its first origin it is truth, and that it is made good by the fact that it comes into act from the will, thus from affection; for whatever man wills from affection is perceived as good. But this good cannot arise except through the delights that are of the natural man. The spiritual man is introduced by means of these, and when he has been introduced, he has a consequent sense of this good. This then is what is signified by "the taste of the manna was like that of a cake in honey."

8523. Verses 32-34. *And Moses said, This is the word which Jehovah hath commanded, Fill an omer with it to be kept for your generations, to the end that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take an urn, and put the omerful of manna therein, and lay it up before Jehovah, to be kept for your generations. As Jehovah commanded Moses, and Aaron laid it up before the Testimony to be kept.* "And Moses said, This is the word which Jehovah hath commanded," signifies a mandate; "Fill an omer with it," signifies the highest degree of power; "to be kept for your generations," signifies which is for those who are of the spiritual church; "to the end that they may see the bread wherewith I fed you in the wilderness," signifies the good of truth when in a state of temptations; "when I brought you forth from the land of Egypt," signifies after they had been liberated from infestations; "and Moses said unto Aaron," signifies influx; "Take an urn," signifies truth; "and put the omerful of manna therein," signifies good therein as much as it will hold; "and lay it up before Jehovah," signifies that it may be in the presence of the Divine; "to be kept for your generations," signifies that it may be the measure for those who are of that spiritual church; "as Jehovah commanded Moses," signi-

fies according to the mandate; "and Aaron laid it up before the Testimony to be kept," signifies that it was in the presence of the Divine.

8524. *And Moses said, This is the word which Jehovah hath commanded.* That this signifies a mandate, is evident from the signification of "the word which Jehovah hath commanded" as being a Divine mandate (see above, n. 8466).

8525. *Fill an omer with it.* That this signifies the highest degree of power, is evident from the signification of "an omer," as being sufficient, and power (see n. 8468, 8473); and as "an omer" denotes sufficient, or as much as one person has, so also it denotes his highest degree of power.

8526. *To be kept for your generations.* That this signifies which is for those who are of the spiritual church, is evident from the signification of "generations," as being those things which are of faith and charity (see n. 613, 2020, 2584, 6239), and therefore, in a determinate sense, those who are of the spiritual church, because it is they who are in faith and charity, and who are represented by the sons of Israel, whose "generations" are here meant. "To be kept for them" signifies to be for a memorial.

8527. *To the end that they may see the bread wherewith I fed you in the wilderness.* That this signifies the good of truth when in a state of temptations, is evident from the signification of "the manna," which here is "the bread," as being the good of truth (see n. 8462, 8464); and from the signification of "the wilderness," as being a state of undergoing temptations (see n. 8098).

8528. *When I brought you forth from the land of Egypt.* That this signifies after they had been liberated from infestations, is evident from the signification of "bringing forth," as being to liberate; and from the signification of "the land of Egypt," as being infestations (see n. 7278). That "the land of Egypt" denotes infestations is because by "the Egyptians and Pharaoh" are signified those who infested the upright in the other life, and who also at this day infest them (n. 7097, 7220, 7228, 7317, 8148).

8529. *And Moses said unto Aaron.* That this signifies influx, is evident from the signification of "saying," when by the in-

ternal Divine truth, which is represented by Moses, to the external truth Divine, which is represented by Aaron, as being influx; for Divine influx takes place through the truth which proceeds immediately from the Lord into the truth which proceeds mediately. (That Moses and Aaron in the representative sense denote these truths, see above, n. 7009, 7010, 7382.)

8530. *Take an urn.* That this signifies truth, is evident from the signification of "an urn," as here being truth. That "an urn" denotes truth, is because it was the vessel which received the manna, by which is signified good, and all truth is as a vessel for good; hence also by "vessels" in general are signified truths (n. 3068, 3079, 3316, 3318), and consequently by "vessels" in particular, and here by "an urn." That truths are recipient vessels for good may be illustrated by various things in nature—as by light, which is recipient of the heat from the sun, the light signifying truth, and the heat in the light signifying good. So it is with truth and good. It is similar with a garment in respect to the body, and with the body in respect to the soul; also with a blood-vessel and a fiber in respect to the blood and animal spirit enclosed therein; so also with the lungs in respect to the heart, consequently with the respiration of the lungs in respect to the pulse of the heart; in a word, with every organic form of the body in respect to the life which is therein. From these comparisons it can be seen what is the quality of truth without good, or what is the quality of faith without charity, namely, that it is like the organic forms of the body without life; that it is like the respiration of the lungs without the pulse of the heart, or like the lungs without the heart; and that it is like a blood-vessel and a fiber without blood and animal spirit; also like a body without a soul; consequently that it is like something inanimate; and if evil instead of good be therein it is like a carcase.

8531. *And put the omerful of manna therein.* That this signifies good therein as much as it will hold, is evident from the signification of "the omerful," namely, as much as it will hold; and from the signification of "the manna," as being spiritual good, or the good of truth (see n. 8462, 8464).

8532. *And lay it up before Jehovah.* That this signifies that it may be in the Divine presence, is evident without explication.

8533. *To be kept for your generations.* That this signifies that it may be the measure for those who are of that spiritual church, is evident from the signification of “an omer of manna,” which was laid up to be kept, as being as much as is sufficient (see n. 8468), thus also a measure, namely, of the amount of good this church had. (That “your generations” denotes those who are of the spiritual church, see n. 8526.) As regards the measure or degree of good that belongs to a church, be it known that goods in the other life vary in quality and in quantity, and that they are determined for every one during his life in the world; they are determined according to the quality and quantity of each person’s faith and charity in his life. When the Lord grants, the quality and quantity of the good of every one in the other life is manifested before the angels; for it can be presented to view in the light of heaven, but not in the light of the world. The case is the same in general, namely, in respect to the good of the church. The quantity and the quality of the good belonging to every individual, and to the church, are represented by weights and by measures in the Word; in the present case the quantity of the good of the spiritual church which is represented by the sons of Israel, by the “omer of manna” that was laid up before Jehovah to be kept.

8534. *As Jehovah commanded Moses.* That this signifies according to the mandate, is evident from the signification of “commanding,” when by Jehovah, as being a mandate (see above, n. 8466, 8524).

8535. *And Aaron laid it up before the Testimony to be kept.* That this signifies that it was in the presence of the Divine, is evident from the signification of “laying up to be kept,” as being for a memorial (see above n. 8526, 8533); and from the signification of “before the Testimony,” as being in the presence of the Divine. That “the Testimony” denotes the Divine is plain from what goes before, where it is said by Moses to Aaron that “he should store it up before Jehovah” (see n. 8532), thus before the Divine. That “the Testimony” denotes the Divine is because in the universal sense by “the Testimony” is meant the Word, and because the Word is truth Divine, thus the Lord. That the Lord is “the Word,” is plain in *John*:—

In the beginning was the Word, and the Word was with God, and God was the Word: and the Word was made flesh, and dwelt in us (i. 1, 14).

That "the Testimony" denotes the Lord as to Divine truth is evident from the ark wherein was the Law published from Sinai, which is called "the Testimony:" that from this the tabernacle had all its sanctity, and that the Testimony was the holy Divine itself, is evident from the fact that above it was the propitiatory with the cherubs, and next outside the veil were the tables of gold with the loaves, and with the lamps; and that the most holy thing of worship was there administered by Aaron; also that Jehovah afterward spake with Moses there above the propitiatory between the two cherubs, thus from the Testimony (on which see *Exod.* xxv. 16, 21, 22; xl. 20).

8536. Verses 35, 36. *And the sons of Israel did eat the manna forty years, until they came to a land inhabited; they did eat the manna until they came unto the border of the land of Canaan. And an omer is the tenth part of an ephah.* "And the sons of Israel did eat the manna forty years," signifies the appropriation of the good of truth in the state of all temptations; "until they came to a land inhabited," signifies before they came to heaven, where good is everywhere; "they did eat the manna until they came unto the border of the land of Canaan," signifies that there was appropriation of good from truth by them until they came to the region of heaven; "and an omer is the tenth part of an ephah," signifies the amount of the good then.

8537. *And the sons of Israel did eat the manna forty years.* That this signifies the appropriation of the good of truth in the state of all temptations, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198); from the signification of "eating," as being appropriation (n. 3168, 3513, 3596, 4745); from the signification of "the manna," as being the good of truth (n. 8464); and from the signification of "forty years," as being states of temptations. (That "years" denote states, see n. 482, 487, 488, 493, 893; and that "forty" denotes temptations, n. 730, 862, 2272, 2273, 8098.)

8538. *Until they came to a land inhabited.* That this signifies before they came to heaven where good is everywhere, is evident from the signification of "land," here the land of Canaan, as being the Lord's kingdom, thus heaven (see n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 5136). Heaven is called "a land inhabited" from good, for "inhabited" signifies what is alive from good (n. 2268, 2451, 2712, 3613, 8269, 8309).

8539. *They did eat the manna until they came unto the border of the land of Canaan.* That this signifies that there was appropriation of good from truth by them until they came to the region of heaven, is evident from the signification of "the manna," as being the good of truth; from the signification of "eating," as being appropriation (see above, n. 8537); and from the signification of "the land of Canaan," as being heaven (see above, n. 8538); thus "the border of the land of Canaan" denotes the entrance to heaven, or the region where heaven begins. From all this it is evident that by their "eating the manna until they came to the border of the land of Canaan" is signified that the good of truth was appropriated by them even up to the region of heaven. [2] How the case herein is, is evident from what was said before concerning the acquisition of good by means of truth, namely, that before regeneration all good is procured by means of truth, but that after regeneration man is led of the Lord by means of good; and that the former state is signified by "the six days" which precede the seventh, and that the latter state is signified by "the seventh day" or "the sabbath." From this it is also plain that the former state was represented by the journeyings of the sons of Israel in the wilderness forty years, and that the latter state was represented by their introduction into the land of Canaan. The case herein is that man is outside of heaven so long as he acts from truth and not from good; and he comes into heaven when he acts from good, for he is then actuated by the Lord according to the order of heaven, into which he does not come, consequently not into heaven, where order is, until he has been prepared, which is effected for good through truth. (On these two states, see what has been shown above, n. 7923, 8505, 8506, 8510, 8512, 8516.)

8540. *And an omer is the tenth part of an ephah.* That this signifies the amount of the good then, is evident from the signification of “an omer is the tenth part of an ephah,” as being as much as is sufficient, for by “ten” is signified what is full (see n. 3107), and therefore by “a tenth part” is signified as much as is sufficient (n. 8468); and from the signification of “an ephah,” as being good. That “an ephah” denotes good is because by it and by an omer were measured dry things that served for food, such as wheat, barley, fine flour; and by things that are used for food are signified goods: and by “a bath” and by “a hin” were measured liquids, which served for drink; consequently by these measures were signified truths. The containant receives this signification from the contents. [2] That the ephah was a measure is plain from the following passages:—

‘An ephah of justice, and a hin of justice, shall ye have (*Lev. xix. 36*).

The ephah and the bath shall be one measure, because the ephah is the tenth of a homer (*Ezek. xlv. 11*).

Ye shall have balances of justice, and an ephah of justice, and a bath of justice (verse 10).

It is in like manner a measure in *Amos viii. 5*.

[3] That “an ephah” denotes good is plain from the passages where the “meat-offering” is treated of, for which meal or fine flour was measured by an ephah (*Lev. v. 11; Num. v. 15; xxviii. 5; Ezek. xlv. 24; xlv. 11*). The “meat-offering” signifies good. And also from this passage in *Zechariah*:—

The angel speaking in me said unto me, Lift up I pray thine eyes, What is this that goeth forth? and I said, What is it? he said, This is the ephah that goeth forth; he said moreover, This is their eye in all the earth. And behold there was lifted up a talent of lead, and at the same time this woman sitting in the midst of the ephah. Then he said, She is evil, and he cast her into the midst of the ephah, and he cast a stone of lead upon the mouth thereof. And I lifted up mine eyes, and saw, when behold there came forth two women, and the wind was in their wings; they had two wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven; and I said unto the angel that spake in me, Whither do these carry off the ephah? who said unto me, To build her a house in the land of Shinar; and it shall be prepared, and she shall abide there upon her seat (v. 5–11).

[4] What these things signify it is impossible for any one to know except from the internal sense, and unless he thereby

knows what is meant by "the ephah," what by "the woman in the midst of it," what by "the stone of lead upon the mouth of the ephah," also what is meant by "Shinar." When each detail is unfolded, it is clear that the profanation which was at that time in the church is signified; for by "the ephah" is signified good; by "the woman," evil, as is there openly stated; by "the stone of lead," falsity of evil shutting up, for "a stone" denotes external truth, and consequently in the opposite sense falsity (n. 643, 1298, 3720, 6426), and "lead" denotes evil (n. 8298). Thus by "the woman in the midst of the ephah, upon the mouth of which was a stone of lead," is signified evil shut up in good by falsity, which is the same thing as profanation, for profanation is evil conjoined with good (n. 6348). "The two women lifting up the ephah between the earth and the heaven" denote the churches (n. 252, 253) by which what was profane was rejected; "Shinar, whither the woman in the ephah was carried off" denotes external worship, within which is what is profane (n. 1183, 1292).

CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE
EARTH JUPITER.

8541. As regards their Divine worship, the chief point is that they acknowledge our Lord as the Most High, who rules heaven and earth; they call Him, The One Only Lord. And because they acknowledge and worship Him during the bodily life, they accordingly seek Him after death, and find that He is the same as our Lord. They were asked whether they know that the One Only Lord is a Man? They answered that they all know that He is a Man, because on their earth He has been seen by many as a Man, and because He instructs them in the truth, preserves them, and gives eternal life to those who believe in Him. They said further that He has revealed to them how they should live, and how they should believe; and that what has been revealed is handed down by the parents to their children, and that thus the teaching spreads to all the families, and thus throughout the whole nation that is from one father.

They added that they seem to themselves to have the teaching inscribed on their minds, which they conclude from the fact that they instantly perceive, and acknowledge as of themselves, whether what is said by others about the life of heaven with man is true, or not.

8542. The greatest care is taken that no one should fall into wrong opinions about the One Only Lord; and if they observe that any one begins to think wrongly about Him, they first admonish him, then deter him by means of threats, and finally by means of punishments. They said that they have observed that if any such thing has crept into any family, that family is taken from among them, not by any death penalties inflicted by their companions, but by deprivation of breathing and consequently of life by spirits, after they have first been threatened with death. For on that earth spirits speak with the people, and chastise them if they have done evil, and also if they have intended to do evil (see n. 7801-7812); consequently if they think badly about the One Only Lord, they are threatened with death unless they repent. In this way the worship of the Lord, who to them is the supreme Divine, is preserved there.

8543. They do not know that their One Only Lord was born a man on this earth. They said that it is of no concern to them to know this, but only to know that He is a Man, and directs the universe. When I said that on our earth He is named Jesus Christ, and that "Christ" means the Anointed or King, and "Jesus" Saviour, they said that they do not worship Him as a King, because royalty savors of what is worldly, but that they worship Him as the Saviour. And because a doubt was injected by the spirits of our earth, whether their One Only Lord is the same as our Lord, they removed the doubt by recalling that they had seen Him in the Sun, and that they recognized that it was He whom they had seen on their earth. (On this subject see n. 7173; and that our Lord is the Sun of heaven, n. 1053, 3636, 3643, 4060, 4321, 5097, 7078, 7083, 7171, 7173.)

8544. When the spirits of the earth Jupiter had stayed with me for several weeks, there suddenly flowed into them a doubt whether their One Only Lord is the same as our Lord;

but this doubt, which inflowed in a moment, was also dissipated in a moment. It flowed in from some spirits from our earth; and then to my surprise, the spirits of Jupiter blushed with shame so great at their for a moment doubting it, that they told me not to publish it on this earth, lest they should be charged with some unbelief on that account, when yet they now know it better than others.

8545. There were spirits from the earth Jupiter with me while I was reading the seventeenth chapter of *John*, about the Lord's love, and about His glorification; and when they heard what is there written, a holy influence took possession of them, and they confessed that all things therein are Divine. But then spirits from our earth who were unbelievers continually suggested objections, saying that He was born an infant, lived a man, appeared like other men, was crucified, and the like. But the spirits of the earth Jupiter paid no attention to these things. They said that such are their devils, whom they abhor, adding that nothing heavenly finds room in the minds of those spirits of our earth, but only what is earthly, which they call dross. That such is the case, they found out with certainty from the fact that when those spirits heard that on their earth the inhabitants walk naked, obscenity at once took possession of their thoughts, and they paid no attention to their heavenly life, of which they heard at the same time (see n. 8375).

8546. Once also I talked with the spirits of the earth Jupiter about the Lord, saying that no one can do any good from himself, but from the Lord, who is Good itself, consequently the fountain of all good. They then modestly replied that they suppose they can do good of themselves, and do not know otherwise. But when it was shown them that all good comes solely from the Lord, they said that they spoke after the human manner, and that this was said in a heavenly manner, and that their angels so think, and they themselves also, in so far as they become angels. They added that it is simpler to speak in that way. It was then given to reply that the Lord allows those who live in simplicity and innocence so to speak, provided they know that nothing of good comes from themselves, but all from the Lord.

8547. The spirits of the earth Jupiter were very much affected, and rejoiced, when they heard it said that the One Only Lord is the only Man, and that all have from Him that they are called men; but that they are men in so far as they become images of Him, that is, in so far as they love Him and love the neighbor, thus in so far as they are in good; for the good of love and of faith is the Lord's image.

CHAPTER THE SEVENTEENTH.

THE DOCTRINE OF CHARITY.

8548. He who does not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven. This the Lord teaches in *John*: "Verily, verily, I say to thee, Except a man be begotten anew, he cannot see the kingdom of God" (iii. 3).

8549. Man is not born of his parents into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbor as one's self, and this according to the commandments of faith which the Lord has taught in the Word. But natural life is to love self and the world above the neighbor, yea above God Himself.

8550. Every man is born of his parents into the evils of the love of self and of the world. Every evil which by habit has contracted a kind of nature, is derived into the offspring, thus successively from parents, from grandparents, and from great-grandparents, in a long series backward. From this the derivation of evil has at last become so great, that all of man's own life is nothing else than evil. This continuous derived nature is not broken and changed, except by the Lord through a life of faith and charity.

8551. Man continually inclines and lapses to what he derives hereditarily. By so doing he confirms this evil in himself, and also adds to it more evils from himself.

8552. These evils are utterly contrary to spiritual life. They destroy it. Therefore unless in respect to his spiritual

life a man is conceived anew, born anew, and reared anew, that is, created anew by the Lord, he is damned, for he wills nothing else, and consequently thinks nothing else, than what is of hell.

8553. When a man is of this character, the order of life in him is inverted. That which ought to rule serves, and that which ought to serve rules. For his salvation to be possible this order in the man must be wholly inverted. This is effected by the Lord through regeneration.

CHAPTER XVII.

1. And all the assemblage of the sons of Israel journeyed from the wilderness of Sin, after their journeys according to the mouth of Jehovah, and they encamped in Rephidim; and there was no water for the people to drink.

2. And the people quarreled with Moses, and they said, Give ye us water and we will drink. And Moses said to them, Why quarrel ye with me? why do ye tempt Jehovah?

3. And the people thirsted there for waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast made us come up out of Egypt, to make me die, and my sons, and my cattle, with thirst?

4. And Moses cried unto Jehovah, saying, What shall I do to this people? a little more and they stone me.

5. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6. Behold, I stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.

7. And he called the name of the place Massah and Meribah, because of the quarreling of the sons of Israel, and because of their tempting Jehovah, saying, Is Jehovah in the midst of us, or not?

8. And Amalek came, and fought with Israel in Rephidim.

9. And Moses said unto Joshua, Choose us out men, and go out, fight against Amalek: to-morrow I stand upon the top of the hill, and the rod of God in my hand.

10. And Joshua did as Moses had said to him, in fighting against Amalek; and Moses, and Aaron, and Hur went up to the top of the hill.

11. And it was, when Moses lifted up his hand, that Israel prevailed; and when he let down his hand, that Amalek prevailed.

12. And Moses' hands were heavy, and they took a stone, and put it under him, and he sat upon it; and Aaron and Hur held up his hands, one on one side, and the other on the other; and it was, his hands were steady until the setting of the sun.

13. And Joshua weakened Amalek and his people with the edge of the sword.

14. And Jehovah said unto Moses, Write this for a memorial in the book, and put it in the ears of Joshua, that blotting I will blot out the memory of Amalek from under the heavens.

15. And Moses built an altar, and called the name of it Jehovah-nissi:

16. And he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation.

THE CONTENTS.

8554. In the preceding chapter, in the internal sense, the third temptation was treated of—that there was a lack of good. This having been given them, in the internal sense in this chapter the fourth temptation is treated of—that there was a lack of truth. This temptation is signified by “the murmuring of the sons of Israel because they had no water;” and therefore the truth of faith was given them by the Lord, which is signified by “the water out of the rock of Horeb.”

8555. Then follows the combat of the falsity that is from evil against the truth and good of faith, which combat is represented by the fighting of Amalek against Israel. That they

who are in the truth and good of faith conquer when they look upward to the Lord, and that they yield when they look downward, is represented by the sons of Israel conquering so long as Moses kept his hands raised, and by their yielding when he let them down.

THE INTERNAL SENSE.

8556. Verses 1-3. *And all the assemblage of the sons of Israel journeyed from the wilderness of Sin, after their journeys according to the mouth of Jehovah, and they encamped in Rephidim; and there was no water for the people to drink. And the people quarreled with Moses, and they said, Give ye us water and we will drink. And Moses said to them, Why quarrel ye with me? why do ye tempt Jehovah? And the people thirsted there for the waters; and the people murmured against Moses, and said, Wherefore is this, that thou hast made us come up out of Egypt, to make me die, and my sons, and my cattle, with thirst? "And all the assemblage of the sons of Israel journeyed," signifies what is progressive of spiritual life; "from the wilderness of Sin," signifies from a state of temptation as to good; "after their journeys," signifies according to the order of life for receiving the life of heaven; "according to the mouth of Jehovah," signifies by the providence of the Lord; "and they encamped in Rephidim," signifies the setting in order of the interiors for undergoing temptation as to truth, the nature of which is signified by "Rephidim;" "and there was no water for the people to drink," signifies a lack of truth and of the consequent refreshment; "and the people quarreled with Moses," signifies a grievous complaining against truth Divine; "and they said, Give ye us water, and we will drink," signifies an ardent longing for truth; "and Moses said to them," signifies an answer by influx into the thought; "Why quarrel ye with me?" signifies that they should be more moderate in complaint; "why do ye tempt Jehovah?" signifies that it was against the Divine, of whose aid they despair; "and the people thirsted there for the waters," signifies an increase of longing for truth; "and the people murmured against Moses," signifies a*

greater degree of suffering; "and said, Wherefore is this, that thou hast made us come up out of Egypt," signifies why have we been liberated from infestations; "to make me die, and my sons, and my cattle, with thirst," signifies that from the lack of truth everything of spiritual life is expiring.

8557. *And all the assemblage of the sons of Israel journeyed.* That this signifies what is progressive of spiritual life, is evident from the signification of "journeying," as being what is successive and continuous of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397), here what is successive or progressive of spiritual life, that is, its growth, which takes place continuously by means of temptations. That spiritual life grows by means of temptations is because by means of them the truths which are of faith are confirmed, and are conjoined with the good which is of charity. (That "the assemblage of the sons of Israel" denotes those who are of the spiritual church, see n. 7830, 7843.)

8558. *From the wilderness of Sin.* That this signifies from a state of temptation as to good, is evident from the signification of a "wilderness," as being a state of undergoing temptations (see n. 6828, 8098); and from the signification of "Sin," as being the quality and state of temptation as to good (n. 8398).

8559. *After their journeys.* That this signifies according to the order of life for receiving the life of heaven, is evident from the signification of "journeys," as being what is progressive of spiritual life (of which just above, n. 8557), thus the order of that life (n. 1293). That it denotes for receiving the life of heaven, is because that life is a gift of the Lord to man by means of the temptations that are described by the journeys of the sons of Israel in the wilderness. The life of heaven is to be led of the Lord by means of good. In order that a man may come to that life, good must be implanted by means of truth; that is, charity by means of faith. So long as this is being done, the man is in the way to heaven, but is not yet in heaven. And in order that at that time the truths which are of faith may be confirmed, and may also be conjoined with good, the man is let into temptations, for these are the means of the conjunction of good and truth. When therefore the

man is in good, that is, in the affection of doing good for the sake of good, thus for the sake of the neighbor, he is uplifted into heaven, for he is in the order of heaven, and is led of the Lord by means of good. From all this it can be seen what is meant by "the life of heaven."

8560. *According to the mouth of Jehovah.* That this signifies by the providence of the Lord, is evident from the signification of "the mouth of Jehovah," as being the truth Divine according to which they were led; for "the mouth of Jehovah" is here taken for a Divine utterance, and for being led according to it, which is Providence. The Divine Providence differs from all other leading and guidance in the fact that Providence continually regards what is eternal, and continually leads unto salvation, and this through various states, sometimes glad, sometimes sorrowful, which the man cannot possibly comprehend; but still they are all profitable to his eternal life. These things are signified by "journeys according to the mouth of Jehovah." (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

8561. *And they encamped in Rephidim.* That this signifies the setting in order of the interiors for undergoing temptation as to truth, the nature of which is signified by "Rephidim," is evident from the signification of "encamping," as being the setting in order of truth and good for undergoing temptations (see n. 8130, 8131, 8155), here for undergoing temptation as to truth, which is represented by their "having no water" (of which in what follows). It is said "the setting in order of the interiors," because truth and good constitute the interiors of the man of the church. That "Rephidim" signifies the nature of this temptation, is because the names of places signify the quality of the state of the thing, here the quality of the state of the temptation as to truth, because this is what is here treated of.

8562. *And there was no water for the people to drink.* That this signifies a lack of truth and of the consequent refreshment, is evident from the signification of "water," as being the truth of faith (see n. 2702, 3058, 3424, 4976, 5668); and from the signification of "drinking," as being to be instructed in the truths of faith and to receive them (n. 3069, 3772, 4017, 4018),

here, to be refreshed; for as water and drink refresh the natural life, so truths and the knowledges of truth refresh the spiritual life. For he who is in spiritual life longs for the sustenance thereof from such things as are called heavenly food and drink, which are the goods and truths of faith; in like manner as he who is in natural life longs for sustenance from such things as are natural food and drink. [2] That temptation as to truth is now treated of, is because temptation as to good was treated of just before, after which temptation they received the manna, by which is signified good. For when man is endowed with good by the Lord, he comes into a longing for truth, and this longing is kindled according to the lack of truth, because good continually strives after truth. All the genuine affection of truth is from good. The case herein is like food, which without drink cannot nourish the natural life; and it is also like it in that food longs for drink, with which it may be conjoined so as to serve for use. This then is the reason why temptation as to truth follows immediately after temptation as to good. Temptation attacks that which a man loves and longs for (n. 4274, 4299).

8563. *And the people quarreled with Moses.* That this signifies a grievous complaining against truth Divine, is evident from the signification of "to quarrel," as being a grievous complaining, for he who quarrels in temptation grievously complains; and from the representation of Moses, as being truth Divine (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

8564. *And they said, Give ye us water and we will drink.* That this signifies an ardent longing for truth, is evident from what was shown just above (n. 8562) on the signification of "water" and of "drinking."

8565. *And Moses said to them.* That this signifies an answer by influx into the thought, is evident from the signification of "saying," when by the truth Divine which is represented by Moses, as being an answer; and as all answer from the Divine is effected by means of influx, and that indeed into the thought, therefore this is the signification.

8566. *Why quarrel ye with me?* That this signifies that they should be more moderate in their complaining, is evident from the signification of "to quarrel," as being a grievous com-

plaining (see n. 8563); and that they should be more moderate is also involved, for it is said that thereby they "tempt Jehovah."

8567. *Why do ye tempt Jehovah?* That this signifies that it was against the Divine, of whose aid they despair, is evident from the signification of "tempting Jehovah," as being to complain against the Divine; that it denotes even to despairing of His aid, is because complaints in temptations involve such despair. For temptations are continual despairings of salvation, in the beginning slight, but in course of time grievous, until at last there is doubt, almost denial, of the presence of the Divine and of His aid. In temptations the spiritual life is for the most part brought to this extremity; for in this way the natural life is extinguished, because then, in the midst of the despair, the inmost is kept by the Lord in combat against falsity; and therefore this despair is soon dissipated by comfortings that are in the next place insinuated by the Lord; for after every spiritual temptation there is consolation, and as it were newness of life. (That temptations are carried even to despair, see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166, 8165, and that after temptations there is consolation, n. 3696, 4572, 5246, 6829, 8367, 8370.)

8568. *And the people thirsted there for the waters.* That this signifies an increase of longing for truth, is evident from the signification of "thirsting," as being to strive after and long for, and as being predicated of truth, as "hungering" is predicated of good; and from the signification of "water," as being the truth of faith (see n. 8562). That "to thirst" denotes to strive after and long for the truth which is signified by "water," is very plain from many passages in the Word, as in *Amos*:—

Behold the days come wherein I will send a famine into the land, not a famine for bread, nor a thirst for waters, but for hearing the words of Jehovah; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it; in that day shall the beautiful virgins and the young men faint with thirst (viii. 11-13);

a longing to know truth is here described by "thirsting;" the longing for truth is signified by "I will not send a thirst for

waters, but for hearing the words of Jehovah;" the lack of truth and the consequent privation of spiritual life are described by, "in that day shall the beautiful virgins and the young men faint with thirst;" "beautiful virgins" denote those who are in affections of good, and "young men" those who are in affections of truth. [2] In *Isaiah*:—

Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, eat, come ye and buy wine and milk without silver and without price (lv. 1);

"every one that thirsteth, come ye to the waters," manifestly denotes one who longs for the truths of faith; "to buy wine and milk without price" denotes to procure the truth and good of faith for themselves from the Lord, thus gratuitously (that "waters" denote the truth of faith see n. 8562; that "wine" denotes the good of faith, n. 6377, and also "milk," n. 2184). Every one can see that by "coming to the waters and buying wine and milk," is not here meant wine and milk, but such things as are of heaven and the church. [3] In like manner in *John*:—

I will give to him that is athirst of the fountain of the water of life free (*Rev.* xxi. 6);

where "the fountain of the water of life" denotes the truth and good of faith; "he that is athirst" denotes one who longs from affection, according to the Lord's words in *John*:—

Jesus said to the woman of Samaria, Every one that drinketh of this water shall thirst again: but he that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up into eternal life (iv. 13, 14);

here "water" plainly denotes the truth of faith from the Word, thus from the Lord; "never thirsting" here denotes that truth shall no longer fail him. [4] In like manner elsewhere in *John*:—

Jesus said, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst (vi. 35).

Jesus cried, saying, If any one thirst, let him come unto Me, and drink; whosoever believeth in Me, as the Scripture hath said, Out of his belly shall flow streams of living water (vii. 37, 38).

In these passages "to thirst" denotes to long for truth; "to drink" denotes to be instructed; "streams of living water" de-

note Divine truth, which is from the Lord alone. [5] In *Isaiah* :—

Bring ye waters to meet him that is thirsty; O ye inhabitants of the land of Tema, come before the wanderer with his bread (*xxi. 14*);

where “bringing waters to meet him that is thirsty” denotes instructing in truths him who longs for them, and thus refreshing the life of his soul. In the same :—

The fool will speak folly, and his heart will do iniquity, to do hypocrisy, and to utter error against Jehovah, to make empty the soul of the hungry one, and he will make the drink of the thirsty one to fail (*Isa xxxii. 6*);

“the hungry one” denotes him who longs for good; and “he that thirsteth for drink,” him who longs for truth. [6] Again :—

The poor and needy seek water but there is none, and their tongue faileth for thirst; I will open rivers upon the hillsides, and I will put fountains in the midst of the valleys, the wilderness for a pool of waters, and the dry land for springs of waters (*Isa. xli. 17, 18*);

every one can plainly see that “seeking water” denotes seeking truth; that “failing for thirst” denotes being deprived of spiritual life from a lack of truth; that “rivers,” “fountains,” “a pool,” and “springs of waters” denote the truths of faith in which they were to be instructed. [7] Again :—

Say ye, Jehovah hath redeemed his servant Jacob; then shall they not thirst, He shall lead them in the wastes; He shall cause the waters to flow out of the rock for them, and He will cleave the rock that the waters may flow out (*Isa. xlviii. 20, 21*);

“they shall not thirst” denotes that truths shall not fail them; “waters” here manifestly denote the truths of faith. Again :—

They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them, so that even upon the springs of waters He will lead them (*Isa. xlix. 10*);

“they shall not hunger” denotes that good shall not fail them; “they shall not thirst” denotes that truth shall not fail them; “springs of waters” denote the knowledges of truth from the Word. [8] In like manner in *Moses* :—

Jehovah leadeth thee through the great and fearful wilderness, of the serpent, of the fire-serpent, and of the scorpion, and of thirst, where

are no waters; who bringeth forth for thee waters out of the stone of the crag (*Deut.* viii. 15).

Again in *Isaiah*:—

Behold your God will come; then in the wilderness shall waters break out, and rivers in the plain of the desert; and the dry place shall become a pool, and the thirsty one for springs of waters (xxxv. 4, 6, 7);

“the waters in the wilderness that shall break out,” “rivers,” “a pool,” “springs of waters,” plainly denote the truths of faith and the knowledges of them, which would be given from the Lord when He should come into the world. [9] In *David*:—

O God, my God, in the morning do I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee, in a land of drought, and weary without waters (*Psa.* lxiii. 1);

where “thirsting” is predicated of truth; “weary without waters” denotes that there are no truths. “Thirst” denotes a lack of truth and the consequent privation of spiritual life, in *Isaiah*:—

Therefore My people will go into exile, for not acknowledging, and their glory are men of famine, and their multitude are parched with thirst (v. 13).

I make the rivers a wilderness: their fish stinketh because there is no water, and dieth for thirst (l. 2).

[10] From these passages it can now be seen what is signified in this chapter by there being “no water for the people to drink” (verse 1); by their saying, “Give us water and we will drink” (verse 2); by “the people thirsting there for waters” (verse 3); by that “there shall come waters out of the rock” (verse 6). Consequently by their murmuring on account of the lack of water is signified temptation from the lack of truth; for when a man comes into temptation from the lack of truth, he is kept in a vehement longing for it, and at the same time in despair of eternal salvation on this account: these things then cause suffering, and complaint.

8569. *And the people murmured against Moses.* That this signifies a greater degree of suffering, is evident from the signification of “murmuring,” as being suffering from the bitterness of the temptation (see n. 8351); that it denotes a greater de-

gree of suffering is evident from the words of Moses when he cried to Jehovah, "a little more and they stone me" (verse 4).

8570. *And said, Wherefore is this, that thou hast made us come up out of Egypt?* That this signifies, Why have we been liberated from infestations? is evident from the signification of "making to come up," or "bringing out," as being liberating; and from the signification of "Egypt," as being infestations (n. 7278); for by "the Egyptians" are signified those who infest those who are of the church in the other life (see n. 6854, 6914, 7474, 7828, 7932, 8018, 8099, 8159, 8321).

8571. *To make me die, and my sons, and my cattle, with thirst.* That this signifies that from the lack of truth everything of spiritual life is expiring, is evident from the signification of "dying," as being to expire, here in respect to the spiritual life; from the signification of "me, my sons, and my cattle," as being all things of spiritual life; for by "me," or the man of the church, is signified the good of charity and of faith; by "sons," the interior truths of faith; and by "cattle," the exterior truths from which is good; thus all things which are of the spiritual life. For spiritual life consists of the good of charity and of faith, and of the truth of faith internal and external. (That "man" denotes good, see n. 4287; that "sons" denote the truths of faith, n. 489, 491, 533, 2623, 2803, 2813, 3372, 3704; and that "cattle" denote the truths from which is good, n. 6016, 6045, 6049.) And from the signification of "thirst," as being a lack of truth (of which just above, n. 8568).

8572. Verses 4-6. *And Moses cried unto Jehovah, saying, What shall I do to this people? a little more and they stone me. And Jehovah said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come waters out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.* "And Moses cried unto Jehovah, saying," signifies interior lamentation and intercession; "What shall I do to this people?" signifies for those who are in a complaining so grievous on account of the non-reception of truth; "a little

more and they stone me," signifies that they are not far from doing violence to truth from the Divine; "and Jehovah said unto Moses," signifies aid; "Pass on before the people," signifies that He should lead and teach them; "and take with thee of the elders of Israel," signifies from primary truths; "and thy rod wherewith thou smotest the river," signifies the Divine power by which falsities had been dissipated; "take in thine hand, and go," signifies that equipped therewith he should perform the mandate; "Behold, I stand before thee there upon the rock in Horeb," signifies the Lord as to the truths of faith; "and thou shalt smite the rock," signifies that they should be urgent in entreating Him; "and there shall come waters out of it," signifies that the truths of faith are from Him; "that the people may drink," signifies which shall refresh them and give them spiritual life; "and Moses did so before the eyes of the elders of Israel," signifies the effect by means of primary truths.

8573. *And Moses cried unto Jehovah.* That this signifies interior lamentation and intercession, is evident from the signification of "crying," when for Divine aid, which the people demanded by reason of their grievous suffering, as being interior lamentation (see n. 7782), and also intercession (n. 8179). As by "Moses crying unto Jehovah" is signified intercession by the Divine truth which is represented by Moses, it shall be briefly told what intercession is, and how the case is in respect to it. They who do not know what intercession is, cannot form any other idea about it than that the Lord continually prays to the Father, and intercedes for the sinner who devoutly supplicates and promises repentance. Nay, the simple think that the Lord sits with the Father, and pleads with Him for the sinner, and entreats Him to give him to Himself, that he may be in His kingdom, and may enjoy eternal happiness. Such an idea have very many about the intercession spoken of in the Word, where it is said that the Lord will entreat His Father for them. But who cannot see that these things were said according to the ideas of human thought? for every one at that time, as also very many at this day, could not think otherwise of the heavenly kingdom, than as they think of an earthly kingdom, because they get the idea about the former from the latter.

This is plainly evident from those very apostles of the Lord, James and John, who asked to sit the one on His right hand, and the other on His left, in His kingdom (*Mark* x. 35-37); and also from the rest of the apostles, among whom there was a contention as to which of them should be the greatest in the Lord's kingdom, and who were therefore told by the Lord that they should eat and drink at His table in His kingdom, and should sit on thrones judging the twelve tribes of Israel (*Luke* xxii. 24, 30), thus that they should reign with Him. It is evident that these things were said in accordance with their ideas, and thus in accordance with their apprehension, and that in the interior sense they have a different signification, which at that time could not so well be made known. (What "the twelve thrones" signify on which the apostles were to sit, see n. 2129, 6397.) [2] As regards intercession, the case is thus. There is intercession in all love, consequently in all mercy; for mercy is of love. That he who loves, or who feels compassion, continually intercedes, can be seen from examples. A husband who loves his wife, wishes her to be kindly received by others, and to be well treated; he does not say this in express terms, but continually thinks it, consequently is in silence continually entreating it, and interceding for her. Parents act in like manner in favor of their children whom they love. In like manner do those also who are in charity for their neighbor; and they who are in friendship for their friends. From all this it can be seen that there is constant intercession in all love. It is the same in respect to the Lord's intercession for the human race, and in especial for those who are in the good and truth of faith; for toward them there is Divine, that is, infinite love; and there is Divine, that is, infinite mercy. He does not pray the Father for them, and in this way intercede, for this would be to act altogether after a human manner; but He continually excuses, and continually forgives, for He continually feels compassion; and this is done on the part of the Lord Himself, for the Lord and the Father are one (*John* xiv. 8-12). [3] A secret that lies still more interiorly hidden in the word "intercession," shall also be told. The Divine truth which proceeds from the Lord continually intercedes in the manner described, because it proceeds from

the Divine love. When the Lord was in the world He was the Divine truth; but since He was glorified, which was effected when He rose again, He is the Divine good (n. 7499). It is the Divine good which is meant in the Word in the internal sense by "the Father," and the Divine truth which is meant by "the Son" (n. 2803, 3704, 7499). And as in the Divine truth, which proceeds from the Divine good, there is continual intercession, therefore it is said that the Son entreats the Father, and intercedes for man. This latter idea could be apprehended by man, but the former with difficulty.

8574. *What shall I do to this people?* That this signifies for those who are in a complaining so grievous on account of the non-reception of truth, is evident from the signification of "What shall I do to this people?" as involving such things; for by the quarreling of the people against Moses is signified a grievous complaining (see n. 8563, 8566); and by their having "no water to drink" is signified a lack of truth (n. 8562, 8568).

8575. *A little more and they stone me.* That this signifies that they are not far from doing violence to truth from the Divine, is evident from the signification of "a little more," as being that it is not far off; and from the signification of "stoning," as being the punishment on account of the violation of the truth which is of worship (see n. 7456); here, in the opposite sense, of the doing of violence to truth from the Divine, which truth is represented by Moses. (That "Moses" denotes truth from the Divine, has been frequently shown.)

8576. *And Jehovah said unto Moses.* That this signifies aid, is evident from the signification of "saying," as involving the things which follow, here that truths should be given, of the lack of which they so grievously complained, which truths are signified by "water from Horeb." Therefore "saying" here involves aid.

8577. *Pass on before the people.* That this signifies that he should lead and teach them, is evident from the signification of "passing on before," as being to lead, thus also to teach, for he who teaches, leads in a spiritual way; and from the representation of the sons of Israel, who are here "the people," as being those who are of the spiritual church (of which frequently).

8578. *And take with thee of the elders of Israel.* That this signifies from primary truths, is evident from the signification of "the elders of Israel," as being the primary things of wisdom and intelligence which are in agreement with good and with truth (see n. 6524, 6525, 6890, 7912), thus primary truths, for these belong to intelligence and wisdom.

8579. *And thy rod wherewith thou smotest the river.* That this signifies the Divine power by which falsities had been dissipated, is evident from the signification of "a rod," as being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026), here Divine power, because by Moses, whose rod it was, is represented the Lord as to Divine truth; and from the signification of "the river," here the river of Egypt, as being falsity (n. 6693). It is said "wherewith thou smotest the river," in order that the dissipation of falsity may be signified, for by the Divine power whereby truth is given, falsities also are dissipated; the truth which is given is signified by "the water out of the rock in Horeb."

8580. *Take in thine hand, and go.* That this signifies that equipped therewith he should perform the mandate, is evident from the signification of "taking the rod in the hand," as being to be equipped with this power. That "go thou" denotes to perform the mandate, is evident without explication.

8581. *Behold I stand before thee there upon the rock in Horeb.* That this signifies the Lord in respect to the truths of faith, is evident from the signification of "a rock," as being faith, here faith from the Lord, or the Lord in respect to faith; for Jehovah, that is, the Lord, says, "Behold I stand upon the rock;" and from the signification of "Horeb," as being the Divine Law; consequently by these words is signified the Lord in respect to the truths of faith which are from His law, or the Word. That "a rock" denotes the Lord as to faith, and relatively to man, the faith which is from the Lord, is evident from many passages in the Word, as in *Moses*:—

Give ye greatness to our God, the Rock whose work is perfect. He made him ride on the high places of the earth, and he did eat the produce of the fields, He made him suck honey out of the rock, and oil out of the stone of the rock: but when Jeshurun became fat, he kicked, he forsook God who made him, and lightly esteemed the Rock of his salvation. The Rock that begat thee thou hast given to forgetfulness, and hast

forgotten God thy Former: their rock hath sold them, and Jehovah hath shut them up, for their rock is not as our Rock. When it is said, Where are their gods, the rock in which they trusted (*Deut. xxxii. 3, 4, 13, 15, 18, 30, 31, 37*);

from these words it is plain that it is Jehovah, that is, the Lord, who is called "the Rock;" that this is Jehovah or the Lord as to faith, is clear from the details here in the internal sense. [2] In *Daniel*:—

Thou wast seeing till that a stone was cut out, which was not by hands, and it smote the image upon its feet that were of iron and clay, and brake them in pieces. Then were the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; so that the wind carried them away, that no place was found for them: but the stone that smote the image became a great Rock, and filled the whole earth. The God of the heavens shall make a kingdom arise which shall not be destroyed to the ages; and His kingdom shall not be permitted to another people; it shall break in pieces and consume all these kingdoms; but itself shall stand to the ages. Forasmuch as thou hast seen that a stone was cut out from the rock, that was not by hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold (*ii. 34, 35, 44, 45*);

this is said of the Lord and His kingdom, and by "a stone" is meant faith, and by "a rock" the Lord as to faith. That these things are signified by "stone" and by "rock," is plain to every one who reflects. "Stone" too signifies in the Word the truth which is of faith (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426); and therefore the Lord as to Divine truth is called "the Stone of Israel" (n. 6426). That "a rock" denotes the Lord as to the truth of faith, is because by "a rock" is also meant a bulwark against falsities; the bulwark itself is the truth of faith, for combat is waged from this truth both against falsities and against evils. [3] From all this it can also be seen that by "rock" is meant the Lord as to faith, and also the faith which is from the Lord, in the words which the Lord spake to Peter, in *Matthew*:—

I say unto thee, Thou art Peter (*Petrus*), and upon this rock (*Petra*) 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 the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (*xvi. 18, 19*);

that "a rock" here denotes the Lord as to faith, and the faith which is from the Lord, and that Peter represents this faith, see the preface to *Genesis* xxii., also, n. 3750, 4738, 6000, 6073, 6344. It is also plain to every one who thinks from sound reason that the power of opening heaven and of shutting hell for the good, and of opening hell and shutting heaven for the evil, belongs to the Lord alone; and that this belongs to faith is because faith is from the Lord, thus also is the Lord's, that is, the Lord Himself is in it. Moreover all sovereign power in the other life comes through the truth of faith from good (see n. 4931, 6344, 6423, 8200, 8304). And he who thinks from reason can conclude that the Lord's church has not been built upon any man, thus not upon Peter, but upon the Lord Himself, thus upon faith in Him. [4] From all this it can be seen into what and how great errors they fall, who press so closely the sense of the letter of the Word; and with what eagerness the leaders of the church catch at the idea that such power was given to Peter, and consequently to those who call themselves his successors, because it favors their love; and with what difficulty they suffer themselves to be persuaded that anything else is meant, for everyone desires to procure for himself the height of power. From the above it is also plain how necessary it is to know what is signified in the internal sense by "a rock," what by "keys," what by "the gates of hell," and many other things. [5] That Jehovah is called "the Rock," and that then is meant the Lord as to faith, is also evident from many other passages in the Word, as from the following, which may be cited without further explication:—

Send ye the lamb of the Ruler of the land from the Rock toward the wilderness unto the mount of Zion (*Isa.* xvi. 1).

Thou hast forgotten the God of thy salvation, and hast not remembered the Rock of thy refuge (*Isa.* xvii. 10).

Asshur shall fall with the sword not of a man, also his rock shall pass away through dread thereof (*Isa.* xxxi. 8, 9).

Let the inhabitants of the rock sing, let them cry from the top of the mountains (*Isa.* xlii. 11).

Attend to Me, ye that follow after righteousness, that seek Jehovah, look back unto the Rock from which ye were hewn (*Isa.* li. 1).

Forsake the cities, and dwell in the rock, ye inhabitants of Moab (*Jer.* xlviii. 28).

I am against thee, O destroying mountain, destroying the universal earth; and I will stretch out My hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning; neither shall they take from thee a stone for a corner, nor a stone for foundations (*Jer.* li. 25, 26);

speaking of Babel. And in *David*.—

He made me come up out of a pit of devastation, out of the mire of clay, and He set my feet upon a rock (*Ps.* xl. 2).

From the extremity of the earth do I cry unto Thee when my heart faileth, Thou leadest me to the Rock that is high from Me (*Ps.* lxi. 2).

He fed them with the fat of wheat; and with honey out of the rock I sated them (*Ps.* lxxxi. 16).

[6] As “a rock” signified the Lord as to faith, and faith from the Lord, therefore also wonderful things were done upon a rock, of which it is thus written in the book of *Judges*.—

The angel of Jehovah said unto Gideon that he should take the flesh and the unleavened things, and put them upon the rock, and pour out the broth, and there went up fire out of the rock, and devoured the flesh and the unleavened things (vi. 20, 21).

Manoah the father of Samson took a kid of the goats, and offered it upon the rock: then the angel did wondrously, and went up in the flame (xiii. 19, 20).

What these things signified can be seen if from the internal sense there is unfolded what Gideon represented, and what Manoah the father of Samson; also what was signified by “the flesh” and “the unleavened things,” and by “the broth,” as also by “the kid of the goats,” and by “the fire;” for all and each of these things were representative and significative. [7] From the signification of “a rock,” as being faith, it can also be known what is meant by Moses being put in an opening of the rock when he was to see Jehovah (*Exod.* xxxiii. 20-23); for by “an opening of a rock” is signified obscurity of faith. That the rock in Horeb from which came the waters signified the Lord, is known in the churches; but that it signifies the Lord as to faith, and also that it signifies faith from the Lord, has now been shown. The like to what is signified by “the rock in Horeb” is also signified by these words in *Isaiah*.—

Say ye, Jehovah hath redeemed His servant Jacob, then shall he not thirst, He shall lead them in the wastes, He shall make the waters flow out of the rock for them, while He shall cleave the rock that the waters may flow out (xlviii. 20, 21).

That water was not given to the people from any other rock than that in Horeb, is because by "Horeb" is signified the Divine Law; that the Divine Law is signified by "Horeb," is because the Law was there promulgated; and faith which is from the Lord is from the Divine Law, that is, from the Word; for through this the Lord teaches what faith is, and also gives faith.

8582. *And thou shalt smite the rock.* That this signifies that they should be urgent in entreating the Lord, is evident from the signification of "smiting," as being to be urgent in entreating, but from a humble heart. That "to smite the rock" denotes to entreat urgently from a humble heart, can be seen from the fact that because Moses smote the rock from a hard heart, and in this way expostulated, therefore it was intimated to him that he should not bring the people into the land of Canaan, as he himself relates in the book of *Numbers*.—

Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear I pray ye rebels; shall we bring you forth waters out of this rock? and Moses lifted up his hand, and smote the rock with his rod twice: nevertheless many waters came out. Then Jehovah said unto Moses and Aaron, Because ye have not believed in Me, and sanctified Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them (xx. 10-12).

8583. *And there shall come waters out of it.* That this signifies that the truths of faith are from Him, is evident from the signification of "the rock from which the waters would come out," as being the Lord as to faith (of which just above, n. 8581); and from the signification of "waters," as being the truths of faith (n. 2702, 3058, 3424, 4976, 5668, 8568).

8584. *That the people may drink.* That this signifies which shall refresh them and give them spiritual life, is evident from the signification of "drinking," as being to be instructed in the truths of faith, and thus giving and refreshing the spiritual life (see above, n. 8562).

8585. *And Moses did so before the eyes of the elders of Israel.* That this signifies the effect by means of primary truths, is evident from the signification of "Moses did so," as being the effect; and from the signification of "the elders of Israel," as being primary truths (see n. 8578). It was previously said that Moses should "take with him of the elders of Israel," and now that

he did so "in the sight of the elders of Israel," because faith is given by means of truth, and indeed by means of primary truths; for enlightenment is effected by virtue of these, so that the truths flowing from them, which are called "secondary," may be clearly perceived.

8586. Verse 7. *And he called the name of the place Massah and Meribah, because of the quarreling of the sons of Israel, and because of their tempting Jehovah, saying, Is Jehovah in the midst of us, or not?* "And he called the name of the place Massah," signifies the quality of the state of the temptation; "and Meribah," signifies the quality of the complaining; "because of the quarreling of the sons of Israel," signifies a complaining from the grievousness of the temptation even so that they nearly yielded; "and because of their tempting Jehovah," signifies that it was against the Divine whose aid they despair of; "saying, Is Jehovah in the midst of us?" signifies that they almost believed that the Lord does not bring aid to His own.

8587. *And he called the name of the place Massah.* That this signifies the quality of the state of the temptation, is evident from the signification of "name" and of "calling by name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421, 6674, 6887); and from the signification of "the place," as being the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381). That the quality of the state of the temptation is meant, is because temptation is the subject treated of; the quality of the state of it is signified by "Massah." Moreover in the original tongue "Massah" means "temptation." Its quality will be described in what now follows.

8588. *And Meribah.* That this signifies the quality of the complaining, is evident from the fact that in the original tongue "Meribah" means "contention," or "quarreling," and "quarreling" signifies complaining (see n. 8563, 8566); and because names signify the quality of the thing (n. 8587), therefore "Meribah" here signifies the quality of the complaining. As regards this temptation itself and its quality, be it known that in this passage are described those who in temptations almost yield, namely, those who complain against heaven and also against the Divine Itself, and at last almost disbelieve in the Divine Providence. These things are signified in the inter-

nal sense by what precedes, and also by what follows in this verse, namely, the quality of the state of the temptation, which is signified by "Massah," and the quality of the complaining in the temptation, which is signified by "Meribah." That this quality is here signified by "Meribah," is plain in *David*:—

Thou calledst upon Me in distress, and I rescued thee; I answered thee in the secret place, I proved thee at the waters of Meribah (*Ps. lxxxi. 7*).

[2] But in the internal historical sense, in which the subject treated of is the state of religion with the Israelitish nation, that nation is described in respect to its quality toward Jehovah, namely, that they were not willing by supplication to entreat Him for aid, but that they expostulated. The reason was, that at heart they did not acknowledge Jehovah as the supreme God, but only in the mouth, when they saw the miracles. That at heart they did not acknowledge Him is very evident from the Egyptian calf which they made for themselves and worshiped, saying that these were their gods; also from their frequent apostasy (of which see n. 8301). This is what is here described in the internal historical sense; but in the internal spiritual sense is described the quality of the temptation with those who before they are liberated are brought to the last of temptation. [3] That the quality of the Israelitish nation and of its religiosity is described by contention with Moses at Massah and Meribah, is also evident in the following passages:—

Harden not your heart, as at Meribah, as in the day of Massah in the wilderness, where your fathers tempted Me; they tempted Me, and saw My work; for forty years did I feel loathing at the generation, and said, It is a people that do err in their heart, and the same have not known My ways, to whom I swear in Mine anger that they should not come unto My rest (*Ps. xcv. 8–11*).

Ye shall not tempt Jehovah your God, as ye tempted Him in Massah (*Deut. vi. 16; ix. 22, 24*).

Of Levi he said, Thy Thummim and thy Urim are with the Holy Man, whom thou didst tempt at Massah, with whom thou didst contend at the waters of Meribah (*Deut. xxxiii. 8*);

"the Holy Man" here denotes the Lord, whom they tempted, and whom Moses and Aaron did not sanctify. [4] In the internal historical sense, in which the subject treated of is the religiosity of the Israelitish nation, by Moses and Aaron is

not represented truth Divine, but the religiosity of that nation whose leaders and heads they were (n. 7041). Because this religiosity was such as said above, it was intimated to them that they should not bring the people into the land of Canaan, as is written in the book of *Numbers*:—

Jehovah said unto Moses and Aaron, Because ye have not believed in Me, and sanctified Me in the eyes of the sons of Israel, therefore ye shall not bring this congregation into the land which I have given them; these are the waters of Meribah, because the sons of Israel contended with Jehovah (xx. 12, 13; xxvii. 14).

Aaron shall be gathered unto his people, and shall not come into the land which I have given to the sons of Israel, because ye rebelled against My mouth at the waters of Meribah (xx. 24).

The same is said of Moses (*Deut.* xxxii. 50, 51).

[5] That still representative Divine worship was instituted with that nation, was because representative worship could be instituted with any nation that had holy externals of worship, and worshiped almost idolatrously; for what is representative does not regard the person, but the thing (n. 1361), and it was the genius of that nation, beyond any other nation, to worship merely external things as holy and Divine, without any internal; as for instance to worship as deities their fathers, Abraham, Isaac, and Jacob, and afterward Moses and David, and moreover to account holy and as Divine, and to worship, every stone and every piece of wood that had been inaugurated in their Divine worship; as the arks, the tables therein, the lamp, the altar, the garments of Aaron, the Urim and Thummim, and afterward the temple. Of the Lord's Providence there was then given a communication of the angels of heaven with man by means of such things. For there must needs be somewhere a church, or the representative of a church, in order that there may be communication of heaven with the human race; and as that nation, beyond any other nation, could make Divine worship consist in external things, and thus act the representative of a church, therefore that nation was taken. [6] At that time communication with the angels in heaven was effected by means of representatives in the following way. Their external worship was communicated to angelic spirits who are simple, and who do not reflect upon internal things, but still are interiorly good. Such are they who in the Grand

Man correspond to the outer skin. These pay no attention whatever to the internal of man, but only to his external. If this appears holy, they think holily of the internal also. The more interior angels of heaven saw in those spirits the things that were represented, consequently the heavenly and Divine things that corresponded; for they could be present with these spirits, and see those things; but not with the men except by means of the spirits. For angels dwell with men in things interior; but where there are no such things, they dwell in the interior things of simple spirits; for the angels have no interest in other than spiritual and heavenly things, which are the interior things contained in representatives. From these few words it can be seen how there could be communication with heaven by means of such a people. But see what has been previously shown on this subject, namely: That with the Jews the holy of worship was miraculously elevated into heaven quite apart from them (n. 4307): That whatever their quality might be, the descendants of Jacob could represent what is holy, provided they closely observed the rituals commanded (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4500, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

8589. *Because of the quarreling of the sons of Israel.* That this signifies a complaining from the grievousness of the temptation even so that they nearly yielded, is evident from the signification of "quarreling," as being a grievous complaining (see n. 8563); that it denotes that they nearly yielded, is evident from the character of their quarreling, namely, that they had almost stoned Moses, and that they tempted Jehovah, saying, Is Jehovah in the midst of us?

8590. *And because of their tempting Jehovah.* That this signifies that it was against the Divine, whose aid they despair of, is evident from what was said above (see n. 8567), where are the same words.

8591. *Saying, Is Jehovah in the midst of us?* That this signifies that they almost believed that the Lord does not bring aid to His own, is evident without explication.

8592. Verses 8, 9. *And Amalek came and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us*

out men, and go out, fight against Amalek: to-morrow I stand upon the top of the hill, and the rod of God in my hand. "And Amalek came," signifies falsity from interior evil; "and fought with Israel in Rephidim," signifies that they attacked when grievous temptation was being endured; "and Moses said unto Joshua," signifies Divine influx into truth combating; "Choose us out men," signifies that it may draw up truths for the fight; "and go out, fight against Amalek," signifies against falsities from interior evil; "to-morrow I stand on the top of the hill," signifies the conjunction of truth Divine with the good of charity, and the consequent influx; "with the rod of God in my hand," signifies that from this was power.

8593. *And Amalek came.* That this signifies falsity from interior evil, is evident from the signification of "Amalek," as being the falsity from interior evil (of which below). It is first to be told who and what they are who are in falsity from interior evil. Interior evil is that which lies inwardly concealed with man, hidden in his will, and thence in his thought, no trace of which appears in his externals, as in his actions, speech, and face. They who are in such evil study by every method and art to hide and hoard it under the semblance of what is honorable and just, and under the semblance of the love of the neighbor; yet still they devise nothing else within themselves than how they can inflict evil, and so far as they can they do inflict evil by means of others, taking care that it should not appear to be from them; they also color over the evil itself, that it may not seem like evil. The greatest delight of their life is to meditate such things, and to attempt them in concealment. This is called interior evil. They who are in this evil are called "evil genii," and in the other life are completely separated from those who are in exterior evil, and who are called "spirits." The evil genii have their hell behind man, that is, at his back, and are there in various caverns; but evil spirits have their hell before man, and also at the sides. In the Grand Man these genii belong to the province of the cerebellum, and also to that part of the spinal marrow which sends forth fibers and nerves to the involuntary parts. [2] As further concerning the falsity from this evil—it is not like the falsity from the evil of evil spirits, for in itself it is evil.

They who are in this evil do not attack the truths of faith, but the goods of faith; for they act by means of depraved affections, whereby they pervert good thoughts, and this in a manner almost incomprehensible. Because they are of such a nature, their hells are completely separated from the hells of evil spirits, insomuch that they have scarcely any communication, and this for the reason that they may be separated from the men of the spiritual church; for if they were to flow in from their hells, it would be all over with the man of that church, because they would act in the most hidden manner into his conscience and would pervert it, and this by the breathing in of depraved affections. These infernal genii never attack a man openly, nor when he is capable of vigorous resistance; but when it appears that a man is falling so as to yield, they are then suddenly at hand, and push him on to a complete fall. This too is represented by the fact that Amalek now fell upon Israel; and also afterward, when the sons of Israel had set themselves in opposition to Jehovah, and were afraid of the nations in the land of Canaan:—

Then Amalek came down with the Canaanite from the mountain, and they smote the sons of Israel even unto Hormah (*Num.* xiv. 45).

[3] From all this it can be seen what is the quality of those who are represented by Amalek, and why the judgment came upon Amalek from Jehovah that there should be perpetual war against them, and that the memory of them should be blotted out from under heaven, according to these words in the last verse of this chapter:—

Because the hand of the evil is against the throne of Jah, there shall be war to Jehovah against Amalek from generation to generation.

And in *Deuteronomy*:—

Remember what Amalek did to thee by the way, when thou camest forth out of Egypt; that he met thee in the way, and smote the hindmost in thee, all that were feeble, when thou wast faint and weary, and he feared not God; when Jehovah thy God shall have given thee rest, thou shalt blot out the memory of Amalek from under heaven; thou shalt not forget (*xxv.* 17–19).

Also in the first book of *Samuel*, where it is said by Jehovah through Samuel unto Saul:—

I have resolved to visit that which Amalek did to Israel, who laid wait for him in the way, when he was coming up out of Egypt; wherefore go and smite Amalek, and give to the curse all things which are his, and spare them not; but slay from man even to woman, from infant even to suckling, from ox even to small cattle, from camel even to ass: but Saul spared king Agag, and the best of the flock, and of the oxen, and the second sort, and the rams, and all that was excellent;

and so it was denounced against Saul that from him there should no more be a king over Israel (xv. 1-3, 9, 23, 26). That "the memory of Amalek was to be blotted out," and that "all things with him were to be given to the curse," signified that evil genii should have no communication whatever with those who are of the spiritual church; for they communicate with those who are not in truths, but who favor falsities from evil affection. [4] Who cannot see that without a cause that lies deeply concealed Jehovah would never have said that "there should be perpetual war against Amalek," and that "the memory of them should be blotted out from under heaven," and that "all things with him should be given to the curse," and that nevertheless this was not done. The deeply hidden reason why these things were said and done, is involved in the words of Samuel to Agag the king of the Amalekites, whom Saul spared:—

Agag the king of Amalek came unto Samuel delicately; but Samuel said, As thy sword hath bereaved women, so shall thy mother be bereaved beyond women; and Samuel hewed him in pieces before Jehovah (1 *Sam.* xv. 32, 33);

"to go delicately" signifies the outward blandishments of such spirits in the presence of others; "thy sword hath bereaved women" signifies that the falsity of these spirits inflicts violence on good affections; "thy mother shall be bereaved beyond women" signifies that with them will prevail evil affection from the will, and not from the intellectual part; "and Samuel hewed him in pieces before Jehovah" signifies that they were separated from those who are in falsity from evil from the intellectual part; thus genii from spirits (as said above). (That "women" denote affections, see n. 568, 6014, 8337; and that "a sword" denotes falsity combating and vastating, n. 2799, 4499, 7102.)

8594. *And fought with Israel in Rephidim.* That this signifies that they attacked when grievous temptation was being endured, is evident from the signification of “fighting,” as being to attack by means of falsities from interior evil; and from the signification of “Rephidim,” as being the quality of the temptation as to truth (see n. 8561). What is meant by these words is evident from what was said just above (n. 8593), namely, that in the other life they who are represented by Amalek attack those who are in temptation when they are falling almost to the point of yielding.

8595. *And Moses said unto Joshua.* That this signifies Divine influx into fighting truth, is evident from the signification of “saying,” as here being influx, because into truth combating, which is represented by Joshua—that it is Divine influx, is because by Moses is represented Divine truth, that is, the truth which proceeds immediately from the Lord, which truth, being purely Divine, flows into the truths of faith of whatever kind, and causes them to be truths; and from the representation of Joshua, as being fighting truth. That Joshua denotes fighting truth is evident from the fact that he was commanded to fight against Amalek, that is, against the falsities from interior evil. This war must be waged by truth made fighting through the influx of Divine truth. The truth Divine itself which proceeds immediately from the Lord, is not fighting, but pacific; for it is peace itself, because it proceeds from the Divine good of the Lord’s Divine love. But in order that it may become fighting truth, it flows into such angels as are in ardent zeal for truth and good, and who being excited by this zeal fight. Hence comes the fighting truth which is represented by Joshua. [2] As this truth was represented by Joshua, therefore he was also made the leader over the sons of Israel after Moses, and brought them into the land of Canaan, and fought with the nations there. For this reason also, when he came into the land of Canaan, there appeared to him an angel of Jehovah with a sword drawn in his hand, who called himself “the Prince of Jehovah’s army” (*Josh.* v. 13–15). By “a sword drawn in the hand” is signified fighting truth Divine in its power. (That “a sword” denotes truth fighting, see n. 2799, 4499; also that “a drawn sword” denotes truth continually fighting against falsi-

ties and evils, see n. 8294; and that "hand" denotes power, n. 878, 4931-4937, 7518, 8050, 8153; and also that by "the nations in the land of Canaan" are signified falsities and evils against which the fight is to be waged, n. 8504.)

8596. *Choose us out men.* That this signifies that it may draw up truths for the fight, is evident from the signification of "men," as being truths (n. 265, 749, 1007, 3134). To draw up these for the fight is signified by "Joshua choosing them;" for when by Joshua is represented truth Divine fighting, by "the men whom he chose" and joined to himself, are signified truths drawn up for the fight.

8597. *And go out, fight against Amalek.* That this signifies against the falsities from interior evil, is evident from the representation of Amalek, as being falsities from interior evil (see above, n. 8593).

8598. *To-morrow I stand on the top of the hill.* That this signifies the conjunction of truth Divine with the good of charity, and the consequent influx, is evident from the representation of Moses, who was to stand on the top of the hill, as being truth Divine (of which frequently above); from the signification of "standing," as being to be conjoined and to flow in; that "standing" here denotes to be conjoined, is because he was then on the top of the hill, and by "a hill" is signified the good of charity; that it also denotes to flow in, is because from it he viewed the battle, and also determined it, which is signified by Israel prevailing when he lifted up his hand and by Amalek prevailing when he let down his hand:—and from the signification of "a hill," as being the good of charity (n. 6435). [2] How the case is with the conjunction and influx of the good of charity into the fighting truth, shall be briefly told. As before said, the Divine becomes fighting truth through conjunction with those who are in zeal. They who are in zeal fight, yet not from any enmity and hostility, but rather from charity; for zeal differs from anger in the fact that zeal has within it the good of charity; and therefore when zeal fights it merely removes those who are in falsity and evil, to prevent them from hurting those who are in good and truth. On the other hand, anger not only removes them, but also pursues them with hatred and revenge. For from the

charity that is in it, zeal wishes well even to those who are in evil and falsity, and also does well to them so far as they do not injure the good. Whereas anger, from the hatred and revenge which are within it, wishes harm to all with whom it fights, whether they be good or evil. From this it can be seen what is meant by the influx of the good of charity into truth fighting. (That zeal has good in it, and anger has evil, see n. 4164, 4444.)

8599. *With the rod of God in my hand.* That this signifies that from this there was power, is evident from the signification of "the rod of God," as being Divine power (n. 4013, 4015, 4876, 4936, 7026); and from the signification of "hand," as also being power (n. 8595). It is said "the rod of God in the hand," because by "rod" is signified exterior power, and by "hand" interior power; or by "rod" natural power, and by "hand" spiritual power (n. 6947, 7011). It is said that "from this there was power," because truth fighting has power in it from good; for all the power which truth has, is from the good which is therein. The reason is that the Divine is in good, and through good in truth; but is not in truth without good. That all the power of truth is from good, see n. 3563, 4931; and that all the power of good is from the Divine, is manifest.

8600. Verses 10-13. *And Joshua did as Moses had said to him in fighting against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it was, when Moses lifted up his hand, that Israel prevailed; and when he let down his hand, that Amalek prevailed. And Moses' hands were heavy, and they took a stone, and put it under him, and he sat upon it; and Aaron and Hur held up his hands, one on one side, and the other on the other; and it was, his hands were steady until the setting of the sun. And Joshua weakened Amalek and his people with the edge of the sword.* "And Joshua did as Moses had said to him," signifies the effect, as the fighting truth had been instructed by Divine truth; "in fighting against Amalek," signifies against the falsity from interior evil; "and Moses, and Aaron, and Hur," signifies Divine truths in successive order; "went up to the top of the hill," signifies in the good of charity; "and it was when Moses lifted up his hand," signifies when faith looked toward the Lord with those who were of the spir-

itual church; "that Israel prevailed," signifies that then the fighting truth conquered; "and when he let down his hand," signifies when the faith with them looked downward or away from the Lord to self and the world; "that Amalek prevailed," signifies that then the falsity conquered; "and Moses' hands were heavy," signifies that the power of looking upward to the Lord failed; "and they took a stone," signifies truth Divine in the ultimate of order; "and put it under him, and he sat upon it," signifies correspondence with truth in the first of order; "and Aaron and Hur," signifies truths in order; "held up his hands," signifies the upholding of the power of the fighting truth; "one on one side, and the other on the other," signifies on all sides; "and it was, his hands were steady," signifies the strength of power then; "until the setting of the sun," signifies when this state ceased; "and Joshua weakened Amalek and his people," signifies the lessening of power with those who are in falsity from interior evil; "with the edge of the sword," signifies by means of fighting truth.

8601. *And Joshua did as Moses had said to him.* That this signifies the effect, as the fighting truth had been instructed by Divine truth, is evident from the signification of "doing," as being the effect; from the representation of Joshua, as being fighting truth (see just above, n. 8595); and from the signification of "as Moses had said to him," as being as it had been instructed by Divine truth. For by Moses is represented Divine truth, and by "as he said" is signified to be instructed by it.

8602. *In fighting against Amalek.* That this signifies against the falsities from interior evil, is evident from the representation of Amalek, as being falsity from interior evil (see above, n. 8593).

8603. *And Moses, Aaron, and Hur.* That this signifies Divine truths in successive order, is evident from the representation of Moses, as being Divine truth proceeding immediately from the Lord (see n. 7010); from the representation of Aaron, as being Divine truth proceeding mediately from the Lord (n. 7009); and from the representation of Hur, as being Divine truth again mediately proceeding through this; thus they denote truths in successive order. [2] What is meant by truths

in successive order shall be briefly told. Each and all things in universal nature come forth from interior things in order, being derivations and successions. But interior things do not cohere with exterior things by continuity, but they are distinct, and are conjoined by means of protrusions like fibers, through which there are communications. An idea of the nature of these derivations and consequent successions in general, may be obtained from fruits, as from citrons, apples, and the like. The most external things are the skins which encompass them; the interior things are the pulp which is enclosed; the still more interior things are the seeds, which are encompassed with cases outwardly, and next themselves with membranes; beneath which is the inner pulp, containing the first form, as a soul; from which again come new trees and new fruits. [3] All these things are in successive order, and are distinct from one another, and are also joined together. The communication of the interior things with the exterior is effected in a wonderful way by means of passings over that are as it were fibrous. At first, while forming, they almost cohere, but in course of time they are separated; for before the first form, which is the inmost in the seed, can be expanded into forms like its parents, it must be successively opened; and when it is being opened and begins to grow, the pulps with which it is encompassed adapt themselves, serving first as soil, next as fertilizing sap; after this period, which is its period in the womb, it is born, and is then left to the soil of the earth, wherein it has been sown in the form of seed. [4] From all this an idea can be formed how the case is with derivatives in successive order. As it is in the vegetable kingdom, so also it is in the animal kingdom, but in this much more perfectly. There are in the animal kingdom exterior, and interior, and inmost things, in like manner in successive order, which are distinct from one another, and are also joined together; but they differ in the fact that the forms in the animal kingdom have been created to receive life. Consequently, as the forms recipient of life are in successive order, so also are the lives which result therefrom; for the forms or substances recipient of life are the subjects, and the things that result from their changes and modifications are the forces, which are to be called "lives," because they are

living forces. [5] From all this it can now be seen what is meant by "Divine truths in successive order;" for all things that belong to life bear relation to truth, and their perfection to good, and in the opposite sense to falsity, and their imperfection to evil. The passings over from one to the other in successive order are also called "degrees."

[8603a. *Went up to the top of the hill*, signifies in the good of charity.]

8604. *And it was when Moses lifted up his hand*. That this signifies when the faith looked toward the Lord, with those who were of the spiritual church, is evident from the representation of Moses, as being truth Divine (of which frequently above); and from the signification of "lifting up the hand," as being to determine the spiritual power upward, thus to the Lord. That "the hand" denotes spiritual power, see n. 6947, 7011; and because it denotes spiritual power it denotes faith; for all power in the spiritual world (that is, against falsities from evil) belongs to truth from good, or to faith from charity (n. 3563, 4932). [2] What it is to look toward the Lord, and what it is to look toward the world and self; thus what it is to look above self, and what to look below self (see n. 7814-7821); namely, that to look above self is to look to the neighbor, to our country, to the church, to heaven, thus to the Lord (n. 7814, 7815, 7817); that to look below self is to look to the world and to self (n. 7817); that to look above self and below self is to have as the end and to love above all things (n. 7818); that man is distinguished from brutes by the fact that he can look above self and below self, and that when he looks above self, he is a man, but when below self, he is a beast (see n. 7821); and that to look above self is to be elevated by the Lord (n. 7816), for the Lord flows in with every man through the truth which is from Himself, whereby He gives life to man, because the light which is from the Lord is Divine truth, and is life (*John* i. 4). [3] This Divine truth which is from the Lord flows into the good with man, and by means of it draws the man to itself; for the life which is from the Lord has a power of attracting, because it is from love, since all love has in it this power, inasmuch as it wills to be conjoined, so as to be a one. When therefore a man is in good, and from good in

truth, he is drawn by the Lord, and is conjoined with Him. This is meant by "looking upward to the Lord." But when a man is not in good, thus not in truth from good, then too he is drawn by the Lord, but cannot be elevated, because evils and the derivative falsities turn themselves away. This is meant by "looking downward," or "to self and the world." [4] That the Lord draws man to Himself, the Lord Himself teaches in *John* :—

I, if I be lifted up from the earth, will draw all men unto Myself (xii. 32).

From all this it can now be seen how it is to be understood that when the faith looked toward the Lord, the fighting truth conquered, and that when the faith looked downward from the Lord to self and the world, the falsity conquered, as is signified by Israel prevailing when Moses held up his hand, and by Amalek prevailing when he let down his hand.

8605. *Israel prevailed.* That this signifies that then the fighting truth conquered, is evident from the signification of "prevailing," as being to conquer; and from the representation of Israel, as being those who are of the spiritual church, here those who fight from truths against the falsities from interior evil.

8606. *And when he let down his hand.* That this signifies when the faith with them looked downward, or away from the Lord, to self and the world, is evident from the things unfolded just above (n. 8604.) The reason why the faith that looks to the Lord conquers, is that in this case the Lord fights, for the Lord is the faith, because the faith is from Him. But the faith which looks away from the Lord to self and the world yields, because the man then fights from himself.

8607. *Amalek prevailed.* That this signifies that then the falsity conquered, is evident from the signification of "prevailing," as being to conquer; and from the representation of Amalek, as being falsity from interior evil (n. 8593). By Israel now conquering, and now Amalek, was represented that they who are of the spiritual church cannot be in a faith that continuously looks to the Lord, but that they are by turns in a faith which looks to themselves and the world; for they who are of that church are in obscurity, and consequently in weak-

ness, as to faith. (That such is their quality, see n. 2708, 2715, 2718, 2831, 2935, 2937, 3833, 6289, 6500, 6639, 6865, 6945, 7233). Hence it is that Amalek was not extirpated by Joshua, nor afterward by the judges, nor by the kings, in the land of Canaan, notwithstanding the command that he should be blotted out (n. 8593).

8608. *And Moses' hands were heavy.* That this signifies that the power of looking upward to the Lord failed, is evident from the signification of "hands," as being the powers that belong to faith (see above, n. 8604); and from the signification of "heavy," or that the strength to lift up the hands was diminished, as being that the power of looking upward to the Lord failed; for by "lifting up the hands" is signified faith looking upward to the Lord (n. 8604), and by "letting down the hand," faith looking downward from the Lord (n. 8606).

8609. *And they took a stone.* That this signifies truth Divine in the ultimate of order, is evident from the signification of "a stone," as being truth (see n. 643, 1298, 3720, 3769, 3771, 3789, 6426), here truth in the ultimate of order, because it was put under him and he sat upon it. Moreover a common stone signifies lower truth, but a precious stone higher or interior truth. What truth in the ultimate of order is, can be seen from what was said above (n. 8603) concerning truths in successive order, namely, that there are interior truths and exterior truths. Those which are last or ultimate are meant by "truths in the ultimate of order."

8610. *And put it under him, and he sat upon it.* That this signifies correspondence with truth in the first of order, can be seen from the fact that this stone supported Moses, and by Moses is represented truth in the first of order, or the truth Divine which proceeds immediately from the Lord. When the truth in the ultimate of order corresponds to this truth, then this truth is supported, because then they act as a one. For interior things are conjoined with exterior and finally with the last or ultimate by means of correspondences; then the truth which is first has strength in that which is last, because it is in this and acts by means of it. But if there is no correspondence, there is disjunction; consequently the truth which is first has no strength in the last or ultimate. What corre-

spondence is, can be seen from what has been abundantly adduced at the end of many chapters concerning the correspondence with the Grand Man of all things appertaining to man.

8611. *And Aaron and Hur.* That this signifies truths in order, is evident from the representation of Aaron and Hur, as being lower truths in successive order relatively to the truth that is in the first of order which is represented by Moses (see above, n. 8603).

8612. *Held up his hands.* That this signifies the upholding of the power of the fighting truth, is evident from the signification of "hands," as being power (see n. 878, 4931–4937, 7518, 8050, 8153), here the power of the fighting truth which is represented by Joshua (n. 8595). That the upholding of the fighting truth is what is signified by "Aaron and Hur holding up the hands of Moses," is because Joshua prevailed through the uplifting of the hands of Moses.

8613. *One on one side, and the other on the other.* That this signifies on all sides, is evident from the fact that "one on one side, and the other on the other" means at the right hand and at the left, and in the spiritual sense "at the right hand and at the left" denotes on all sides, for the right and the left are not determinations to a certain quarter, but to every quarter, according to whatever direction the man turns himself. Still more is this the case in the spiritual world, where the determinations of spaces are not at all as they are in the natural world; for in the spiritual world what is at the right appears at the right in every turning or turning right round; in like manner what is at the left (see n. 4321, 4882).

8614. *And it was, his hands were steady.* That this signifies the strength of power then, is evident from the signification of "hands," as being power (see above, n. 8612). Hence the strength of power is signified by the hands being made steady through being held up.

8615. *Until the setting of the sun.* That this signifies when this state ceased, namely, the state of combat with falsity from interior evil, is evident from the fact that the times of the day, from the rising of the sun to its setting, and again to its rising, signify the changes of state which those undergo who are in the other life. The end of this state is signified by the time of

the sun's setting, and hence by "until the setting of the sun," is signified when this state ceased. (That the times of the day from the rising of the sun to its setting signify states and their changes, see n. 5672, 5962, 6110, 8426.) [2] Every person who reflects can see that the things which are related in these verses contain arcana which do not appear in the letter—as that Moses stood on a hill, and had a rod in his hand; that Joshua conquered when Moses lifted up his hands, and Amalek conquered when Moses let down his hands; that they put a stone under him upon which he sat; and that Aaron and Hur held up his hands, and this until the setting of the sun. Unless all and every one of these things had corresponded to things that are in heaven, they could not have contributed anything to the battle with Amalek. [3] Correspondences have all power, insomuch that what is done on earth according to correspondences avails in heaven, because correspondences are from the Divine. They who are in the good of love and of faith are in correspondence, and the Divine does all things that appertain to them, for from the Divine come the good of love and the good of faith. All the miracles recorded in the Word were done by means of correspondences. The Word has been so written that every particular therein even to the most minute corresponds to things that are in heaven. Consequently the Word has Divine power; and it conjoins heaven with earth; for when the Word is read on earth, the angels in heaven are moved unto the holiness that is in the internal sense. This is effected by means of the correspondences of all the several expressions in the Word.

8616. *And Joshua weakened Amalek and his people.* That this signifies the lessening of the power with those who are in the falsity from interior evil, is evident from the signification of "weakening," as being a lessening of the power; and from the representation of Amalek and his people, as being those who are in the falsity from interior evil (see above, n. 8593).

8617. *With the edge of the sword.* That this signifies by means of fighting truth, is evident from the signification of "a sword," as being fighting truth (see. n. 2799, 8294).

8618. Verses 14-16. *And Jehovah said unto Moses, Write this for a memorial in the book, and put it in the ears of Joshua;*

that blotting I will blot out the memory of Amalek from under the heavens. And Moses built an altar, and called the name of it Jehovah-nissi; and he said, Because there is a hand against the throne of Jah, Jehovah shall have war against Amalek from generation to generation. "And Jehovah said unto Moses," signifies instruction; "Write this for a memorial in the book," signifies for perpetual remembrance; "and put it in the ears of Joshua," signifies to be obeyed in behalf of truth fighting against this falsity; "that blotting I will blot out the memory of Amalek from under the heavens," signifies that this falsity must be completely removed so that it may fight no longer; "and Moses built an altar," signifies in what is holy of worship and of memory; "and called the name of it Jehovah-nissi," signifies continual warfare and the Lord's protection against those who are in the falsity of interior evil; "and he said, Because there is a hand against the throne of Jah," signifies because they wish to do violence to the Lord's spiritual kingdom; "Jehovah shall have war against Amalek from generation to generation," signifies that they were brought under the yoke, and were cast into hell, from which by reason of the Lord's Divine power they can never rise up.

8619. *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of "saying," as involving the things that follow; and because Moses is here instructed what must be done, it is instruction that is signified.

8620. *Write this for a memorial in the book.* That this signifies for perpetual remembrance, is evident from the signification of "a memorial," as being that it is to be remembered, or that it is to be in the memory (see n. 8066, 8067); and from the signification of "writing in the book," as being for perpetual remembrance. This is signified by "writing in a book" in *Isaiah* :—

Come, write thou upon a tablet before them, and express it upon a book, that it may be for the time to come, forever even to eternity (xxx. 8).

As 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. Concerning the book of life we read in these passages:—

The Ancient of days did sit for the judgment, and the books were opened (*Dan.* vii. 9, 10).

At that time thy people shall be rescued, every one that shall be found written in the book (*Dan.* xii. 1).

Give iniquity upon their iniquity; and let them not arrive at Thy righteousness; let them be blotted out of the book of lives, and not be written with the righteous (*Ps.* lxxix. 27, 28).

He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life (*Rev.* iii. 5).

There shall not enter into the New Jerusalem any but those who are written in the Lamb's book of life (*Rev.* xxi. 27).

I saw that the books were opened; and another book was opened, which is that of life; and the dead were judged according to the things that were written in the books, according to their works. They were all judged according to their works. And if any one was not found written in the book of life, he was cast out into the lake of fire (*Rev.* xx. 12, 13, 15; and also, xiii. 8; xvii. 8).

He who does not know from the internal sense what the book of life is, and also what the books are out of which the dead are to be judged, cannot have any other idea than that in heaven there are such books, and that in them are written the acts of all, whereof the memory is thus preserved. When yet by "books" in the above passages are not meant books, but the remembrance of all things that have been done; for every one carries with him into the other life the memory of all his acts, thus the book of his life (n. 2474). But no one except the Lord alone can judge any one according to his acts; because all acts proceed from final causes, which lie deeply concealed within. Man is judged according to these causes; and no one knows them but the Lord. Wherefore judgment belongs to Him alone, which is also meant by these words in *John*:—

I saw upon the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals. Thereafter I saw a strong angel crying with a great voice, Who is worthy to open the book, and to loose the seals thereof? One of the elders said to me, Behold the Lion that is of the tribe of Judah, the root of David, hath overcome to open the book, and to loose the seals thereof: and He took the book, and they sang a new song, Worthy art Thou who takest the book, and openest the seals thereof (*Rev.* v. 1, 2, 5, 8, 9).

From all this it can be seen that by "a book written" is meant the presence of the acts of every one. In like manner by the "book" in *David*:—

On Thy book all the days were written that were ordained (*Ps. cxxxix. 16*).

8621. *And put it in the ears of Joshua.* That this signifies to be obeyed in behalf of truth fighting against this falsity, is evident from the signification of "putting in the ears," as being to be obeyed (that "ear" denotes obedience, see n. 2542, 3869, 4652–4660); and from the representation of Joshua, as being truth fighting against the falsity from interior evil (n. 8595).

8622. *That blotting I will blot out the memory of Amalek from under the heavens.* That this signifies that this falsity must be completely removed so that it may fight no longer, is evident from the signification of "blotting out the memory," as being to remove (of which below); and from the representation of Amalek, as being those who are in falsity from interior evil (see n. 8593). [2] That "blotting out the memory of Amalek" denotes to remove the falsity which is from interior evil, is because this can be removed, but cannot be blotted out, for this falsity exists with the infernal genii who live to eternity (n. 8593). But these genii are removed by the Lord, to prevent them from flowing into those who are of the spiritual church. The reason is that they do not flow into the thoughts which are of the understanding, thus not into what is of faith, as infernal spirits do, but into the affections which are of the will, consequently into the things of charity; and this so secretly that there never appears a trace that it is from them; and therefore if they were to flow in, the man of the spiritual church could not possibly be saved, because they would pervert and utterly deprave the affections of truth and good. Hence it is that these infernal genii are removed, so that they may not communicate with those who are of the Lord's spiritual kingdom. [3] Be it known further that with the man of the spiritual church a new will has been implanted in the intellectual part (n. 895, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113), which will these genii would wholly destroy if they were permitted to flow in. They would also enter into the

hereditary evils of the old will, and would reopen them, and yet they have been closed (that these have been closed, see n. 986, 1667, 2308). These infernal genii are removed in this way in order to prevent their flowing in; because their falsity, which is falsity from interior evil, is evil, and indeed such evil that it cannot flow into the intellectual part, but into the will part; and as the new will of the man of the spiritual church has been implanted in the intellectual part, as was said above, they have consequently been removed from influx into it. To this end moreover the Lord provides that such genii be vastated as to everything intellectual. [4] Men become such genii after death who have continually meditated evil against their neighbor, and have delighted their thought with such things, and moreover have inflicted evil, but secretly and by means of others, taking the greatest care that no one should know that it came from them. In other respects they have seemed in outward appearance modest and courteous, and like friends, and also like Christians in their speech, as also in their life, yet have been hypocrites, and inwardly deceitful tigers.

8623. *And Moses built an altar.* That this signifies for what is holy of worship and of memory, is evident from the signification of "an altar," as being the chief representative of the Lord (see n. 2777, 2811, 4489), and consequently what is holy of worship (n. 4541). That it is also for memory, is because in ancient times mounds were piled up as a witness unto and in memory of something that was to stand firm, and which they were to remember; and afterward also altars (n. 4192); in the present case in memory of the fact that because the hand of Amalek was against the throne of Jah, Jehovah would have war against him from generation to generation. That altars were erected for witness and memory, is also evident from the altar that the Reubenites, Gadites, and the half tribe of Manasseh built at the Jordan, concerning which they said to the sons of Israel, who on that account were disposed to make war against them, that they built it to be a witness that they would not worship Jehovah by burnt-offerings and sacrifices upon this altar, but upon the altar that was before the tabernacle; and therefore they called that altar "a witness between us and you that Jehovah is God" (*Josh. xxii. 10-34*).

8624. *And called the name of it Jehovah-nissi.* That this signifies continual warfare, and the Lord's protection, against those who are in the falsity of interior evil, is evident from the fact that the names bestowed by the ancients in the church signified the quality and the state of the thing then in question, and these they also wrapped up in the very names (see n. 340, 1946, 3422, 4298). The quality and the state of the thing here treated of is that Jehovah would have war against Amalek from generation to generation; in the internal sense, that there should be perpetual war against those who are in the falsity of interior evil; this also is signified by "Jehovah-nissi." In the original tongue "Jehovah-nissi" means "Jehovah my banner," or "ensign," and by "an ensign," or "banner," in the Word is signified a calling together for war; and as it is said that "Jehovah shall have war," protection by Him is also signified. [2] That by "a banner" or "ensign" is signified a calling together for war, is evident from the fact that when they were called together, whether for journeyings, or for festivals, or for war, they sounded a trumpet, and then also lifted up an ensign or banner upon the mountains. That they sounded a trumpet see *Numbers* x. 1-11; that they lifted up an ensign or banner see the following passages:—

Declare ye in Judah, and make it heard in Jerusalem, and say, and blow ye the trumpet in the land, proclaim, fill full, say, Gather yourselves together, and let us enter into the defenced cities, set up a banner toward Zion, assemble yourselves, stay not (*Jer.* iv. 5, 6).

All ye inhabitants of the world, and ye dwellers on the earth, when a banner is lifted up, see ye; and when a trumpet is sounded, hear ye (*Isa.* xviii. 3).

He hath lifted up a banner to the nations from far, and hath hissed for him from the extremity of the earth; and behold he shall come with speed swiftly (*Isa.* v. 26).

Lift ye up a banner upon the lofty mountain, lift up the voice unto them, wave the hand, that they may come to the gate of the princes (*Isa.* xiii. 2).

Thus said the Lord Jehovih, Behold I will lift up My hand toward the nations, and set up My banner to the peoples; and they shall bring thy sons in their bosom, and thy daughters they shall carry upon their shoulder (*Isa.* xlix. 22).

From these passages it is plain that by "a banner" is signified a gathering together. [3] That "a banner" or "ensign,"

when predicated of the Lord, signifies also protection, is evident in these passages:—

They shall fear the name of Jehovah from the west, and His glory from the rising of the sun; because it will come as a pent up stream, the spirit of Jehovah shall lift up a banner against him; then shall the Redeemer come to Zion (*Isa. lix. 19*).

It shall come to pass in that day that the root of Jesse, which standeth for a banner of the people, shall the nations seek; and his rest shall be glory (*Isa. xi. 10*).

[4] Inasmuch as “an ensign” which in the original tongue is expressed by the same term as “a banner,” signified a gathering together, and when said of the Lord, protection also, therefore it was expressly commanded that a brazen serpent should be set upon an ensign, of which we read in *Moses*:—

Jehovah said unto Moses, Make thee a serpent, and set it upon an ensign; and it shall come to pass that every one that is bitten, and looketh at it, shall live. And Moses made a serpent of brass, and set it upon an ensign; whence it came to pass that if a serpent had bitten a man, and he looked at the serpent of brass, he lived again (*Num. xxi. 8, 9*);

that the brazen serpent represented the Lord, see *John iii. 14, 15*; that it also signified protection, is plain; for the healing effected by looking on the serpent that was on the ensign signified healing from evils of falsity by the looking of faith to the Lord. For the Lord says in the passage as quoted from *John*:—

As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in Him may not perish, but may have eternal life.

8625. *And he said, Because there is a hand against the throne of Jah.* That this signifies because they wish to do violence to the Lord’s spiritual kingdom, is evident from the signification of “a hand against any one,” as being to do violence; and from the signification of “the throne of Jah,” as being the Lord’s spiritual kingdom. That “the throne of Jah” denotes the Lord’s spiritual kingdom is because “a throne” is predicated of the Lord’s royalty, and the Lord’s spiritual kingdom corresponds to His royalty. There are two things which are predicated of the Lord, namely, priesthood and royalty. The

celestial kingdom corresponds to His priesthood, and the spiritual kingdom to His royalty; for the Lord is called "Priest" from Divine good, and "King" from Divine truth. This latter, namely, Divine truth, is involved in the name "Christ," and Divine good in the name "Jesus" (see n. 1728, 2015, 3004, 3009, 6148). "Throne" is predicated of the Lord's royalty, consequently of His spiritual kingdom, and in like manner "Jah." (What "throne" signifies, see n. 5213; and what "Jah," n. 8267.) [2] As regards the subject itself, namely, that they who are represented by Amalek (who are infernal genii that are in the falsity from interior evil) wish to do violence to the Lord's spiritual kingdom, this has been unfolded above (n. 8593, 8622). They who were in the falsity of this evil could not be warded off from those who were of the spiritual church until the Lord came into the world and made the human in Himself Divine. They were then shut up in hell, whence they can never rise up; moreover, the communication which is effected through influx, was quite taken away. For the man of the spiritual church is in obscurity as to the truth of faith, and acknowledges it as truth because the church has said so, and not because he has perceived it to be truth. With these men this truth becomes good, and consequently a matter of conscience. If malignant genii were to flow into their obscurity, they would destroy the conscience in a thousand ways; for they do not act into the truths of faith therein, but into the affections themselves; and wheresoever they notice anything of the affection of good, they pervert it in a moment so secretly that it cannot possibly be noticed. They attack the very ends. In a word, their malignity cannot be described; but it may be compared to an unseen deadly poison, which penetrates to the very marrows. Concerning these genii, of the Lord's Divine mercy more shall be said from experience at the end of the chapters.

8626. *Jehovah shall have war against Amalek from generation to generation.* That this signifies that they were brought under the yoke and were cast into hell, from which by reason of the Lord's Divine power they can never rise up, is evident from the signification of "Jehovah having war," as being a casting into hell; and from the signification of "from genera-

tion to generation," as being perpetually, thus that they can never rise up from it. (That this was by the Divine power of the Lord, see just above, n. 8625.) That "Jehovah having war" denotes a casting into hell, is because "Jehovah having war" denotes perpetual victory. The infernal genii cannot possibly wage war and fight against Jehovah, that is, against the Lord; yet it appears to them that they fight, and even that they sometimes conquer, when they subjugate those who are in evil; but still they have no power whatever against the Divine. The least exercise of Divine power by a single nod instantly subdues the whole diabolical crew, even if it consists of myriads of myriads; but still it gives them the opportunity to act in so far as their doing so may be of use, and in so far as their evil can be turned by the Lord into good. On this subject, of the Lord's Divine mercy, elsewhere. From all this it can in some measure be seen that by "Jehovah having war with Amalek from generation to generation" is signified subjugation and casting into hell, from which by reason of the Lord's Divine power they can never rise up.

CONTINUATION ABOUT THE INHABITANTS AND SPIRITS OF THE
EARTH JUPITER.

8627. The inhabitants of the earth Jupiter make wisdom consist in thinking well and justly about the occurrences in life. They derive this wisdom from their parents, from infancy, and it is transmitted by succession to posterity, and thereby increases. They know nothing at all of the sciences, such as are cultivated on our earth, and they do not wish to know them. They call them "shades," and compare them to clouds that intercept the sun. They have got this idea about the sciences from some belonging to our earth, who in their presence have boasted that they are wise from the sciences.

8628. The spirits from our earth who had thus boasted, were those who had made wisdom consist in things of mere memory, as in the languages; in the historical matters of the literary

world; in bare experimental discoveries; in terms, especially such as are philosophical; and in other things of the kind; and had not used them as means for being wise; but had made wisdom consist in these things themselves. As these have not cultivated their rational faculty by the sciences as means, they have little perception in the other life, for they see only in terms and from terms, which there are like dust, and like thick clouds before the intellectual sight. And they who have been conceited by reason of this their learning, have still less perception. But they who have used the sciences as means for annihilating the things of faith, have totally destroyed their understanding, and see in thick darkness, like owls, falsity for truth, and evil for good. [2] From their intercourse with such the spirits of Jupiter had concluded that the sciences induce shade and cause blindness. But they were told that on this earth the sciences are the means of opening the intellectual sight, which sight is in the light of heaven, and instructs in such things as are of spiritual life; but as there reign the love of self and the love of the world, and consequently such things as are of merely natural and sensuous life, the sciences are to such the means of becoming insane; that is, of confirming themselves in favor of nature against the Divine, and in favor of the world against heaven. [3] They were told further that in themselves the sciences are spiritual riches, and that they who possess them are like those who possess worldly riches, which in like manner are means of performing use to one's self, to the neighbor, and to our country, and also are means of doing evil; and also that they are like garments, which serve for use and adornment, and also for pride, as with those who desire to be honored from these alone. The spirits of the earth Jupiter understood these things well, but they marveled that any who are men should have set the things which lead to wisdom before wisdom itself; and that they should not see that to immerse the mind in such things, and not to elevate it beyond them, is to obscure and blind it.

8629. A certain spirit ascending from the lower earth came to me and said that he had heard my conversation with the other spirits, but that he had understood scarcely anything that had been said about spiritual life and light. I asked him

whether he wished to learn these things. He said he had not come with that intention; from which it might be inferred that he was unwilling. He was very stupid. The angels said that this man, during his life in the world, had been one of those who are celebrated for their learning. He was cold, as was plainly felt from his afflatus, which was a sign of merely natural light and of no spiritual light; thus that by means of the sciences he had not opened, but had closed for himself, the way to the light of heaven.

8630. As the inhabitants of the earth Jupiter acquire intelligence by another way than do the inhabitants of our earth, and besides are from their life of a different disposition, they cannot be together; but if they approach they either shun or repel them. There are spheres that are to be called spiritual spheres, which continually emanate, nay, pour forth from every society. These spheres are from the activity of the affections and of the derivative thoughts, thus they are of the life itself (concerning spheres, see n. 1048, 1053, 1316, 1504, 1505, 1507, 1508, 1510-1519, 2401, 4464, 5179, 6206, 7454, 6598-6613, 8063). [2] All the consociations in the other life are effected in accordance with the spheres; those which agree together are conjoined according to their agreement; those which do not agree are repelled according to their disagreement. Every province in the Grand Man (to which some member or organ in the human body corresponds), has its own sphere distinct from the sphere of any other province; hence the mutual conjunction of those who belong to the same province; and the disjunction of those who belong to some other. The spirits and angels who are from the earth Jupiter bear relation in the Grand Man to the IMAGINATIVE OF THOUGHT, and thus to an active state of the interior parts. But the spirits of our earth bear relation to the various functions of the exterior parts of the body, into which, when they desire to rule, the Imaginative of Thought cannot flow; hence the oppositions between the spheres.

8631. In what clear perception the spirits of Jupiter are with respect to spiritual things, was made evident to me from their representation of how the Lord, whom they call their One Only Lord, converts depraved affections into good affections.

They represented the intellectual mind as a beautiful form, and imparted to it an activity of the form that was suited to the affection; and they next showed how the Lord bends what is depraved therein to good, which they did in a way that no words can describe, and so dexterously that they were praised by the angels. There were then present learned ones from our earth, who had immersed their intellectual in the terms of memory-knowledges, and had disputed much about form, substance, the material and the immaterial, and the like, without applying such things to any use; but they could not comprehend even this representation.

8632. I have spoken with spirits of that earth about the Lord, that He does evil to no one, still less punishes any one. These spirits, being of the more simple ones, at first did not wish to admit this, believing that punishments are from the Lord. But when they were told that when their angels are with a man of their own earth, they do not chastise, nor even speak harshly, but only permit the punishing spirits who also are present to do so; and that seeing the angels do not chastise, how much less does the Lord, who is good itself, and who directs the angels—on hearing this they made acknowledgment, and affirmed in a plain voice, that the Lord punishes no one, and does evil to no one, nor does He even speak harshly to any one. (On the angels and the punishing spirits with the inhabitants of Jupiter, see n. 7802–7805, 7810.)

8633. As to what further concerns the life of those in that earth, I have been instructed by their spirits that as they do not care for memory-knowledges, so neither do they care for things made by art; also that they have no holidays, but that every morning at sunrise, and every evening at sunset, they have holy worship to the One Only Lord in their tents, and that they then also sing.

8634. The subject of the inhabitants and spirits of the earth Jupiter will be continued at the end of the following chapter.

CHAPTER THE EIGHTEENTH.

THE DOCTRINE OF CHARITY.

8635. No one can be regenerated unless he knows such things as are of the new life, that is, of spiritual life; for man is introduced into this life by means of regeneration. The things which are of the new life, or of spiritual life, are truths which must be believed, and goods which must be done; the former are of faith, the latter of charity.

8636. No one can know these things from himself, for man apprehends only those things which have been obvious to his senses; from these he has procured for himself a light which is called natural light, by virtue of which he sees nothing else than what belongs to the world and to himself, and not what belongs to heaven and to God; these he must learn from revelation.

8637. For example, that the Lord, who was God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that everything of faith and everything of charity, thus everything of truth and good is from Him; that there is a heaven, and that there is a hell; that man will live to eternity, in heaven if he has done well, in hell if he has done evil.

8638. These things and more are of faith, which must be known by the man who is to be regenerated; for he who knows them can think them, then will them, and lastly do them, and thus have new life.

8639. On the other hand, he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, worship Him, love Him, and thus do good for His sake. He who does not know that all good is from Him, cannot think that his own righteousness and his own salvation are from Him, still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell, and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receiving it; and so in all other things.

8640. From all this it can be seen what the quality of the life of a regenerate person is, that it is a life of faith; and also that it cannot be given to a man until he is in such a state as to be able to acknowledge the truths of faith, and in so far as he acknowledges them, to will them.

CHAPTER XVIII.

1. And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, in that Jehovah had brought forth Israel out of Egypt.

2. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away:

3. And her two sons; of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land:

4. And the name of the other was Eliezer; Because the God of my father was my help, and liberated me from the sword of Pharaoh.

5. And Jethro Moses' father-in-law came, and his sons, and his wife, unto Moses, unto the wilderness where he was encamped at the mount of God.

6. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, with her two sons with her.

7. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent.

8. And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the trouble that found them in the way, and Jehovah rescued them.

9. And Jethro rejoiced over all the good that Jehovah had done to Israel, who rescued them out of the hand of the Egyptians.

10. And Jethro said, Blessed be Jehovah, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh; who rescued His people from under the hand of the Egyptians.

11. Now I know that Jehovah is great above all the gods; for the reason that they dealt proudly over them.

12. And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13. And it was on the morrow, and Moses sat to judge the people, and the people stood over Moses from the morning until the evening.

14. And Moses' father-in-law saw all that he did to the people, and he said, What is this word that thou doest to the people? why sittest thou alone, and all the people standing over thee from the morning until the evening?

15. And Moses said to his father-in-law, Because the people cometh unto me to inquire of God:

16. When they have a word, it cometh unto me; and I judge between a man and his companion, and I make known the judgments of God, and His laws.

17. And Moses' father-in-law said unto him, The word that thou doest is not good.

18. Wearing thou wilt wear away, both thou, and this people that is with thee; because the word is too heavy for thee; thou art not able to do it, thou alone.

19. Now hear my voice, I will counsel thee, and God shall be with thee: be thou for the people with God, and bring thou the words unto God:

20. And do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do.

21. And do thou see out of all the people men of strenuousness, fearing God, men of truth, hating gain; and do thou set of them for princes of thousands, princes of hundreds, princes of fifties, and princes of tens:

22. And let them judge the people in every time; and it shall be, every great word let them bring unto thee, and every small word let them judge; and devolve from upon thee, and let them bear with thee.

23. If thou do this word, and God have commanded thee, then thou shalt be able to stand, and also all this people shall come upon its place in peace.

24. And Moses hearkened to the voice of his father-in-law, and did all that he had said.

25. And Moses chose men of strenuousness out of all Israel, and gave them as heads over the people: princes of thousands, princes of hundreds, princes of fifties, and princes of tens.

26. And they shall judge the people in every time, the difficult word they shall bring unto Moses, and every small word they shall judge.

27. And Moses let his father-in-law go, and he went to himself unto his own land.

THE CONTENTS.

8641. The subject treated of in the internal sense in this chapter is truths in successive order from the First to the last, and that they are set in order by good Divine. Truth in the first degree is represented by Moses; the truths derived therefrom in successive order are represented by the princes of thousands, of hundreds, of fifties, and of tens. And good Divine, by which the setting in order is effected, is represented by Jethro, Moses' father-in-law.

THE INTERNAL SENSE.

8642. Verses 1-5. *And Jethro, the priest of Midian, Moses' father-in-law, heard all that God had done for Moses, and for Israel His people, in that Jehovah had brought forth Israel out of Egypt; and Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away. And her two sons, of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land. And the name of the other Eliezer; Because the God of my father was my help, and liberated me from the sword of Pharaoh. And Jethro Moses' father-in-law came, and his sons, and his wife, unto Moses, unto the wilderness where he was encamped at the mount of God. "And*

Jethro the priest of Midian," signifies the Divine good; "Moses' father-in-law," signifies from which is the good conjoined with truth Divine; "heard all that God had done for Moses, and for Israel His people," signifies the perception of those things which had been done for those who are of the Lord's spiritual kingdom; "in that Jehovah had brought forth Israel out of Egypt," signifies that they had been liberated by the Lord from infestations; "and Jethro Moses' father-in-law took Zipporah, Moses' wife," signifies good from the Divine conjoined with truth Divine; "after he had sent her away," signifies separation hitherto relatively to the state of those who are of the spiritual church; "and her two sons," signifies the goods of truth; "of which the name of the one was Gershom, for he said I have been a sojourner in a strange land," signifies the quality of the good of truth of those who are out of the church; "and the name of the other was Eliezer," signifies the quality of the good of truth of those who are within the church; "because the God of my father was my help," signifies the Lord's mercy and presence in the church; "and liberated me from the sword of Pharaoh," signifies liberation from the falsity of those who infested; "and Jethro Moses' father-in-law came," signifies the Divine good; "and his sons," signifies the goods of truth; "and his wife," signifies good conjoined with truth Divine; "unto Moses unto the wilderness," signifies conjunction in the state before regeneration when there are temptations; "where he was encamped at the mount of God," signifies near to the good of truth.

8643. *And Jethro the priest of Midian.* That this signifies the Divine good, is evident from the representation of Jethro the priest of Midian, as being the good of the church that is in the truth of simple good (see n. 7015), but here he denotes the Divine good, for the reason that Moses, of whom Jethro was the father-in-law, represents Divine truth. For when the son-in-law represents truth, then the father-in-law represents the good in a higher degree, because he is the father of the other's wife. That the Divine good is here represented by Jethro, is because in this chapter the subject treated of is the setting in order of truths with the man of the spiritual church, and this is effected by Divine good through Divine truth; for all setting

in order is by good through truth. This setting in order is effected with the man of the spiritual church when he begins to act no longer from truth, but from good; for this state is his second state, which arises after he has undergone temptations. For when he acts from truth, then he is tempted, to the intent that the truths with him may be confirmed; and when these have been confirmed, then they are reduced by the Lord into order; and when they have been reduced into order, then he enters the second state, which consists in willing truths and doing them, whereby they become of the life, and are called goods. This setting in order is treated of below.

8644. *Moses' father-in-law.* That this signifies from which is good conjoined with truth Divine, is evident from the signification of "father-in-law," as being the good from which is the good that is conjoined with truth (see n. 6827); and from the representation of Moses, as being truth Divine (n. 6752, 6771, 7010, 7014, 7382). The reason why "a father-in-law" signifies good from which is good conjoined with truth, is that "a wife" signifies good when "the man" signifies truth (n. 2517, 4510, 4823). As in what follows, the conjunction of Divine good with Divine truth is treated of, whereby a setting in order may be effected in the man of the church, be it known that between Divine good and Divine truth there is this distinction—that Divine good is in the Lord, and Divine truth is from the Lord. It is as with the fire of the sun and the light which is therefrom; the fire is in the sun, and the light is from the sun; in the light there is not fire but heat. [2] Moreover in the other life the Lord is the Sun, and also is the light. In the Sun there, which is Himself, is Divine fire, which is the Divine good of the Divine love. From that Sun is Divine light, which is Divine truth from Divine good. In this Divine truth there is also Divine good, but not such as is in the Sun, it being accommodated to reception in heaven; for unless it were accommodated to reception, heaven could not have come into existence, because no angel can bear the flame from the Divine love. He would be consumed in a moment, as would a man if the flame of the sun of this world should blow directly upon him. [3] But how the Divine good of the Lord's Divine love is accommodated to reception, cannot be known by any one, not

even by the angels in heaven, because it is an accommodation of the Infinite to the finite; and the Infinite is such as to transcend all the understanding of the finite, insomuch that when the understanding of the finite desires to look in that direction, it falls as into the depth of the sea and perishes. (That the Lord is the Sun in heaven, and that the Sun there is the Divine good of His Divine love, and that the light therefrom is Divine truth, from which is intelligence, see n. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3190, 3195, 3222, 3223, 3225, 3339, 3341, 3636, 3643, 3993, 4180, 4302, 4408, 4409, 4415, 4523, 4533, 4696, 7083, 7171, 7174, 7270, 8197.)

8645. *Heard all that God had done for Moses, and for Israel His people.* That this signifies the perception of those things which had been done for those who are of the Lord's spiritual kingdom, is evident from the signification of "hearing," namely, all that God had done, as being perception (see n. 5017, 8361); from the signification of "all that God had done," as being the things that had been done by the Divine; and from the representation of Israel, who here is Moses and the people for whom the things were done, as being those who are of the Lord's spiritual kingdom (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); for Moses together with the people represents this kingdom, Moses as the head, and the people as the things that are subject to the head; thus also Moses represents the Lord as to Divine truth, for from this is the spiritual kingdom.

8646. *In that Jehovah had brought forth Israel out of Egypt.* That this signifies that they had been liberated by the Lord from infestations, is evident from the signification of "bringing forth," as being to liberate; from the representation of Israel, as being those who are of the spiritual kingdom (see above, n. 8645); and from the signification of "Egypt," as being infestations by falsities (n. 7278). That "Egypt" signifies infestations, is because by "the Egyptians" and "Pharaoh" are signified those who by means of falsities infested in the other life those who were of the spiritual church (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317, 8148).

8647. *And Jethro, Moses' father-in-law, took Zipporah, Moses' wife.* That this signifies good from the Divine conjoined

with truth Divine, is evident from the representation of Jethro Moses' father-in-law, as being the Divine good from which is good conjoined with truth, in this case with the truth Divine which is represented by Moses (of which above, n. 8643, 8644); and from the representation of Zipporah, Moses' wife, as being good Divine. For marriages represent the conjunction of good and truth; in the celestial church the husband represents good, and the wife the derivative truth; but in the spiritual church the man represents truth, and the wife good. Here, Moses' wife represents good, because the spiritual kingdom is treated of (n. 2517, 4510, 4823, 7022).

8648. *After he had sent her away.* That this signifies separation hitherto relatively to the state of those who are of the spiritual church, is evident from the signification of "sending away," as being separation. That it is relatively to the state of those who are of the spiritual church, is because in the first state of those who are in the spiritual church good does not appear, but only truth. How this is, can be seen from what has been already shown concerning the two states of those who are of the spiritual church; namely, that in the first state they act from truth and not from good, but in the second they act from good. In the first state, when they act from truth and not from good, good is as it were absent, and is like a wife that has been sent away; but in the second state, when they act from good, then good is present, and is like a wife that is conjoined with her man. This is what is meant in the internal sense by "after he had sent her away." [2] Be it further known, that this is relatively to those who are of the spiritual church, for the truth which proceeds from the Lord is always conjoined with its good; but in the first state, which is before regeneration, good is not received, but only truth, although both flow in through heaven from the Lord. In the second state however, which is after regeneration, good is received conjoined with truth. That which takes place with man is predicated as taking place with the Lord, for the reason that it so appears. This is the case in very many other instances, as for example, that the Lord does evil, punishes, casts into hell. These things are predicated of the Lord because it appears so, when yet all evil which befalls man is done by the

man. There are very many such things in the Word, which however are plain to him who searches the Scriptures from the affection of truth, and for the sake of the good of life, because he is enlightened by the Lord.

8649. *And her two sons.* That this signifies the goods of truth, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2159, 2623, 3704, 4257), in this case the goods of truth, because they are called “sons of the wife,” as is plain from the original tongue, in like manner as in the sixth verse following. Consequently as by “wife” is signified good conjoined with truth (n. 8647), by the “sons” are here signified the goods of truth. The goods of truth are truths which have become of the will and consequently of the life, and constitute the new will with the man of the spiritual church.

8650. *Of which the name of the one was Gershom; for he said, I have been a sojourner in a strange land.* That this signifies the quality of the good of truth of those who are out of the church, is evident from the signification of “name” and of “calling the name,” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674). This quality is described by the words which Moses then said, namely, “I have been a sojourner in a strange land.” That by these words is signified the good of truth of those who are out of the church, is because by “a sojourner” are signified those who were born out of the church, and yet were being instructed in the things of the church; and by “a strange land” is signified where the church is not. (That “a sojourner” denotes those who were out of the church, and were being instructed in the things that belong to the church, see n. 1463, 4444, 7908, 8007, 8013.) That “a strange land” denotes where the genuine church is not, is because by “land” is signified the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577), and “strange” denotes where there is not what is genuine; for the Lord’s church is scattered through the whole world, thus also among the Gentiles (n. 2049, 2284, 2589–2604). Moreover that when Gershom was born, Moses was out of his own church, and was among those who were in the good of simple truth, and who are signified by “the Midianites,” see n. 6793–6796.

8651. *And the name of the other was Eliezer.* That this signifies the quality of the good of truth of those who are within the church, is evident from the signification of "name" and of "calling the name," as being the quality (see above, n. 8650). That it denotes the quality of the good of truth, is because by the "two sons" are signified the goods of truth (see n. 8649). That the quality of this good of truth is that of those who are within the church, is plain from the words which Moses spoke concerning this son when he was born, namely, "because the God of my father was my help, and delivered me from the sword of Pharaoh;" and from the fact that the quality of the good of truth, which was signified by "the name of the first son, Gershom," is that of those who are out of the church (n. 8650).

8652. *Because the God of my father was my help.* That this signifies the Lord's mercy and presence in the church, is evident from the signification of "father," as being the church as to good (see n. 5581), and as being the Ancient Church (n. 6050, 6075, 6846); from the signification of "the God of my father," as being the Divine of the Ancient Church, which was the Lord (n. 6846, 6876, 6884); and from the signification of "help," when predicated of the Lord, as being mercy; for help from Him is of mercy, and is also of presence, because where the reception of mercy is, there is presence; and this is especially in the church, because there is the Word, and through the Word the Lord's presence.

8653. *And liberated me from the sword of Pharaoh.* That this signifies the liberation from the falsity of those who infested, is evident from the signification of "a sword," as being truth, and in the opposite sense, falsity, fighting and vastating (see n. 2799, 4499, 6353, 7102, 8294); and from the representation of Pharaoh, as being those who infest the upright in the other life by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8654. *And Jethro Moses' father-in-law came.* That this signifies the Divine good, is evident from the representation of Jethro and Moses, as being the Divine good and the Divine truth; and from the signification of "father-in-law" (of which above, n. 8643, 8644).

8655. *And his sons*, signifies the goods of truth (see above, n. 8649).

8656. *And his wife*. That this signifies good conjoined with truth Divine, is evident from the representation of Moses' wife, as being good from the Divine conjoined with truth Divine (of which also above, n. 8647).

8657. *Unto Moses unto the wilderness*. That this signifies conjunction in the state before regeneration when there are temptations, is evident from the signification of "coming unto Moses," as being conjunction, namely, of the Divine good which is represented by Jethro with the Divine truth which is represented by Moses; and from the signification of "the wilderness," as being a state of undergoing temptations (see n. 6828, 8098), thus the state before regeneration. That there are two states which those enter into who are being regenerated and are becoming a spiritual church, and that when they are in the former state they undergo temptations, see above (n. 8643). The former state is described by the state of the sons of Israel in the wilderness, and the latter state by their state in the land of Canaan under Joshua.

8658. *Where he was encamped at the mount of God*. That this signifies near to the good of truth, is evident from the signification of "being encamped," as being the setting in order of the truth and good which are of the church with man (see n. 8103, 8130, 8131, 8155); and from the signification of "the mount of God," as being the good of love (see n. 795, 796, 2722, 4210, 6435, 8327), here the good of truth, because the subject treated of is the good of those who are of the spiritual church, who are represented by the sons of Israel. The good they have is the good of truth (this good is also the good of charity), and therefore it is called "the mount of God," because "God" is said where truth is treated of, and "Jehovah" where good is treated of (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7268, 7873). From all this it is evident that by "he was encamped at the mount of God," is signified the setting in order of the good and truth of the church near to the good of truth. What is meant by this shall be briefly told. When man is in the former state, namely, when he acts from truth and not yet from good, that is, when he acts from faith and not yet

from charity, he is in a state of undergoing temptations. By these he is progressively carried to the second state, namely, that he acts from good, that is, from charity and the affection of it. When therefore he comes near to this state, he is said to be "encamped at the mount of God," that is, at the good from which he will afterward act. This is said because in what now follows the subject treated of is the new disposition or setting in order of the truths for entering into this state, to which the man of the church comes after he has undergone temptations, and before the law Divine is inscribed on his heart. In what precedes the subject treated of was temptations, and in what now follows it is the law promulgated from Mount Sinai. "Mount Sinai" denotes the good in which is truth.

8659. *Verses 6, 7. And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked a man his companion as to peace; and they came into the tent.* "And he said unto Moses," signifies influx and the derivative perception; "I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her," signifies Divine goods in their order; "and Moses went out to meet his father-in-law," signifies the application of truth Divine to Divine good; "and bowed himself down," signifies immission; "and kissed him," signifies conjunction; "and they asked a man his companion as to peace," signifies a mutual Divine celestial state; "and they came into the tent," signifies the holiness of the union.

8660. *And he said unto Moses.* That this signifies influx and the derivative perception, is evident from the signification of "saying," when by Divine good to Divine truth concerning the setting in order of truths, as being influx; and because it denotes influx it also denotes perception, for perception is from influx (that relatively to the agent "to say" denotes influx, and relatively to the recipient, perception, see n. 5743).

8661. *I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.* That this signifies Divine goods in their order, is evident from the representation of Jethro, Moses' father-in-law, as being Divine good (see n.

8643, 8644); from the representation of Zipporah, Moses' wife, as being good therefrom conjoined with truth Divine (n. 8647); and from the representation of her sons, as being the goods of truth (n. 8649-8651); thus goods in their order. Goods in their order are goods interior and exterior in order successively according to degrees (n. 3691, 4154, 5114, 5145, 5146, 8603).

8662. *And Moses went out to meet his father-in-law.* That this signifies the application of truth Divine to Divine good, is evident from the signification of "going out to meet," as being application; that "to go out to meet" denotes application is because it presently follows that "he kissed him," by which is signified conjunction, and application precedes conjunction; from the representation of Moses, as being truth Divine (of which above, n. 8644); and from the representation of Jethro, who is his father-in-law, as being Divine good (of which also above, n. 8643, 8644).

8663. *And bowed himself down.* That this signifies immission, is evident from the signification of "bowing down," as being humiliation and submission (n. 2153, 5682, 7068), but in this case immission,* because it is predicated of truth Divine relatively to Divine good.

8664. *And kissed him.* That this signifies conjunction, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 4215, 4353, 5929, 6260).

8665. *And they asked a man his companion as to peace.* That this signifies a mutual Divine celestial state, is evident from the signification of "asking as to peace," as being consociation in respect to a Divine celestial state (of which below); and from the signification of "a man to his companion," as being mutually. That "asking as to peace" denotes consociation in respect to a Divine celestial state, is because in the internal sense "to ask as to peace" is to ask about the life, its prosperity and happiness; but in the supreme sense, where Divine good and truth Divine are the subject treated of "to ask as to peace" denotes consociation in respect to a Divine celestial state. For in the supreme sense "peace" signifies the Lord, and from this the state of the inmost heaven, where they

* "Immission" is the correlative of "emission," and is found in *Heaven and Hell* n. 551e, and *Apocalypse Explained* n. 503, subdiv. 4. The verb *immittere*, in the sense of "to let into," is rather frequently used by Swedenborg. [REVISER.]

are who are in love to the Lord, and from this in innocence. These moreover are above all others in peace, because in the Lord; and their state is called "Divine celestial." Hence it is that by "peace" is here meant such a state. (What "peace" denotes in the supreme sense, and what in the internal sense, see n. 3780, 4681, 5662, 8455.)

8666. *And they came into the tent.* That this signifies the holiness of the union, is evident from the signification of "a tent," as being the holy of love (see n. 414, 1102, 2145, 2152, 4128), thus the holiness of the union, because love is union. Hence "to come into the tent" denotes to be united from holy love. In this verse the subject treated of is the union of the Divine good with truth Divine. And because all union is first effected by means of an influx of the one into the other and the consequent perception, next by application, then by immission, afterward by conjunction, therefore there is first described the influx and the consequent perception (n. 8660), next the application (n. 8662), then the immission (n. 8663), after this the conjunction (n. 8664), finally the union by love.

8667. Verses 8-11. *And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake, all the trouble that found them in the way, and Jehovah rescued them. And Jethro rejoiced over all the good that Jehovah had done to Israel, who rescued them out of the hand of the Egyptians. And Jethro said, Blessed be Jehovah, who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh; who rescued His people from under the hand of the Egyptians. Now I know that Jehovah is great above all the gods; for the reason that they dealt proudly over them.* "And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians," signifies perception then from truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested; "for Israel's sake," signifies in behalf of those who are of the spiritual church; "all the trouble that found them in the way," signifies labor in temptations; "and Jehovah rescued them," signifies liberation by virtue of the Lord's Divine aid; "and Jethro rejoiced over all the good that Jehovah had done to Israel," signifies a state of Divine good when all things succeed;

“who rescued them out of the hand of the Egyptians,” signifies on account of liberation from the reviling of those who infested; “and Jethro said, Blessed be Jehovah,” signifies the Divine good;* “who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh,” signifies liberation from the reviling of those who infested; “who hath rescued His people from under the hand of the Egyptians,” signifies mercy toward those who were in the good of truth and truth of good; “now I know that Jehovah is great above all the gods,” signifies the Lord, that there is no God besides Him; “for the reason that they dealt proudly over them,” signifies by reason of the endeavor to rule over those who are of the church.

8668. *And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians.* That this signifies perception then from truth Divine concerning the power of the Lord’s Divine Human against those who were in falsities and infested, is evident from the signification of “Moses told,” as being perception from truth Divine (that “to tell” denotes to perceive, see n. 3209; and that “Moses” denotes truth Divine, n. 6752, 6771, 7010, 7014, 7382); from the representation of Moses’ father-in-law, as being the Divine good from which is good conjoined with truth Divine (see n. 8643, 8644); from the signification of “all that Jehovah had done,” as being those things which were done for the sons of Israel in Egypt and afterward in the wilderness. And as these things in the internal sense involve the things which were done for those who were of the Lord’s spiritual church, and who were detained in the lower earth until the Lord glorified the Human in Himself, therefore by these words is signified perception concerning the power of the Lord’s Divine Human. (That they who were of the Lord’s spiritual church were detained in the lower earth and were saved by the power of the Lord’s Divine Human, see n. 6854, 7035, 7091, 7828, 8018, 8054, 8099, 8321.) And from the representation of Pharaoh and the Egyptians, as being those who were in falsities and infested (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317).

8669. *For Israel’s sake.* That this signifies in behalf of those who were of the spiritual church, is evident from the representa-

* Compare n. 8674. [REVISER.]

tion of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8670. *All the trouble that had found them in the way.* That this signifies labor in temptations, is evident from the signification of "trouble," as being labor—that "trouble" denotes labor is because it is predicated of temptations, for in these they who are tempted have labor against falsities and evils, and the angels also have labor with them to keep them in the faith, and thus in the power of conquering; and from the signification of "that had found them in the way," as being in respect to temptations (namely, labor), because "in the way," means in the wilderness, where they underwent temptations (of which above).

8671. *And Jehovah rescued them.* That this signifies liberation by virtue of the Lord's Divine aid, is evident from the signification of "rescuing," as being liberation. (That "Jehovah" in the Word denotes the Lord, see n. 1343, 1736, 1815, 2447, 2921, 3035, 5041, 5663, 6280, 6303, 6905.)

8672. *And Jethro rejoiced over all the good that Jehovah had done to Israel.* That this signifies the state of Divine good when all things succeed, is evident from the representation of Jethro, as being Divine good (see above n. 8643); from the signification of "rejoicing over all the good," when predicated of the Divine good which is represented by Jethro, as being the state of this good; for the state of the Divine when good is done to heaven and the angels there, and also to the church and the man there, is expressed in the Word by "joy," but the quality of this joy is beyond comprehension, because it belongs to the Infinite. That there is also infinite joy on account of the reception of good by those who are in heaven and the church, can be seen from the Divine love, which is infinite toward the human race (n. 8644), for all joy is of love. From all this it is evident that by "Jethro rejoiced over all the good that Jehovah had done to Israel," is signified the state of the Divine good when all things succeed; for by "Israel" are meant those who were of the Lord's spiritual kingdom and spiritual church (n. 8669), with whom all things had succeeded, because they had been liberated from infestations, and afterward had conquered in temptations, as has been above described.

8673. *And rescued them out of the hand of the Egyptians.* That this signifies on account of liberation from the reviling of those who infested, is evident from the signification of “rescuing,” as being liberation (see above, n. 8671); and from the representation of the Egyptians, as being those who infested by falsities (n. 8668).

8674. *And Jethro said, Blessed be Jehovah.* That this signifies that from the Lord is all good, is evident from the signification of “blessed be Jehovah,” as being that all good is from the Lord (see n. 1096, 1422, 3140). (That “Jehovah” denotes the Lord, see above, n. 8671.) That “blessed be Jehovah” denotes that from the Lord is all good, is because in the case of man, “blessing” involves all the good of eternal life, that is, the good of love to the Lord and toward the neighbor (n. 3406, 4981); and these goods make eternal life with man.

8675. *Who hath rescued you out of the hand of the Egyptians, and out of the hand of Pharaoh.* That this signifies liberation from the reviling of those who infested, is evident from what has been unfolded above (n. 8671, 8673).

8676. *Who hath rescued His people from under the hand of the Egyptians.* That this signifies mercy toward those who were in the good of truth and truth of good, is evident from the signification of “rescuing,” as being liberation (as just above, n. 8675); from the signification of “the Egyptians,” as being those who infested by falsities (n. 8668); and from the representation of Israel, who are here “the people of Jehovah,” as being those who are of the spiritual church (n. 8645), thus who are in the good of truth and truth of good (n. 7957, 8234). That it is of the Lord’s mercy is because it is said, “blessed be Jehovah who hath rescued,” and by “blessed be Jehovah” is signified that from Him is all good from His Divine love (n. 8674). The Divine love from which good comes to man who is in a state of misery, because of himself he is wholly in evil and in hell, is mercy.

8677. *Now I know that Jehovah is great above all gods.* That this signifies the Lord, that there is no God besides Him, is evident from what has been said and shown above (n. 7401, 7444, 7544, 7598, 7636, 8274).

8678. *For the reason that they dealt proudly over them.* That this signifies by reason of the endeavor and the force used to rule over those who are of the church, is evident from the signification of "dealing proudly," as being the endeavor and the force used to rule (of which below); and from the representation of the sons of Israel, who are they over whom they dealt proudly, as being those who are of the spiritual church (see above, n. 8645). That "to deal proudly" denotes the endeavor and the force used to rule, is because this endeavor and the consequent force are in all pride, for pride is to love self more than others, and to set self above them, and to wish to exercise command over others; and they who wish this also despise others in comparison with self, and also persecute from hatred and revenge those who set themselves above them, or do not pay them respect. The love of self, which is pride, is of such a quality that so far as the rein is given it, it rushes on, growing step by step to the utmost of the ability that is granted to it, until at last it lifts itself to the very throne of God with the desire to be in His stead. Such are all who are in hell. That they are such is perceived from their endeavor from there, and also from their dangerous hatreds and direful revenges one against another for the sake of rule. This endeavor is what is restrained by the Lord, and is meant by "the head of the serpent which the seed of the woman shall trample on" (n. 257). Such are also meant by "Lucifer" in *Isaiah*:—

How hast thou fallen from heaven, O Lucifer, son of the dawn! thou hast been cut off to the earth, thou hast been weakened beneath the nations; yet thou hast said in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit on the mount of the congregation, in the sides of the north; I will ascend above the heights of the cloud; I will become like the Most High. Yet verily thou hast been let down to hell, to the sides of the pit, thou hast been cast forth out of thy sepulchre like an abominable shoot, the raiment of the slain, thrust through with the sword, that go down to the stones of the pit, like a carcass that is trampled on (xiv. 12–15, 19).

[2] That pride of heart, which is the love of self, repels from itself the Divine, and removes heaven from itself, can be plainly seen from the state of reception of the Divine and of heaven, which is a state of love toward the neighbor, and a

state of humiliation toward God. So far as a man can humble himself before the Lord, and so far as he can love his neighbor as himself, and, as in heaven, above himself, so far he receives the Divine, and consequently is so far in heaven. From all this it is evident in what state are those who love themselves more than the neighbor, and who "deal proudly over him," that is, who are in the love of self; namely, that they are in a state opposite to heaven and to the Divine, consequently in the state in which the infernals are. (See what has been already said and shown about the love of self, n. 2041, 2045, 2051, 2057, 2219, 2363, 2364, 2444, 3413, 3610, 4225, 4750, 4776, 4947, 5721, 6667, 7178, 7255, 7364, 7366-7377, 7488-7492, 7494, 7643, 7819, 7820, 8318, 8487.)

8679. Verse 12. *And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.* "And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God," signifies worship from the good of love and truths of faith; "and Aaron came, and all the elders of Israel," signifies the things of the church which are primary; "to eat bread with Moses' father-in-law before God," signifies the appropriation of these things by virtue of the Divine good.

8680. *And Jethro Moses' father-in-law took a burnt-offering and sacrifices for God.* That this signifies worship from the good of love and truths of faith, is evident from the signification of "a burnt-offering" and of "sacrifices," as being representatives of the celestial and spiritual things which are of internal worship; burnt-offerings being representative of celestial things, that is, of the good of love; and sacrifices being representative of spiritual things, that is, of the truth of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905). That burnt-offerings represented those things which are of the good of love, and sacrifices those things which are of the truth of faith, is evident from their institution; namely, that in the burnt-offerings all was consumed, both the flesh and the blood; but in the sacrifices the flesh was eaten, as can be seen from what is said in *Leviticus* i. to v.; *Numbers* xxviii., and in *Deuteronomy*, where are these words:—

That thou mayest make thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; the blood of the sacrifices shall be poured out upon the altar of Jehovah thy God, and thou shalt eat the flesh (xii. 27);

the reason why these two things were represented by the burnt-offerings and the sacrifices, was that the burnt-offerings and the sacrifices represented all the worship of God in general (n. 923, 6905); and the worship of God in general is founded upon love and faith, for without these there is no worship, but only a rite, such as is of the external man without the internal, thus devoid of life.

8681. *And Aaron came, and all the elders of Israel.* That this signifies the things of the church which are primary, is evident from the representation of Aaron, as being the truth of doctrine (see n. 6998, 7009, 7089, 7382); and from the representation of the elders of Israel, as being the chief truths of the church that are in agreement with good (n. 6524, 8578, 8585); for by "Israel" is signified the church (n. 8645).

8682. *To eat bread with Moses' father-in-law before God.* That this signifies the appropriation of these things by virtue of the Divine good, is evident from the signification of "eating," as being appropriation (see n. 3168, 3513, 3596, 3832, 4745); and from the signification of "bread," as being the good of love (n. 2165, 2177, 3464, 3735, 4211, 4217, 4735, 5915); that it denotes from the Divine good, is signified by their "eating the bread before God." By "bread" is here meant all the food that was used at that time, especially the flesh of the sacrifices; for when sacrifices were offered, the flesh of them was eaten beside the altar. (That by "bread" is signified all worship in general, see n. 2165.) [2] The reason why the flesh of the sacrifices was eaten, was that there might be represented the appropriation of celestial good, and also consociation by love, for the flesh of the sacrifice which they then ate, signified the good of love; wherefore this was to them a holy feast. (That "flesh" denotes the good of love, see n. 7850.) From all this it can be seen what was meant by the Lord when He said that they should "eat His flesh" (*John* vi. 53-56); and also when He instituted the Holy Supper, that the bread was "His body" (*Matt.* xxvi. 26). No one can ever know the meaning of

these things unless he knows that there is an internal sense, and that in this sense are understood celestial and spiritual things in place of the natural things; and that the natural things correspond to them, and have a signification according to the correspondences. Otherwise no one could ever know why the Holy Supper was instituted, and what holiness there is in the bread; and why the bread is the body and the flesh, besides countless other things.

8683. Verses 13–16. *And it was on the morrow, and Moses sat to judge the people, and the people stood over Moses from the morning until the evening. And Moses' father-in-law saw all that he did to the people, and he said, What is this word that thou doest to the people? why sittest thou alone, and all the people standing over thee from the morning until the evening? And Moses said to his father-in-law, Because the people cometh unto me to inquire of God; when they have a word, it cometh unto me; and I judge between a man and his companion, and I make known the judgments of God, and His laws.* “And it was on the morrow,” signifies what is eternal; “and Moses sat to judge the people,” signifies the disposing of truth Divine with those who were of the spiritual church in the state before it was from good; “and the people stood over Moses,” signifies obedience then in conformity with truth Divine; “from the morning until the evening,” signifies in every state then interiorly and exteriorly; “and Moses' father-in-law saw all that he did to the people,” signifies the omniscience of Divine good; “and he said, Why sittest thou alone?” signifies that there was no influx of truth from good from any other source; “and all the people standing over thee from the morning until the evening,” signifies that at that time this was the source of everything of will with those who were of the spiritual church, in every state; “and Moses said to his father-in-law,” signifies the reciprocity that is in the answer; “Because the people cometh unto me to inquire of God,” signifies that they do not will and act from any other source than from the fact that the Word has so said; “when they have a word,” signifies in everything that befalls; “it cometh unto me, and I judge between a man and his companion,” signifies that at this time they are disposed in conformity with revealed truth; “and I make known the judg-

ments of God, and His laws," signifies that from this source they are taught what is true and what is good.

8684. *And it was on the morrow.* That this signifies what is eternal, is evident from the signification of "to-morrow," or "the morrow," as being what is eternal (n. 3998).

8685. *And Moses sat to judge the people.* That this signifies the disposing of truth Divine with those who were of the spiritual church in the state before it was from good, is evident from the representation of Moses, as being the truth Divine that proceeds immediately from the Lord (see n. 7010, 7382); from the signification of "judging," as being a disposing. That "judging" here denotes a disposing, is because truth Divine does not judge any one, but flows in and disposes that it may be received, and according to the reception judgment then takes place in accordance with the laws of order, which is meant by the judgment of the Lord (*Matt.* xxv. 31 to end, *John* v. 22, 26, 27, 30; ix. 39), as is evident from the Lord's words where He says that He "judges no man" (*John* iii. 17-21; viii. 15; xii. 47, 48). And from the representation of Israel, who is here "the people," as being those who are of the spiritual church (see above n. 8645). From all this it is evident that by "Moses sat to judge the people," is signified the disposing of the truth Divine that proceeds immediately from the Lord with those who are of the spiritual church. [2] That it denotes in a state before it is from good, is evident from what follows. For the man who is being regenerated and becoming a church has two states; in the first state he acts from truth, in the second from good (on which see n. 8516, 8539, 8643, 8648, 8658). In both states the man is led by the Lord; but in the first by immediate influx, and in the second by influx both immediate and mediate. (Concerning the influx of good and truth from the Lord, immediate and mediate, see n. 6472-6478, 6982, 6985, 6996, 7054-7058, 7270.) Immediate influx is represented by Moses judging the people alone; but influx both immediate and mediate, by the princes of thousands, of hundreds, of fifties, and of tens, being chosen, to judge small affairs, and to refer great affairs to Moses (of which below). But these are arcana which scarcely any one can understand, except one who is in enlightenment from the Lord, and through enlight-

enment in perception. These two kinds of influx, and also the consequent effects, can indeed be described, but still they do not fall rightly into the thought unless there is perception from heaven; and perception from heaven is not given except with those who are in the love of truth from good; and not even then unless they are in the love of truth from genuine good.

8686. *And the people stood over Moses.* That this signifies obedience then in conformity with truth Divine, is evident from the representation of Moses, as being truth Divine (as just above, n. 8685), consequently "to stand over him" signifies to consult truth Divine, to await an answer from it, and to do according to this, that is, to obey. By these words in the internal sense is described the first state, wherein the man who is being regenerated is led by means of truth from the Lord; the truth by means of which he is led is the Word, for this is truth Divine.

8687. *From the morning until the evening.* That this signifies in every state interiorly and exteriorly, is evident from the signification of "morning" and of "evening," as being spiritual states, which succeed each other like the states of times in the world, namely, morning, midday, evening, night, and again morning (that these times correspond to changes of states in the other life, see 5672, 5962, 6110, 8426). That they are interiorly and exteriorly, is because in the other life the angels are interiorly in good and truth when in a state of morning there, that is, in a state corresponding to the time of morning, but exteriorly in good and truth when in a state of evening there; for when they are in a state of evening they are in natural delight; but when they are in a state of morning they are in spiritual delight (see n. 8431, 8452).

8688. *And Moses' father-in-law saw all that he did to the people.* That this signifies the omniscience of Divine good, is evident from the signification of "seeing all that he did," when said of the Divine good which is represented by Jethro Moses' father-in-law, as being omniscience; for in the internal sense "to see" denotes to understand and perceive (see 2150, 2325, 2807, 3764, 4403-4421, 5400); but in the supreme sense, where the Lord is treated of, it denotes foresight and providence (n.

2837, 2839, 3686, 3854, 3863), consequently "to see all that he did" denotes omniscience.

8689. *And he said, Why sittest thou alone?* That this signifies that there was no influx of truth from good from any other source, is evident from the signification of "sitting alone," when said of truth Divine proceeding immediately from the Lord, which is represented by Moses, as being influx from Him alone, and not at the same time from any other source. (How this is can be seen from what was said above, n. 8685.)

8690. *And all the people standing over thee from the morning until the evening.* That this signifies that at that time this was the source of everything of will with those who were of the spiritual church, in every state, is evident from the representation of Israel, who is here "the people," as being those who are of the spiritual church (see above, n. 8645); from the signification of "standing over" Moses, as being obedience in conformity with truth Divine (as also above, n. 8686), and because it denotes obedience, it is of the will, for obedience is of the will, but it is the will to do truth by reason of command, not by reason of affection, and this will is obedience; and from the signification of "from the morning until the evening," as being in every state, interior and exterior (of which above, n. 8687). The first state, in which man is before regeneration, is here treated of, which is that he does good from obedience, and not yet from affection; but this good is the truth which he does, because it is done only from command, thus as yet from compulsion, but not from freedom. He does good from freedom when he does it from affection; for everything that flows from the affection which is of love is free. When man is in the former state, then the Lord flows in and leads immediately; but the immediate influx of the Lord does not come to perception, because it is into the inmosts of the man; whereas the influx of the Lord which is immediate and at the same time mediate, does come to perception, and gives affection, for it is not only into man's inmosts, but also into his mediates and outmosts. This latter state is treated of in what follows in this chapter; the former is described in these verses, where it is said of Moses that he judged alone (see what has been said above, n. 8685).

8691. *And Moses said to his father-in-law.* That this signifies the reciprocity that is in the answer, is evident from the signification of “saying,” as here being the answer, for Moses makes answer to his father-in-law. Reciprocity is meant because by Moses is represented Divine truth conjoined and united to Divine good (n. 8664, 8666); and when there is conjunction and union, then there is reciprocity, for good acts and truth reacts; the reaction is the reciprocity that is in the answer. So also it is in general with good and truth in the man in whom they have been conjoined.

8692. *Because the people cometh unto me to inquire of God.* That this signifies that they do not will and act from any other source than from the fact that the Word has so said, is evident from the representation of Moses, as being truth Divine, thus the Word (n. 5922, 6723, 6752); and from the signification of “the people coming to him to inquire of God,” as being to consult what the Divine dictates, thus what they should will and do.

8693. *When they have a word.* That this signifies in everything that befalls, is evident from the signification of “a word,” as being a thing that befalls. That “in everything” is meant, is because the people came to him alone, and thereby is signified that truth Divine was to be consulted in everything.

8694. *It cometh unto me, and I judge between a man and his companion.* That this signifies that at this time they are disposed in conformity with revealed truth, is evident from the signification of “coming unto him,” when said of the truth Divine which is represented by Moses, as being to consult what must be willed and done (see above n. 8692); and from the signification of “judging between a man and his companion,” as being a disposing among truths. (That “to judge,” denotes to dispose, see above, n. 8685.) That it is in conformity with revealed truth, follows; for it is said just above, that “the people came unto him to inquire of God,” and just below, that he “makes known to them the judgments and laws of God.” [2] By “revelation” is meant enlightenment when the Word is read, and perception then; for they who are in good and long for truth are taught in this way from the Word; but they who are not in good cannot be taught from the Word, but can

only be confirmed in such things as they have been instructed in from infancy, whether true or false. The reason why those who are in good have revelation, and those who are in evil have no revelation, is that in the internal sense each and all things in the Word treat of the Lord and of His kingdom, and the angels who are with man perceive the Word according to the internal sense. This is communicated to the man who is in good, and reads the Word, and from affection longs for truth, and consequently has enlightenment and perception. For with those who are in good and from this in the affection of truth, the intellectual part of the mind is open into heaven, and their soul, that is, their internal man, is in fellowship with angels; but it is otherwise with those who are not in good, thus who do not from the affection of good long for truth; to these heaven is closed. [3] But what is the nature of the revelation with those who are in good and from this in the affection of truth, cannot be described. It is not manifest, neither is it altogether hidden; but it is a certain consent and favoring from within that a thing is true, and a non-favoring if it is not true. When there is a favoring, the mind is at rest and is serene, and in this state there is the acknowledgment which is of faith. The cause of its being so is from the influx of heaven from the Lord; for through heaven from the Lord there is light, that surrounds and enlightens the intellect, which is the eye of the internal sight. The things which are then seen in that light are truths, for this very light is the Divine truth which proceeds from the Lord. That this Divine truth is light in heaven, has been frequently shown.

8695. *And I make known the judgments of God, and His laws.* That this signifies that from this source they are taught what is true and what is good, is evident from the signification of "making known," as being to teach; from the signification of "judgments," as being truths (n. 2235, 6397); and from the signification of "laws," as being the truths of good. That "laws" denote the truths of good, is because in a wide sense "the law" signifies the whole Word, in a less wide sense the historic Word, in a close sense the Word which was written by Moses, and in the closest sense the ten commandments of the Decalogue (n. 6752). Consequently as the Word is the Divine

truth which proceeds from the Divine good of the Lord, "laws" denote the truths of good. The truths of good are truths which are from good, and in themselves are goods, because they derive their spring from good.

8696. Verses 17-23. *And Moses' father-in-law said unto him, The word that thou doest is not good. Wearing thou wilt wear away, both thou, and this people that is with thee, because the word is too heavy for thee; thou art not able to do it, thou alone. Now hear my voice, I will counsel thee, and God shall be with thee. Be thou for the people with God, and bring thou the words unto God; and do thou teach them the statutes and the laws, and make known to them the way wherein they must walk, and the work that they must do. And do thou see out of all the people men of strenuousness, fearing God, men of truth, hating gain; and do thou set them for princes of thousands, princes of hundreds, princes of fifties, and princes of tens; and let them judge the people in every time; and it shall be, every great word let them bring unto thee, and every small word let them judge; and devolve from upon thee, and let them bear with thee. If thou do this word, and God have commanded thee, then thou shalt be able to stand, and also all this people shall come upon its place in peace.* "And Moses' father-in-law said unto him," signifies foresight; "The word that thou doest is not good," signifies that a change must be made; "wearing thou wilt wear way, both thou, and this people that is with thee," signifies that thus the truth which has been implanted would perish; "because the word is too heavy for thee," signifies that it is not possible because not in conformity with order; "thou art not able to do it, thou alone," signifies without the influx of truth from the Divine from some other source; "now hear my voice," signifies agreement from the union; "I will counsel thee, and God shall be with thee," signifies that it is from the Divine; "be thou for the people with God," signifies the truth proceeding immediately from the Lord; "and bring thou the words unto God," signifies mediation and intercession; "and do thou teach them the statutes and the laws," signifies that from truth immediately from the Lord come the external and internal goods and truths of the church; "and make known to them the way wherein they must walk," signifies the light of

intelligence and the consequent life; "and the work that they must do," signifies faith in act; "and do thou see out of all the people," signifies the choosing of ministering truths; "men of strenuousness, fearing God," signifies with which good from the Divine could be conjoined; "men of truth, hating gain," signifies with which the truths are pure without a worldly end; "and do thou set them for princes of thousands," signifies primary truths which are in the first degree under the truth immediately from the Divine; "princes of hundreds," signifies primary truths in the second degree; "princes of fifties," signifies intermediate primary truths; "and princes of tens," signifies primary truths in the third place; "and let them judge the people in every time," signifies a disposing in this manner perpetually; "and it shall be, every great word let them bring unto thee," signifies that everything is from the truth that is immediately from the Divine; "and every small word let them judge," signifies the appearance of some singular and particular things as from another source; "and devolve from upon thee, and let them bear with thee," signifies thus functions and offices for them; "if thou do this word, and God have commanded thee," signifies that thus it is from the Divine; "then thou shalt be able to stand," signifies thus an abode with them; "and also all this people shall come upon its place in peace," signifies that they who are of the spiritual church shall thus be in good, and shall be led by means of good.

8697. *And Moses' father-in-law said unto him.* That this signifies foresight, is evident from the signification of "saying," when it is predicated of the Divine good that is represented by Jethro, Moses' father-in-law, as being foresight (see also n. 5361, 6496).

8698. *The word that thou doest is not good.* That this signifies that a change must be made, is evident from what follows.

8699. *Wearing thou wilt wear away, both thou, and this people that is with thee.* That this signifies that thus the truth which has been implanted would perish, is evident from the signification of "wearing away," as being to be gradually consumed, thus to perish. That it denotes the truth which has been implanted, is because by "Moses" is meant truth from the

Divine, and by "the people" those who receive. How the case is with these things shall be told in what follows.

8700. *For the word is too heavy for thee.* That this signifies that it is not possible because not in conformity with order, is evident from the signification of "a heavy word," as being that it is not possible. That "a heavy word" here denotes that it is not possible, is evident from what precedes, namely, that "wearing he would wear away, and the people that were with him," by which is signified that the truth which has been implanted would perish; and also from what follows, namely, "Thou art not able to do it, thou alone;" and afterward, "If thou do this word, thou shalt be able to stand;" by which is meant impossibility unless a change is made. [2] That it is not possible because not in conformity with order, is because in the other life everything is possible that is in conformity with order. The Divine truth which proceeds from the Lord is what makes order, and is order itself. Consequently as everything that is according to Divine truth is according to order, it is possible; and as everything that is contrary to Divine truth is contrary to order, it is impossible. That this is the case may appear more evident from examples. It is according to order that they who have lived well shall be saved, and that they who have lived ill shall be condemned. Hence it is impossible that they who have lived well should be sent into hell, and that they who have lived ill should be raised into heaven. Consequently it is impossible that they who are in hell can of the Lord's pure mercy be brought out therefrom into heaven and be saved; for it is the reception of the Lord's mercy while they lived in the world through which every one is saved. They who receive it then are in the other life in the Lord's mercy, for they are then in the capacity of receiving it there. To give it to others, and in general to every one at pleasure, provided they have faith, and thus believe that they are cleansed from sins, is impossible, because it is contrary to order, that is, contrary to the Divine which is order. [3] It is according to order that faith and charity be implanted in freedom and not under compulsion, and that the faith and charity which have been implanted in freedom, endure; but not if they have been implanted under compulsion. The reason is that what is done in freedom is in-

sinuated into the affection, and thus into the will of man, and is therefore appropriated; but not what is done under compulsion. Consequently it is impossible for man to be saved unless, seeing that he has been born in evil, he is allowed to do evil, and to desist from evil. When in this freedom he desists from evil of himself, the affection of truth and good is insinuated by the Lord, whereby he has freedom to receive the things which are of faith and charity, for freedom belongs to the affection. From this it is plain that it is impossible to compel man to salvation. If this could be done, all men in the world would be saved. [4] It is according to order for all in the other life to be associated together according to the life which they have acquired to themselves in the world; the evil with the evil, and the good with the good. Consequently it is not possible for the evil and the good to be together; neither is it possible for those to be in good who are evil, because good and evil are opposites, and the one destroys the other. For this reason also it is plain that it is not possible for those to be saved who are in hell; thus that it is not possible for salvation to be from mercy alone however a man has lived. They who are in hell and are there tormented, impute the torments there to the Divine, saying that the Divine can take away their torment if He will, because He is omnipotent; but that He will not, and that therefore He is the cause of their torment; for he who can and will not, they say, is the cause. But to take away such torments is impossible, because it is contrary to order; for if they were taken away, the evil would rise up against the good, and would subjugate the angels themselves, and destroy heaven. But the Divine wills nothing but good, namely, the happiness of the good, and for the sake of this, the bridling, and at the same time, the amendment, of the wicked. This being the end—the end of the Divine love and of mercy itself—it is not possible that torments should be taken away from him who is in hell. From these examples it can be seen that everything is impossible which is contrary to order, howsoever it may appear as possible to those who do not know the arcana of heaven.

8701. *Thou art not able to do it, thou alone.* That this signifies without the influx of truth from good* from some other

* Compare the explication of these words in n. 8696. [REVISER.]

source, is evident from the signification of "doing it alone," when said of the truth Divine represented by Moses, as being the influx of truth from it alone, and not at the same time from some other source. How the case herein is can be seen from what was said above (n. 8685) concerning the immediate influx of truth Divine, and concerning its influx immediate and at the same time mediate; namely, that the influx of truth Divine is immediate in the first state of man when he is being regenerated; but that the influx is immediate and mediate in the second state, that is, when he has been regenerated. When the influx is immediate, the Lord indeed flows in with good and truth, yet the good is not then perceived, but truth; therefore the man is then led by means of truth, not so much by good. But when the influx is at the same time mediate, then good is perceived, for mediate influx is into the man's external sensuous; hence it is that the man is then led by the Lord by means of good. In general be it known that a man has not been regenerated until he acts from the affection of good; for he then wills good, and it is delightful and blessed to him to do it. When he is in this state, his life is the life of good, and he is in heaven, for what universally reigns in heaven is good; the truth which is of faith however, leads man to good, thus to heaven, but does not place him in heaven. The reason of this is that in the other life all are associated together according to the life of the will, not according to the life of the understanding; for where the will is, there the understanding is, but not the reverse: it is so in heaven, and it is so in hell. They who are evil are not sent into hell until they are in the evil of their life; for when they are in this, they are also in the falsity of their evil; in like manner they who are in good are, in heaven, in the truth of their good. In the other life all are reduced to the state of having one mind, namely, that what they will they also think, and they do not think differently from what they will. But in the world it is otherwise, for in the world a man can think differently, and even understand differently, from what he wills; but this in order that he may be reformed, that is, may understand good though he wills evil, and thus may be led by his understanding to will good; but in the other life every one is led according to his will which has been acquired in the world.

8702. *Now hear my voice.* That this signifies agreement from the union, is evident from the signification of "hearing a voice," as being obedience, but here agreement, because it is said by Jethro, by whom is represented the Divine good united to the Divine truth which is represented by Moses (that they are united, see n. 8666); consequently by "hear my voice" is signified agreement from the union. Be it known that when good and truth have been conjoined, there is agreement in each and all things, namely, of good with truth and of truth with good. The reason is that good is of truth and truth is of good, and thus these two are one; for what good wills, this truth confirms; and what truth perceives as truth, this good wills, and both together do. The case is similar with good and truth as with the will and the understanding; what the will wills and loves, this the understanding thinks and confirms, and *vice versa*. That these two are alike is because good is of the will, and truth is of the understanding. In such a state are they who are led of the Lord by means of good (of which just above, n. 8701).

8703. *I will counsel thee, and God shall be with thee.* That this signifies that it is from the Divine, is evident from the signification of "to counsel," when by the Divine good which is represented by Jethro, as being what is determined by the Divine, thus what is from the Divine; and from the signification of "God shall be with thee," as also being from the Divine. But *from the Divine*, as signified by "to counsel," respects the Divine good which is represented by Jethro; whereas *from the Divine*, as signified by "God shall be with thee," respects the Divine truth which is represented by Moses.

8704. *Be thou for the people with God.* That this signifies the truth proceeding immediately from the Lord, is evident from the signification of "being for the people with God," when said of the Divine truth represented by Moses, as being nearest with the Lord, because proceeding immediately from Him. What these things involve, will be plain from what now follows.

8705. *And bring thou the words unto God.* That this signifies mediation and intercession, is evident from the signification of "bringing the words unto God," when said of the Divine

truth, as being to mediate with the Divine Itself and to intercede, for he who mediates and intercedes brings the matters to Him who gives aid. Mediation and intercession are of the Divine truth, because this is nearest with the Divine good, which is the Lord Himself. That the Divine truth is nearest with the Divine good, which is the Lord, is because it proceeds immediately from Him. As the occasion offers, it shall here be told how the case is with the Lord's mediation and intercession. They who believe that there are three Persons who constitute the Divine and who together are called one God, from the sense of the letter of the Word have no other idea of mediation and intercession than that the Lord sits at the right hand of His Father, and speaks with Him as man with man, and brings the supplications of men to the Father, and entreats that for His sake, because He suffered the cross for the human race, He may pardon them and have mercy. Such is the idea of intercession and mediation which every simple person has from the sense of the letter of the Word. [2] But be it known that the sense of the letter is according to the apprehension of simple men, in order that they may be introduced into interior truths themselves; for the simple cannot have any other idea of the heavenly kingdom than as of an earthly kingdom, nor any other idea of the Father than as of a king on the earth, and of the Lord than as of the son of a king who is the heir of the kingdom. That the simple have such an idea, is plainly evident from the idea of the Lord's apostles themselves about His kingdom; for at first they believed, like the rest of the Jews, that the Lord as the Messiah would be the greatest king upon the earth, and would raise them to a height of glory above all the nations and peoples on the whole globe. But when they heard from the Lord Himself that His kingdom is not on earth, but in heaven; then neither could they think otherwise than that His kingdom in heaven is altogether like a kingdom on the earth. And therefore James and John asked that in His kingdom the one might sit on His right hand and the other on His left; and the rest of the apostles, who also wanted to become great in that kingdom, had indignation, and disputed among themselves which of them should be greatest there. And as such an idea cleaved to them and could not be rooted out, the

Lord indeed said unto them that they should "sit on twelve thrones judging the twelve tribes of Israel" (see *Mark* x. 37, 41; *Luke* xxii. 24, 30; *Matt.* xix. 28); but they did not then know what the Lord meant by the "twelve thrones," and by the "twelve tribes," and by "judgment." [3] From all this it can now be seen what the idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interior things of the Word has a totally different notion about the Lord's mediation and His intercession, namely, that He does not intercede as a son with a royal father on earth, but as the Lord of the universe with Himself, and as God of Himself, for the Father and He are not two, but are one, as He Himself teaches (*John* xiv. 8-11). He is called "Mediator" and "Intercessor," because by "the Son" is meant the Divine truth, and by "the Father" the Divine good (see n. 2803, 2813, 3704), and mediation is effected through the Divine truth, because by means of it access is given to the Divine good; for the Divine good cannot be approached, because it is like the fire of the sun, but the Divine truth, because it is like the light therefrom, which gives to man's sight, which is of faith, passage and access (n. 8644). Hence it can be seen what mediation and intercession are. It shall be told further whence it is that the Lord Himself, who is the Divine good itself and the Sun itself of heaven, is called "a Mediator and Intercessor with the Father." [4] When the Lord was in the world, and before He was fully glorified, He was the Divine truth; wherefore at that time there was mediation, and He interceded with the Father, that is, with the Divine good itself (*John* xiv. 16, 17; xvii. 9, 15, 17). But after He was glorified as to the Human, He is called "Mediator and Intercessor" for this reason, that no one can think of the Divine Itself unless he presents to himself the idea of a Divine Man; still less can any one be conjoined through love with the Divine Itself except by means of such an idea. If any one without the idea of a Divine Man thinks of the Divine Itself, he thinks indeterminately, and an indeterminate idea is no idea; or he conceives an idea of the Divine from the visible universe without an end, or with an end in obscurity, which idea conjoins itself with the idea of the worshipers of nature, and also falls into nature,

and thus becomes no idea. From this it is evident that there would not be any conjunction with the Divine through faith, nor through love. All conjunction requires an object, and the conjunction effected is according to the quality of the object. For this reason the Lord as to the Divine Human is called "a Mediator" and "an Intercessor," but He mediates and intercedes with Himself. That the Divine Itself cannot be apprehended by any idea, is evident from the Lord's words in *John*:—

No one hath ever seen God; the only begotten Son, who is in the bosom of the Father, He hath set Him forth (i. 18).

Ye have never heard the voice of the Father, nor seen His shape (v. 37).

[5] Nevertheless, what is remarkable, all who think from themselves or from the flesh about God, think of Him indeterminately, that is without any determinate idea; whereas they who think of God not from themselves, nor from the flesh, but from the spirit, think about Him determinately, that is, they present to themselves an idea of the Divine under a human form. So the angels in heaven think of the Divine, and so the wise ancients thought, to whom also, when the Divine Itself appeared, it appeared as a Divine Man; for the Divine passing through heaven is a Divine Man. The reason is that heaven is a Grand Man, as has been shown at the end of many chapters. From all this it is evident of what sort are the intelligent of the world, and of what sort are the intelligent of heaven; namely, that the intelligent of the world remove from themselves the idea of the human; and consequently between their minds and the Divine there is no mediation, whence they have thick darkness; whereas the intelligent of heaven have an idea of the Divine in the Human; thus the Lord is to them mediation, and consequently in their minds there is light.

8706. *And do thou teach them the statutes and the laws.* That this signifies that from truth immediately from the Lord come the external and internal goods and truths of the church, is evident from the representation of Moses, of whom it is said that he should teach, as being the truth proceeding immediately from the Lord (see n. 7010, 7382); from the signification of "the statutes," as being the external goods and truths of the

church (n. 3382, 8362); and from the signification of "the laws," as being the internal goods and truths of the church (n. 8695).

8707. *And make known to them the way wherein they must walk.* That this signifies the light of intelligence, and the consequent life, is evident from the signification of "the way," as being predicated of the understanding of truth (see n. 627, 2333), here in an interior degree, because it is predicated of the understanding which the man of the spiritual church has from the immediate influx of truth from the Lord, from which there is no perception of truth, but light which gives the capacity of understanding. It is with this light as with the light of the sight of the eye; in order that the eye may see objects, there must be a light from which there is a general illumination. In this light the eye sees and discerns objects, and is affected with beauty and delight according to their agreement with order. The case is similar with the sight of the internal eye, which is the understanding; in order that this may see, there must also be a light from which there is a general illumination, in which come into view the objects which are the things of intelligence and wisdom. This light is from the Divine truth which proceeds immediately from the Lord (see n. 8644). The objects presented in this light appear beautiful and delightful according to their agreement with each person's good. And from the signification of "wherein they must walk," that is, in the light, as being the consequent life. (That in the internal sense "to walk" denotes life, see n. 3335, 4882, 5493, 5605, 8417, 8420.)

8708. *And the work that they must do.* That this signifies faith in act, is evident from the signification of "the work that they must do," as being action, here action from the light of intelligence, thus from faith; for faith from the Lord is in the light of intelligence (of which above, n. 8707). In proportion as a man receives of the truths which are of faith, he enters into that light and is raised into heaven; but the reception of the truths of faith is not effected by acknowledgment alone, but by acknowledgment conjoined with life; that is, by their being acknowledged in act. This reception is what is meant by "the work that they must do."

8709. *And do thou see out of all the people.* That this signifies the choosing of ministering truths, is evident from the signification of "seeing," as here being to choose; and from the signification of "the people," as being predicated of truths (see n. 1259, 1260, 3581, 4619), here of truths that minister to the truth immediately from the Divine which is represented by Moses (n. 7010); for the princes whom he was to choose were to be ministrant to him. (That "princes" denote ministrant truths, will be seen below.)

8710. *Men of strenuousness, fearing God.* That this signifies with which good from the Divine could be conjoined, is evident from the signification of "men of strenuousness," as being those who have strength from the truths which are from good; for by "man" is signified truth (n. 3134, 5502), and by "strenuousness," the consequent strength. Moreover in the original tongue "strength" is signified by the same expression that is here rendered "strenuousness." That it denotes strength from the truths *that are from good*, is because the men are said also to be "God fearing," and by "God fearing" are signified those who are in good from the Divine; for "the fear of God" denotes worship from the good of faith and from the good of love (n. 2826, 5459).

8711. *Men of truth, hating gain.* That this signifies because the truths are pure without a worldly end, is evident from the signification of "men of truth," as being pure truths; that "men of truth" denote pure truths is because by "men" are signified truths (see n. 3134, 5502), and by "truth," faith (n. 3121), thus by "men of truth" are signified truths of faith, that is, pure truths; and from the signification of "hating gain," as being aversion to persuasions from falsity and evil, for by "hating" is signified aversion, and by "gain," the falsity and evil which persuade and draw away from truth and good. By "gain" in general is signified all the falsity from evil that perverts the judgments of the mind; and as this is the case with those who have the world as their end, therefore by "those who hate gain" are also signified those who are without a worldly end. That "gain" denotes all the falsity from evil which perverts the judgments of the mind and withdraws from truth and good, can be seen by every one who reflects, and in this sense

"gain" is frequently mentioned in the Word (as in *Isa.* xxxiii. 15; lvi. 11; lvii. 17; in *Jer.* vi. 13; viii. 10; xxii. 17; and in *Ezek.* xxii. 27; xxxiii. 31; in *David* also, *Ps.* cxix. 36).

8712. *And do thou set them for princes of thousands.* That this signifies the primary truths which are in the first degree under the truth that is immediately from the Divine, is evident from the signification of "princes," as being primary things (on which see n. 1482, 2089, 5044), here truths from good, because these princes were to be under Moses, by whom is represented truth Divine proceeding from Divine good, that is, from the Lord; and from the signification of "thousands," as being those who are in the first degree; for by "a thousand" are signified many persons, or in the abstract sense many things and where there are many things, or they who are over many, and are thereby in a degree of greater dignity than those who are over few; here therefore those who are in the first degree, for they who were in a lower degree were princes of hundreds, of fifties, and of tens (that in the internal sense "a thousand" does not mean a thousand, but many persons or many things, see n. 2575).

8713. *Princes of hundreds.* That this signifies primary truths in the second degree, is evident from the signification of "princes," as being primary things (as just above, n. 8712); and from the signification of "hundreds," as being many persons or many things, but in the second degree, because "thousands" signify those in the first degree. (That "a hundred" denotes much, see n. 4400.)

8714. *Princes of fifties.* That this signifies intermediate primary truths, is evident from the signification of "princes," as being primary things (as above, n. 8712, 8713); and from the signification of "fifties," as being intermediate things, namely, between the truths from good that are in the second degree and those which are in the third, signified by "princes of hundreds" and "princes of tens." That "fifty" denotes things intermediate, is because by "fifty" is signified both much and somewhat, the like as by "five" (that it signifies much, see n. 5708, 5956; that it signifies somewhat, n. 4638, 5291); consequently when "fifty" is named between "a hundred" and "ten," it denotes things intermediate. Intermediate things are

those which accede to one side, and proceed from the other, thus are between those which for the sake of conjunction are in a prior degree and those which are in a posterior one.

8715. *And princes of tens.* That this signifies primary truths in the third place, is evident from the signification of "princes," as being primary things (as above); and from the signification of "tens," as also being many, but in a less degree, because under "hundreds" (that "tens," or "ten," also denotes many, see n. 3107, 4638). Princes being set in order over a thousand, over a hundred, and over ten, abstractedly from all number represented many things in the first degree, in the second, and in the third, in like manner as in other passages in the Word, as where the Lord said of the servant that he "owed ten thousand talents," and that the fellow-servant "owed him a hundred pence" (*Matt.* xviii. 24, 28); in like manner where He spoke of "a king about to wage war with another king, as consulting whether he was able with ten thousand to meet the other who was coming with twenty thousand" (*Luke* xiv. 31). In like manner in *John*:—

An angel coming down from heaven laid hold on the dragon, and bound him a thousand years, and cast him into the abyss, that he should seduce the nations no more, until the thousand years should be consummated: the rest of the dead lived not again until the thousand years were consummated: this is the first resurrection (*Rev.* xx. 1-3, 5);

in this passage by "a thousand" is not signified a thousand, but much, without any number. In like manner in *Moses*:—

Jehovah doing mercy to a thousand generations that love Him (*Exod.* xx. 5, 6; *Deut.* v. 9, 10; vii. 9; also in *Jer.* xxxii. 18).

In *David*:—

The word He commanded to a thousand generations (*Ps.* cv. 8).

A thousand shall fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee (*Ps.* xci. 7).

The chariots of God are twenty thousand, thousands of peaceful ones (*Ps.* lxxviii. 17).

Our flocks thousands, and ten thousands in our streets (*Ps.* cxliv. 13).

A thousand years in Thy sight are as a day (*Ps.* xc. 4).

It is similar with "a hundred" and with "ten," for lesser numbers signify the like with the greater that result from multiplication by a like number (see n. 5291, 5335, 5708, 7973);

(that "a hundred" and also "tén" signify much, see n. 3107, 4400, 4638).

8716. *And let them judge the people in every time.* That this signifies a disposing in this manner perpetually, is evident from the signification of "judging," as being the disposing of truths (of which above, n. 8685); and from the signification of "in every time," as being perpetually.

8717. *And it shall be, every great word let them bring unto thee.* That this signifies that everything is from the truth that is immediately from the Divine, is evident from the representation of Moses, as being truth immediately from the Divine (see n. 7010, 7382); that everything is from this, is signified by "every great word let them bring unto him." It appears from the sense of the letter as if everything was to be brought to Divine truth; but as everything comes from the Lord through the truth proceeding from Him, for everything of life is from Him, therefore in the internal sense it is not signified to this truth, but from it. The case herein is as was shown concerning influx (n. 3721, 5119, 5259, 5779, 6322), namely, that influx does not take place from exteriors to interiors; but from interiors to exteriors. The reason is that all exteriors are formed to minister to interiors, as instrumental causes to their principal causes, and the former are dead causes without the latter. Be it known that in the internal sense things are set forth such as they are in themselves; not such as they appear in the sense of the letter. [2] In itself the fact is that by means of the truth proceeding from Himself the Lord directs all things down to the veriest singulars; not as a king in the world, but as God in heaven and in the universe. A king in the world exercises only a care over the whole, and his princes and officers a particular care. It is otherwise with God, for God sees all things, and knows all things from eternity, and provides all things to eternity, and from Himself holds all things in their order. From this it is evident that the Lord has not only a care over the whole, but also a particular and individual care of all things, otherwise than as a king in the world. His disposing is immediate through the truth Divine from Himself, and is also mediate through heaven. But the mediate disposing through heaven is also as it were immediate

from Himself, for what comes out of heaven comes through heaven from Him. That this is so the angels in heaven not only know, but also perceive in themselves. (That the Divine disposing or providence of the Lord is in all things and each, nay, in the veriest singulars of all, howsoever otherwise it appears before man, see n. 4329, 5122, 5904, 6058, 6481-6487, 6490, 6491.) [3] But this subject falls with difficulty into the idea of any man, and least of all into the idea of those who trust in their own prudence; for they attribute to themselves all things that happen prosperously for them, and the rest they ascribe to fortune, or chance; and few to the Divine Providence. Thus they attribute the things that happen to dead causes, and not to the living cause. When things turn out happily they indeed say that it is of God, and even that there is nothing that is not from Him; but few, and scarcely any, at heart believe it. In like manner do those who place all prosperity in worldly and bodily things, namely, in honors and riches, and believe that these alone are Divine blessings; and therefore when they see many of the evil abound in such things, and not so much the good, they reject from their heart and deny the Divine Providence in individual things, not considering that Divine Blessing is to be happy to eternity, and that the Lord regards such things as are of brief duration, as relatively, are the things of this world, no otherwise than as means to eternal things. Wherefore also the Lord provides for the good, who receive His mercy in time, such things as contribute to the happiness of their eternal life; riches and honors for those to whom they are not hurtful; and no riches and honors for those to whom they would be hurtful. Nevertheless to these latter He gives in time, in the place of honors and riches, to be glad with a few things, and to be more content than the rich and honored.

8718. *But every small word let them judge.* That this signifies the appearance of some particular and singular things as from another source, is evident from the things unfolded just above (n. 8717), namely, that by their bringing every great word unto Moses is signified that each and all things down to the veriest singulars are from the Lord. From this it also follows that "a small word" too, that is, things particular and

singular, are from Him. That there is an appearance that they are from another source will be seen below.

8719. *And devolve from upon thee, and let them bear with thee.* That this signifies thus functions and offices for them, is evident from the signification of “to devolve from upon thee,” as being to hand down to others also; and from the signification of “bearing with thee,” as being to be of assistance. That by these words is signified thus functions and offices for them, is because the Lord does each and all things from Himself immediately, and mediately through heaven. That He acts mediately through heaven is not because He needs their aid, but that the angels there may have functions and offices, and consequently life and happiness in accordance with their offices and uses. From this there is an appearance to them that they act from themselves, but a perception that it is from the Lord. These things are signified by Moses “devolving from upon him,” and by the princes, who were to judge small matters, “bearing with him.” (That the Lord flows in not only immediately, but also mediately, and not only into the firsts, but also into the mediates and lasts of order, see n. 6982, 6985, 6996, 7004, 7007.)

8720. *If thou do this word, and God have commanded thee.* That this signifies that thus it is from the Divine, is evident from the signification of “if God have commanded that thou do this word,” as being when it is so from the Divine.

8721. *Then thou shalt be able to stand.* That this signifies thus an abode with them, is evident from the signification of “thou shalt be able to stand,” as being to have an abode with those who are of the spiritual church. That this is signified, is because if truth flowed in only immediately from the Divine, and not also through heaven mediately, the man of that church could be led only by means of truth, and not by means of good, as can be seen from what was shown above (n. 8685, 8701); and unless he were led by means of good, he could not be in heaven, thus the Lord could not have an abode with him; for the abode of the Lord with man is in the good with him, and not in the truth except through the good.

8722. *And also all this people shall come upon its place in peace.* That this signifies that they who are of the spiritual

church shall thus be in good, and shall be led by means of good, is evident from the signification of "the people," as being those who are of the spiritual church, because by "the people" are meant the sons of Israel, by whom is represented the spiritual church; from the signification of "coming unto a place," as being to the state to which they shall be led, which state is a state of good; for they who are of the spiritual church are led by means of truth to good, and when they come to good, then they come to their own place (that "place" denotes state see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381); and from the signification of "peace," as being the Divine in good; for in the supreme sense "peace" denotes the Lord, and it is from this that it inmosty affects good, and is the very being of the happiness of those who are in good. So long as man is in truth, and not yet in good, he is in an untranquil state; but when he is in good, then he is in a tranquil state, thus in peace. The reason is that evil spirits cannot attack good, but flee away at the first perception of it; whereas they can attack truth. Hence it is that when men are in good, they are in peace. This is what is signified by "all this people shall come upon its place in peace." (What it is to be led by the Lord by means of truth, and what by means of good, see n. 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701.)

8723. Verses 24-27. *And Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose men of strenuousness out of all Israel, and gave them as heads over the people: princes of thousands, princes of hundreds, princes of fifties, and princes of tens. And they shall judge the people in every time, the difficult word they shall bring unto Moses, and every small word they shall judge. And Moses let his father-in-law go, and he went to himself unto his own land.* "And Moses hearkened to the voice of his father-in-law, and did all that he had said," signifies the effect according to the setting in order of Divine good; "and Moses chose men of strenuousness out of all Israel," signifies the choice of truths with which good could be conjoined among those who were of the spiritual church; "and gave them as heads over the people," signifies influx into these truths; "princes of thousands, princes of hundreds, princes of fifties, and princes of tens," signifies

primary truths that are subordinate in successive order to the truth proceeding immediately from the Divine; "and they shall judge the people in every time," signifies their consequent perpetual dependence; "the difficult word they shall bring unto Moses," signifies mediation and intercession; "and every small word they shall judge," signifies the appearance of some particular and singular things as from another source; "and Moses let his father-in-law go," signifies a state of truth Divine accommodated; "and he went to himself unto his own land," signifies to the Divine Itself.

8724. *And Moses hearkened to the voice of his father-in-law, and did all that he had said.* That this signifies the effect according to the setting in order of Divine good, is evident without explication; for by Jethro Moses' father-in-law is represented the Divine good (see n. 8643), and by Moses the Divine truth which proceeds from the Divine good (n. 8644). The Divine truth which proceeds from the Lord does nothing of itself, but from the Divine good which is the Divine Itself; for the Divine good is the Being, but the Divine truth is the Coming-forth therefrom; wherefore the Being must be in the Coming-forth that this may be anything, and consequently that anything may be done. When the Lord was in the world He was Divine truth, and then the Divine good in Him was "the Father;" but when He was glorified, then He became the Divine good even as to the Human. The Divine truth which then proceeded from Him is called the "Paraclete," or "Spirit of Truth." He who knows these two arcana, if he is in enlightenment from the Lord when he reads the Word, can be in the understanding of many things which the Lord Himself spake concerning the Father and concerning Himself, and also concerning the Paraclete, the Spirit of Truth, which otherwise would be incomprehensible mysteries; as in *John*:—

Jesus said, The Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner. As the Father hath life in Himself, so hath He given also to the Son to have life in Himself (v. 19, 26).

The Holy Spirit was not yet, because Jesus was not yet glorified (vii. 39).

If I go not away, the Paraclete will not come unto you; but if I go, I will send Him unto you; He, the Spirit of Truth, shall not speak from

Himself; but what things soever He shall hear, shall He speak. He shall glorify Me, for He shall receive of Mine (xvi. 7, 13, 14);

and more similar passages elsewhere.

8725. *And Moses chose men of strenuousness out of all Israel.* That this signifies the choice of truths with which good could be conjoined among those who are of the spiritual church, is evident from the signification of "men of strenuousness," as being truths with which good can be conjoined (see above, n. 8710); and from the representation of Israel, as being those who are of the spiritual church (of which above, n. 8645). It is said "the choice of truths with which good can be conjoined," because there are truths with which good cannot as yet be conjoined, and truths with which it can. The truths with which it can be conjoined, are truths confirmed, and also consociated with many others, even with such as delight the intellectual sight; in this way these truths enter into the affection, which makes the man will them. When this takes place, then good conjoins itself with them; for to will truths, and from this to do them, makes them to be good. Be it known further, that good is not conjoined with truths until these truths have been purified from the falsities which are from evil, and until they have a connection with all the truths which must be truths of faith with him who is to be regenerated. From the Lord the angels clearly and plainly see and perceive the connection and purification of truths, however little the man may feel or perceive in himself anything of the kind.

8726. *And gave them as heads over the people.* That this signifies influx into these truths, is evident from the signification of "men of strenuousness," who here are those whom he made heads over the people, as being truths with which good can be conjoined (of which just above, n. 8725); from the representation of Moses, as being the truth immediately from the Divine (of which frequently above); and from the signification of "giving them as heads," as being to flow in, and thus to give quality to, in order that the truth immediately from the Divine may through them lead the man of the church by means of good. How this is, can be seen from what has been before set forth, namely, that the man who is being regenerated is at first led by means of the truth which is of faith; but when he

has been regenerated he is led by means of the good which is of charity (n. 8643, 8648, 8658, 8685, 8690, 8701); and that in the first state, namely, when he is led by means of truth, the Lord flows in through the truth Divine which proceeds immediately from Him; but in the other state, namely, when he is led by means of good, the Lord flows in through both the truth which proceeds immediately, and that which proceeds mediately, from Him (n. 8685, 8701); and that the mediate influx is equally from the Lord as is the immediate (n. 8717). These are the things described in this verse in the internal sense. The very mediate influx of truth from the Divine is signified by the words, "Moses gave them as heads over the people."

8727. *Princes of thousands, princes of hundreds, princes of fifties, and princes of tens.* That hereby are signified primary truths that are subordinate in successive order to the truth proceeding immediately from the Divine, is evident from what was adduced above (n. 8712–8715, 8717, 8718, 8722).

8728. *And they shall judge the people in every time.* That this signifies their consequent perpetual dependence, is evident from the signification of "judging," as being the disposing of truths (see n. 8685), here the subordinate disposing, which is dependence; for the princes who were to judge the people were in the place of Moses in small matters; in the internal sense that truths in successive order from interior to exterior are subordinate to the truth immediately from the Divine, through which truths the Lord thus acts mediately; but in the sense determined to persons it means the angels and angelic societies in such subordination and dependence, for through them the Lord acts mediately and directs men; nevertheless, it is not the angels who direct, but the Lord through them (n. 8718, 8719). As further concerning this subject, be it known that some things also come from the angels themselves who are with man; but all the good and truth which become of faith and charity, that is, of the new life with man, come from the Lord alone, and also through the angels from Him; in like manner all disposing, which is continual, is for this use. The things which come from the angels themselves are such as accommodate themselves to the affection of the man, and in themselves are not goods, but still serve for introducing the

goods and truths which are from the Lord. That "in every time" denotes perpetually, is evident without explication.

8729. *The difficult word they shall bring unto Moses.* That this signifies mediation and intercession, is evident from what was unfolded above (n. 8705). It is here said that "they shall bring the word unto Moses," and there, that "Moses shall bring it to God;" but each involves what is similar.

8730. *And every small word they shall judge,* signifies the appearance of some particular and singular things as from another source, as above (n. 8718), where are the same words.

8731. *And Moses let his father-in-law go.* That this signifies a state of truth Divine accommodated, is evident from the fact that when all things have been reduced into order, that is, accommodated, namely, when mediate truths have been subordinated to the truth immediately from the Divine, it is the end of this state. This is described by Moses letting his father-in-law go; for the beginning of this state is described by Jethro's coming unto Moses, and by their being thus consoiated for that end. The reason why it was not before commanded by Jehovah that princes should be set in order who also should judge the people, but that this was done by the counsel and persuasion of Jethro, was in order that the subject of this chapter might be fully represented in its order. For in what precedes, the subject treated of was the previous state in which are those of the spiritual church during regeneration, namely, when they are being led by the Lord by means of truth. To this state the other succeeds, which is that they are led by the Lord by means of good. This turning or change of one state into the other is what is described in this chapter by Jethro.

8732. *And he went to himself unto his own land.* That this signifies to the Divine Itself, is evident from the signification of "going unto his own land," as being to the former state, thus to the Divine. Moreover by "land" in the internal sense is signified the church, and also heaven; therefore in the supreme sense is signified the Divine. (That by "land" in the internal sense is signified the church, thus also the kingdom of the Lord in heaven, see n. 566, 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011.) That by

“land” in the supreme sense is signified the Divine, is because Jethro represented the Divine good, thus the Divine Itself, the returning whereto cannot otherwise be expressed in the historic sense of the letter than by “going unto his own land.” For the significatives in the Word accommodate themselves to the thing represented, the signification which properly belongs to the expression still remaining, as for instance the signification of “land,” which properly signifies the church, for the reason that they who are in heaven do not think of land when it is read of in the Word, but of the spiritual state of the nation which is in the land, thus of the religion there; and therefore when a “land” is read of where the church is, then they have an idea of the church there; and when an idea of the church, they have also an idea of the Lord’s kingdom, consequently of heaven; and when an idea of heaven, they have also an idea of the Divine there. But when the thing represented treats of any other holy thing in the church or in heaven, then that thing can be understood by “land,”—as love, charity, good, faith. Hence it is evident that the signification still remains which properly belongs to the expression; as when good is signified, or love or charity, still through all there remains the signification of the church; for these things are the essentials of the church, and make it to be the church.

CONTINUATION CONCERNING THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8733. As the spirits of the earth Jupiter bear relation in the Grand Man to the *Imaginative of Thought*, they speak little and think much; and when they speak, their speech is cogitative, and differs from the speech of others in the fact that it does not terminate so much in sound, as in a kind of soft murmur which is inwardly rapid. The very thought with them in this way unfolds itself into speech. The reason is that they are of a genius intermediate between the spiritual and the celestial; for the spiritual speak sonorously, and bring the whole

of their thought into their speech; wherefore in order that their thought may be known, it must be gathered from the words. But not so the celestial; for that which is of their will rolls itself by somewhat of thought into what is like a wave, which affects and moves the will of another according to the state of the matter.

8734. The speech of spirits in general is formed from ideas of thought that fall into words according to the fulness and the affection; and as the entire idea of the thing is thus presented and communicated, spirits can express more within a minute than a man in the world can within an hour; for the whole idea of the thing, such as it is in the thought, is fully transmitted into the thought of the other. From this it was made plain to me what the conjunction of minds or spiritual conjunction is (which is charity or mutual love), namely, that the mind of the one presents itself in the mind of the other with all the good of its own thought and will toward him, and in this way affects him; and on the other hand, what spiritual disjunction is (which is enmity and hatred), namely, that the mind of the one presents itself in the mind of the other with the thought and will of destroying him, which causes rejection.

8735. I was further instructed by the spirits of the earth Jupiter who were with me for a considerable time, that on that earth there are also those who call themselves "saints," and who, under a penalty, command their servants, whom they multiply, to call them "lords." They likewise forbid them to adore the Lord of the universe, saying that they are the Lord's mediators, and that they will bring their supplications to the Lord of the universe. The Lord of the universe, who is our Lord, they do not call "the One Only Lord," as the rest do, but "the Supreme Lord," for the reason that they also call themselves lords.

8736. These saints, who are saluted as lords by their servants, call the sun the face of the Supreme Lord, and believe His abode to be there, wherefore they also adore the sun. The rest of the inhabitants hold them in aversion, and will not have intercourse with them, both because they adore the sun, and because they call themselves lords, and are worshiped by their servants as mediatory gods.

8737. The instructing and chastising spirits (spoken of above, n. 7802-7812), do not come to these, as to others on that earth, because they do not suffer themselves to be instructed, nor are they amended by discipline. They are inflexible, because they act from the love of self. The spirits say that they know from the coldness that it is they; and that when they notice the coldness, they depart from them.

8738. There was shown me by the spirits the head-covering of those who call themselves saints: it was a towering hat of a darkish color.

8739. In the other life such appear to the right, backward, at some height, and there sit like idols, and also are at first worshiped by their servants, who had been with such; but are afterward held by them in derision. And what surprised me, their faces shine there as if from fire, which is because of their having believed that they were saints, and in the likeness of the Lord, who is in the sun. But notwithstanding this fiery appearance of their faces, they are cold, and have an intense desire to be made warm. From this it is plain that the fire with which they shine is as it were an *ignis fatuus*.

8740. In order to make themselves warm, the same seem to themselves to cut wood, and while they are cutting, there appears underneath the wood somewhat of a man whom they at the same time attempt to strike. This comes to pass because of their attributing merit to themselves; and as they attribute sanctity, they also impute to themselves righteousness. They who do this in the world, in the other life seem to themselves to cut wood; as is the case likewise with some from our earth, concerning whom previously, from experience, which experience, for the sake of illustrating the subject, may here be quoted (from n. 4943):

“In the lower earth, under the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed; and it was given me to ask them whether they wished to come out of that place. They replied that they had not yet merited it by their labor. But when this state has been passed through,

they are taken out thence. These spirits also are natural, because the wish to merit salvation is not spiritual, for it comes from their own; not from the Lord. Moreover they regard themselves as superior to others, and some of them even despise others. If these persons do not receive more joy than others in the other life, they are indignant against the Lord; and therefore when they cut wood, there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But as they have led a pious life, and have acted in this way from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them who console them. And sometimes too there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation." (See also n. 1110.)

8741. The subject of the spirits and inhabitants of the earth Jupiter will be continued at the end of the following chapter.

CHAPTER THE NINETEENTH.

THE DOCTRINE OF CHARITY.

8742. Every one has an internal man and an external man; the internal man is what is called the spiritual man, and the external man is what is called the natural man. Both must be regenerated for the man to be regenerated.

8743. With the man who has not been regenerated the external or natural man commands, and the internal or spiritual man serves; but with the man who has been regenerated the internal or spiritual man commands, and the external or natural serves. This inversion cannot possibly exist except through regeneration by the Lord.

8744. So long as the external man has not been regenerated, he makes all good consist in pleasure, in gain, in pride, and burns with hatred and revenge against those who set themselves in opposition; and then the internal man not only consents, but also supplies reasons which confirm and promote: thus the internal man serves and the external commands.

8745. But when the external man has been regenerated, the internal man makes all good consist in thinking well of the neighbor and willing well to him, and the external man makes all good consist in speaking well of him and acting well toward him; and at last each has as its end to love the neighbor and to love the Lord, and not as before to love self and to love the world. In this case the external or natural man serves, and the internal or spiritual man commands.

8746. The internal man is first regenerated by the Lord, and afterward the external man, and the latter by means of the former. The internal man is regenerated by thinking those things which are of faith, and willing them; but the external man by a life according to them. The life of faith is charity.

8747. The man who has been regenerated is in heaven as to his internal man, and is an angel there with angels, among whom also he comes after death. He can then live the life of heaven, love the Lord, love the neighbor, understand truth, relish good, and perceive blessedness therefrom. These things are the happiness of eternal life.

CHAPTER XIX.

1. In the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came into the wilderness of Sinai.

2. And they journeyed from Rephidim, and came into the wilderness of Sinai, and encamped in the wilderness; and there Israel encamped close to the mountain.

3. And Moses went up unto God, and Jehovah called unto him from the mountain, saying, Thus shalt thou say to the house of Jacob, and declare to the sons of Israel:

4. Ye have seen what I did to the Egyptians, and I bare you on eagles' wings, and brought you unto Me.

5. And now, if hearing ye shall hear My voice, and keep My covenant, then ye shall be Mine own possession above all peoples; for all the earth is Mine:

6. And ye shall be to Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the sons of Israel.

7. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him.

8. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people unto Jehovah.

9. And Jehovah said unto Moses, Behold I come unto thee in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity; and Moses declared the words of the people unto Jehovah.

10. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments.

11. And let them be ready against the third day, because in the third day Jehovah will come down unto the eyes of all the people upon Mount Sinai.

12. And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the extremity of it; every one that toucheth the mountain, dying he shall die:

13. No hand shall touch it, because stoning he shall be stoned, or shooting he shall be shot; if a beast, if a man, he shall not live; when the jobel is drawn out, they shall come up into the mountain.

14. And Moses went down from the mountain unto the people, and sanctified the people, and they washed their garments.

15. And he said unto the people, Be ready for three days, come not near unto a woman.

16. And it was on the third day, when it was morning, that there were voices and lightnings, and a heavy cloud upon the mountain, and the voice of a trumpet exceeding strong, and all the people that were in the camp trembled.

17. And Moses made the people go forth out of the camp to meet God; and they took their stand in the lower parts of the mountain.

18. And Mount Sinai smoked, the whole of it, because Jehovah descended upon it in fire; and the smoke thereof as-

cended as the smoke of a furnace, and the whole mountain trembled mightily.

19. And when the voice of the trumpet was going, and waxing strong mightily, Moses spake, and God answered him in a voice.

20. And Jehovah came down upon Mount Sinai, unto the head of the mountain; and Jehovah called Moses unto the head of the mountain, and Moses went up.

21. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to see, and many of them fall.

22. And the priests also, who come near unto Jehovah, shall sanctify themselves, lest perchance Jehovah make a breach in them.

23. And Moses said unto Jehovah, The people cannot come up unto Mount Sinai; for Thou didst charge us, saying, Set bounds to the mountain, and sanctify it.

24. And Jehovah said unto him, Go, get thee down; and come up thou, and Aaron with thee; and let not the priests and the people break through to come up unto Jehovah, lest perchance He make a breach in them.

25. And Moses went down unto the people, and told them.

THE CONTENTS.

8748. In what now follows, the subject treated of in the internal sense is the revelation of truth Divine from the Lord out of heaven, and in this chapter the preparation for receiving it.

THE INTERNAL SENSE.

8749. Verses 1, 2. *In the third month of the going forth of the sons of Israel out of the land of Egypt, in this day they came into the wilderness of Sinai. And they journeyed from Rephidim, and came into the wilderness of Sinai, and encamped in the wilderness; and Israel encamped close to the mountain. "In*

the third month," signifies fulness of state; "of the going forth of the sons of Israel out of the land of Egypt," signifies after those who were of the spiritual church had been liberated from infestations; "in this day," signifies that it was then; "they came into the wilderness of Sinai," signifies a state of good in which truths of faith were to be implanted; "and they journeyed from Rephidim," signifies continuity of life from the former state; "and came into the wilderness of Sinai," signifies to a state of good in which truths were to be implanted; "and encamped in the wilderness," signifies the arrangement in this state; "and Israel encamped close to the mountain," signifies the arrangement by Divine celestial good with those who are of the spiritual church.

8750. *In the third month.* That this signifies fulness of state, is evident from the signification of "month," as being state; for all periods of time, as "days," "weeks," "months," and "years," signify states (see n. 2788); and from the signification of "three" and "third," as being what is complete (n. 1825, 2788, 4495, 5159); consequently "in the third month" denotes in fulness of state. [2] What fulness of state is, shall be briefly told. Every state has its beginning, its progression, and its end. When a state arrives at its end, it is then full, and is called "fulness." In the other life all things are measured by progressions of state and their successive changes from beginning to end, as in the world by times. That this is so is because in heaven there are no times, but states in their stead. The reason is that the sun in the other life, which is the Lord, remains constantly in its place, and does not, as in the world, by apparent daily progressions distinguish the day into morning, noon, evening, and night; nor by apparent annual progressions distinguish the year into spring, summer, autumn, and winter. From this it is that in heaven there are no times, but states in their stead. But as in the inmost sphere of heaven there is a certain progression according to the Divine heavenly form, which comes to the perception of no one, and as according to this progression the states of all in heaven undergo changes, the angels there are by turns in the good of love, in the truth of faith, and in obscurity as to the one and the other. From this it is that there is a correspondence of the states

there with times in the world, namely, of the state of the good of love with morning, of the state of the truth of faith with noon, and of an obscure state with evening and night. Moreover the heat also, which is from the sun there, is the good of love; and the light which is from the sun there, is the truth of faith. From this also it is that there is a correspondence of the heat in the world with love, which is therefore called "spiritual heat;" as also of the light in the world with faith, which is therefore called "spiritual light." [3] There are in general two states of life, namely, a state of thought, which is of the understanding, and a state of affection, which is of the will. The state of thought, which is of the understanding, bears relation to the truth which is of faith. It is this state that is enlightened by light from the sun of heaven, which is the Lord. So also is the light of the understanding in man from that light. But the state of affection, which is of the will, bears relation to the good which is of charity; and moreover the heat of the will in man, which is love, is from the heat from that sun in heaven, which is the Lord. From all this it can now be seen how the case is with states and their changes in the other life, and what is meant by the fulness of state which is signified by "the third month." By state here, of which fulness is predicated, is meant the former state which those who were of the spiritual church had passed through. (That these pass through two states, the first when they are led by the Lord by means of truth, the second when they are led by Him by means of good, see n. 8643, 8648, 8658, 8685, 8690, 8701.) Here there is meant a fulness of the former state which has been described in what goes before; now the second state is described.

8751. *Of the going forth of the sons of Israel out of the land of Egypt.* That this signifies after those who were of the spiritual church had been liberated from infestations, is evident from the signification of "going forth," as being to be liberated; from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of "the land of Egypt," as being infestations (n. 7278). (What infestations are, see n. 7474; and also that those who were of

the spiritual church were detained in the lower earth until the coming of the Lord into the world, and were liberated by the Lord, n. 6854, 6914, 7035, 7091, 7474, 7878, 7932, 8018, 8054, 8099.)

8752. *In this day.* That this signifies that it was then, is evident from the signification of “in this day,” as being then; for by “day” is signified state (see n. 23, 487, 488, 493, 2788, 7680); and therefore “in this day” denotes when there was fulness of state.

8753. *They came into the wilderness of Sinai.* That this signifies a state of good in which truths of faith were to be implanted, is evident from the signification of “the wilderness of Sinai,” as being a state of good in which truths of faith are to be implanted. “The wilderness” here denotes good in which truths have not yet been implanted; and “Sinai” denotes the truths themselves. For a “wilderness” has several significations (see n. 3900); in general it signifies what is uninhabited and uncultivated, thus in the spiritual sense, good in which as yet there are no truths, for good without truths is spiritually uncultivated; consequently a “wilderness” signifies a new will that as yet has not been formed by means of the truths of faith (n. 8457). [2] As regards “Mount Sinai,” it signifies in the supreme sense Divine truth from Divine good; “mountain,” Divine good; and “Sinai,” Divine truth. In the internal sense it signifies the truth of faith from good, here the truth of faith that is to be implanted in good, because the law had not yet been promulgated from it. “Mount Sinai” has these significations because the law was promulgated by the Lord from thence, and “the law” denotes Divine truth from Divine good, and also the truth of faith from good (n. 6752, 7463, 8695). For this reason it was that the sons of Israel encamped in the wilderness near that mountain, for from it were promulgated not only the ten commandments, which are “the law” in a close sense, but also all the statutes of the church, which contained in themselves, because they represented, the spiritual and celestial truths and goods of the Lord’s kingdom. That the law was promulgated from thence, is evident from the following chapter, and that so also were the statutes of the church, from the succeeding chapters, and also from *Leviticus*

vii. 37, 38; xxvii. 34. The same is signified by "Sinai" in *David*:—

O God, when Thou wentest forth before Thy people, when Thou didst march in the wilderness; the earth trembled, the heavens also dripped before God; this Sinai before God, the God of Israel. Thou, O God, makest to drip the rain of Thy benevolences (*Ps.* lxxviii. 7-9);

here "Sinai" denotes the truth that is from good, for such is the signification of "the heavens dripping before God," and of "God making to drip the rain of His benevolences." [3] In the book of *Judges*:—

Jehovah, when Thou wentest forth out of Seir, when Thou camest forth out of the field of Edom, the earth trembled, the heavens also dripped, the clouds also dripped waters, the mountains flowed down before Jehovah, Sinai itself before Jehovah the God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the ways ceased, and they that walked in paths went through crooked ways, the roads ceased in Israel; they ceased until I Deborah arose, until I arose a mother in Israel (*v.* 4-7);

here also "Sinai" denotes the law or Divine truth from Divine good, by virtue of which the truths of faith were implanted in its good, which things are also signified by "the heavens dripped," and "the clouds dripped waters;" that the truths of faith were lacking and were perverted, is signified by "the ways ceased, and they that walked in paths went through crooked ways" (that "ways," "paths," and "roads" denote truths, see n. 627, 2333, 3123, 3477); for the subject treated of in this prophetic song, which is the song of Deborah and Barak, is the perversion of the truth of the church, and its restitution. [4] In *Moses*:—

Jehovah came from Sinai, He rose up from Seir to them; He shone forth from Mount Paran, and He came from the ten thousands of holiness, from His right hand was the fire of the law to them (*Deut.* xxxiii. 2);

in this chapter the sons of Jacob are blessed by Moses before his death, who begins the prophetic utterance of his blessing with "Jehovah came from Sinai," and by "Sinai" are here signified the truths of faith in the complex. That he begins in this way is because by "the sons of Jacob" are signified all the truths and goods of faith (n. 3858, 3862, 3926, 3939,

6335); and in like manner by "the sons of Israel" (n. 5414, 5951, 5879).

8754. A few words shall here be said about the good in which truths are to be implanted, which good is here signified by "the wilderness of Sinai." (That the man who is being regenerated is first led by the Lord by means of truth, and afterward by means of good, see n. 7923, 8643, 8648, 8658, 8685, 8690, 8701.) He who is being regenerated is led by means of truth to the intent that he may come to good, that is, may know it, and then will it, and finally do it. But when he is being led to good by means of truth, he first comes to the good in which the truths of faith have not yet been implanted; for truths cannot be implanted until he is in good. Before this they are indeed known, because they are in the memory, but at this time they are not in good, but are outside of good. Afterward when the man receives new life, which he first receives when he is in good, the truths of faith are implanted, and as it were enter upon a marriage with good in the internal man. This good, in which the truths of faith have not yet been implanted, but which is still so disposed that they can be received, is here meant by "the wilderness of Sinai." No other good is meant than Christian good (on which see n. 8635-8638).

8755. *And they journeyed from Rephidim.* That this signifies continuity of life from the former state, is evident from the signification of "journeying," as being the continuity of life (see n. 4375, 4554, 4585, 5996, 8181, 8345, 8397, 8557); and from the signification of "Rephidim," as being the quality of the state of temptation in respect to truth (see n. 8561), thus the quality of the former state (of which just above, n. 8754); for in the former state the man of the spiritual church undergoes temptations, and therefore from that state there is the continuity of life which is signified by "journeying from Rephidim."

8756. *And came into the wilderness of Sinai.* That this signifies to a state of good in which truths were to be implanted, is evident from what was said above (n. 8753), where like words occur; and concerning the quality of this good, see n. 8754.

8757. *And encamped in the wilderness.* That this signifies the arrangement in this state, is evident from the signification of “encamping,” as being the setting in order of the truth and good which are of the life (see n. 8103), thus also their arrangement; and from the signification of “wilderness,” as being a state of good in which are not yet the truths of faith (of which above, n. 8753).

8758. *And Israel encamped close to the mountain.* That this signifies the arrangement by Divine celestial good with those who are of the spiritual church, is evident from the signification of “to encamp,” as being arrangement (see n. 8757); from the representation of Israel, as being those who are of the spiritual church (n. 8751); and from the signification of “a mountain,” as being the good of celestial love (n. 4210, 4635, 8327). By Divine celestial good is meant the Divine good in heaven, for in itself Divine good is far above heaven.

8759. Verses 3–8. *And Moses went up unto God, and Jehovah called unto him from the mountain, saying, Thus shalt thou say unto the house of Jacob, and declare to the sons of Israel: Ye have seen what I did to the Egyptians, and I bare you on eagles’ wings, and brought you unto Me. And now if hearing ye shall hear My voice, and keep My covenant, then ye shall be Mine own possession above all peoples; because all the earth is Mine; and ye shall be to Me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the sons of Israel. And Moses came and called the elders of the people, and set before them all these words which Jehovah commanded him. And all the people answered together, and said, All that Jehovah hath spoken we will do; and Moses reported the words of the people unto Jehovah.* “And Moses went up unto God,” signifies the truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven; “and Jehovah called unto him from the mountain, saying,” signifies the union of the Divine good in heaven with the Divine truth there; “Thus shalt thou say to the house of Jacob, and declare to the sons of Israel,” signifies the salvation of those who are of the external and internal spiritual church; “Ye have seen what I did to the Egyptians,” signifies the remembrance of all things that befell the evil who infested;

"and I bare you on eagles' wings," signifies and that by means of truths they were raised to heavenly light; "and brought you unto Me," signifies thus to the good of love which is in heaven; "and now if hearing ye shall hear My voice," signifies the reception of truth; "and keep My covenant," signifies thus life in good and the consequent conjunction; "then ye shall be Mine own possession above all peoples," signifies that then the Divine truth shall be with them more than with others; "because all the earth is Mine," signifies that the Lord has all power in heaven and on earth; "and ye shall be to Me a kingdom of priests," signifies that then the good of truth shall be with them; "and a holy nation," signifies thus the spiritual kingdom; "these are the words which thou shalt speak unto the sons of Israel," signifies influx for the receiving of truths in good; "and Moses came and called the elders of the people," signifies the choosing of those who were primarily in the intelligence of truth; "and set before them all these words," signifies a setting forth, together with influx; "which Jehovah commanded him," signifies from the Divine; "and all the people answered," signifies reception; "and said, All that Jehovah hath spoken we will do," signifies according to influx from the Divine; "and Moses reported the words of the people unto Jehovah," signifies correspondence and conjunction.

8760. *And Moses went up unto God.* That this signifies the truth from the Divine which is beneath heaven conjoining itself with the Divine truth which is in heaven, is evident from the representation of Moses, as being truth from the Divine (see n. 6771, 6827, 7014), here truth from the Divine which is beneath heaven, for the reason that now he represents the sons of Israel as their head, thus those who are of the spiritual church, who as yet are not in heaven because not yet in good formed by truths (see n. 8753, 8754); and from the signification of "going up," as being to conjoin one's self, for he who goes up to the Divine conjoins himself with Him; as for instance when "going up into heaven" is mentioned, there is meant being conjoined with the Lord; and the reverse is meant by "coming down from heaven." The Divine truth in heaven, with which there is conjunction, is meant by "God," for in the Word the Lord is called "God" from Divine truth, and "Jeho-

vah" from Divine good (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301); and because the conjunction of Divine truth with Divine good is here treated of, therefore in this verse "God" is first mentioned, and then "Jehovah," in these words, "Moses went up unto God, and Jehovah called unto him from the mountain." [2] It is said, the Divine truth *in heaven*, and afterward, the Divine good *in heaven*, for the reason that the Divine Itself is far above the heavens, not only the Divine good itself, but also the Divine truth itself which proceeds immediately from the Divine good. That these are far above heaven, is because in itself the Divine is infinite, and the infinite cannot be conjoined with finite things, thus not with the angels in the heavens, except by the putting on of something finite, and thus by accommodation to reception. The Divine good itself is also in itself an infinite flame of ardor, that is, of love, and this flame no angel in heaven can bear, for he would be consumed like a man if the flame of the sun were to touch him without intermediate tempering. Moreover if the light from the flame of the Divine love, which light is Divine truth, were to flow in without abatement from its own fiery splendor, it would blind all who are in heaven. From all this it can be seen what the difference is between the Divine good and Divine truth above the heavens, and the Divine good and Divine truth in the heavens, here treated of.

8761. *And Jehovah called unto him from the mountain.* That this signifies the union of the Divine good in heaven with the Divine truth there, is evident from the signification of "calling unto him," or "calling any one unto Himself," when said of the Divine, as being conjunction, here union, because it is said of Divine good with Divine truth which are made one by conjunction. (That "to call any one to Himself" denotes conjunction, and also presence, see n. 6047, 6177, 7390, 7451, 7721.) That it is Divine good with which there was conjunction, is because the name here used is "Jehovah" (on which subject see just above, n. 8760). And from the signification of "mountain," as being good Divine in heaven (on which just above, n. 8758), here heaven; for whether you say "Divine good in heaven," or "heaven," it is the same, because heaven arises from this good. The case herein is like that of all other

things abstracted from their subjects, which when spoken of nevertheless lead to the perception of the subjects in which they are; as when the truth of faith, or the good of charity, is spoken of, there is understood the man of the church in whom they are. This is especially the case in heaven, for there the Divine good united to the Divine truth is all in all, thus is the life or soul of heaven.

8762. *Thus shalt thou say to the house of Jacob, and declare to the sons of Israel.* That this signifies the salvation of those who are of the external and internal spiritual church, is evident from the signification of "saying," and "declaring," as here being salvation, for the things which are now said and declared by Jehovah through Moses involve salvation; and from the signification of "the house of Jacob," and "the sons of Israel," as being the external and internal church (see n. 3305, 4286). What is meant by the external church and the internal church has been already stated in several places, namely, that the external of the Ancient Church was all that which represented the internal, and that the internal of the church was that which was represented by the externals. As for example, they who made Divine worship consist in sacrifices, and in rites and statutes, which represented spiritual and heavenly things of the Lord's kingdom, were in externals; but they who made Divine worship consist at the same time in the celestial and spiritual things which were represented, were in internals. In like manner at this day, they who make Divine worship consist in frequenting temples, hearing preachings, attending the Holy Supper, and who do these things with devotion, without thinking any further about them than that they ought to be frequented because they are instituted and commanded, these are of the external church; whereas they who at the same time believe that such things are to be attended to, but that still the essential of worship is the life of faith, that is, charity toward the neighbor and love to the Lord, these are of the internal church. Consequently also they are of the external church who do what is good to the neighbor and worship the Lord merely from the obedience of faith; whereas they are of the internal church who do what is good to the neighbor and worship the Lord from love. So in

all other cases. [2] Nevertheless with every one who is of the church there must be both, namely, an external and an internal. If there are not both there is no spiritual life with him, for the internal is like a soul, and the external is like the body of the soul. But they who are of the external church are clearly in its externals and obscurely in its internals, whereas they who are of the internal church are clearly in internals and obscurely in externals. But those who are in externals and not at the same time in internals are not of the church. All those are in both who are in the good of life according to the teachings of their church; but those are in externals without internals who are in worship and not at the same time in the good of life according to the teachings of the church. There are few who know this, and the reason why few know it, is that they make all worship, and thereby all salvation, consist in faith, and not at all in charity. From this also it is that they who think about eternal salvation make it consist in a life of piety, and not at all in a life of charity (on which see n. 8252-8257).

8763. *Ye have seen what I did to the Egyptians.* That this signifies the remembrance of all things that befell the evil who infested, is evident from the signification of "ye have seen," as being remembrance; and from the representation of the Egyptians, as being the evil who infested (see n. 7097, 7107, 7110, 7126, 7142, 7317). From this it is plain that by "ye have seen what I did to the Egyptians" is signified the remembrance of all things that befell those who infested.

8764. *And I bare you on eagles' wings.* That this signifies and that thus by means of truths they were raised to heavenly light, is evident from the signification of "bearing any one on eagles' wings," as being to be raised on high even into heavenly light; for by "bearing" is signified to be raised, by "wings" are signified spiritual truths, and by "an eagle," the rational as to truth. (That "an eagle" has this signification, see n. 3901, for eagles fly on high.) For by the visible heaven the ancients understood the angelic heaven. Moreover the simple believed that there was the home of the angels, and also that on high, because nearer the sun and stars, was heavenly light itself. Hence it is that "to be borne on eagles' wings" denotes to be

borne on high into that light. That raising thither is effected by means of the truths of faith, is because the truth of faith is what raises man even to heaven, where its good is. That the rational as to truth is "an eagle," is because the rational of man is his heaven, and the natural is relatively like the earth, for the rational constitutes the internal man, and the natural the external man. [2] That "wings" denote spiritual truths, is because "birds" in general signify intellectual things and thoughts (n. 40, 745, 776, 3219, 5149, 7441); consequently "wings" denote spiritual truths, because all the intellectual is from these truths. The intellectual derived from falsities, however discerning and acute it appears, is not the intellectual; for the intellectual sees from the light of heaven, and the light of heaven is spiritual truth, that is, the truth of faith. Wherefore where there is no truth of faith, there is no light, but thick darkness, and an intellectual in thick darkness is no intellectual. "Wings" also denote the powers which belong to spiritual truth from its good; for the wings with birds are like the hands or arms with man, and by the "arms" and "hands" are signified powers (n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6292, 6947, 7518, 7673, 8050, 8153, 8281, 8305). (That there is power in spiritual truth from good, see n. 3563, 4931, 5623, 6344, 6423.) [3] That "wings" denote spiritual truths, or truths of faith which have power from good, is manifest from other passages in the Word. Wherefore when "wings" are attributed to the Divine, by them is signified the Divine truth which has omnipotence; as where they are attributed to the cherubs, by which is signified the Providence of the Lord, as in *Ezekiel*:—

Every cherub had four faces, and every one of them had four wings; their wings were erect, the one toward the other; every one had wings that covered their bodies. I heard the sound of their wings like the sound of great waters, like the voice of Shaddai; when they went, a voice of tumult like the voice of a camp; when they stood, they let down their wings. I heard the voice of their wings kissing one another, and the voice of the wheels beside them. The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Shaddai. The likeness of the hands of a man was under their wings (i. 6, 23, 24; iii. 13; x. 5, 21).

[4] That here "wings" denote truth Divine is evident from each particular of the description, as well as from the fact that

the wings were erect the one toward the other, that they covered their bodies, and that the sound of them was heard like the sound of great waters, like the voice of wheels, and like the voice of Shaddai, and also that the likeness of the hands of a man was under their wings. That the wings were "erect the one toward the other" represented the consociation of all in the Divine; that they "covered their bodies" signified that the Divine truth was a covering to the Divine good from which it proceeds. For the Divine good is a flame, and the Divine truth is the light therefrom, encompassing and thus covering the flame. The flame itself does not appear in heaven, but only the light in which the flame is, and which is thus perceived as heat, which is love. That "a sound was heard like the sound of great waters" signifies the quality of Divine truth in heaven; in like manner "its voice like the voice of wheels, and like the voice of Shaddai;" for "sound" and "voice" are attributed to Divine truth. It is therefore said, "the voice of great waters," because "waters" denote truths (see n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568), as also "the voice of the wheels," because "wheels" denote the truths of doctrinal things, for the reason that "chariots" denote doctrines of truth (n. 5321, 5945, 8146, 8148, 8215); and also "the voice of God Shaddai," because "God Shaddai" denotes truth chiding in temptations and afterward consoling (n. 1992, 4572, 5628). "The likeness of the hands of a man under the wings" signified the omnipotence which belongs to Divine truth, because "hands" denote power, and in the supreme sense omnipotence, when they are attributed to the Lord. [5] From all this it can be seen what was represented by the wings of the cherubs that were over the mercy-seat that was upon the ark of the covenant, and by their being expanded upward, and covering the mercy-seat (*Exod.* xxv. 20); also what the cherubs represented on the curtains of the tabernacle and on the veil, and likewise in the temple of Solomon; in like manner what they represented round about the new house described in *Ezekiel* xli. 18-20; also what was signified by "the four animals round about the throne," each of which "had for itself six wings round about" (*Rev.* iv. 6, 8); and what by "the seraphim standing above the throne," each one of which "had six wings" (*Isa.*

vi. 1, 2). [6] That in the internal sense “wings” denote spiritual truths, or the truths of faith, is evident in *Ezekiel*:—

Thus said the Lord Jehovih, A great eagle, great in wings, long in pinions, full of feathers which had broidery, came upon Lebanon, and took a little twig of the cedar, and carried it into a land of traffic; thereafter it took of the seed of the land, and set it in a field of sowing; it took it unto great waters, it sprouted and became a luxuriant vine. And there was another eagle, great in wings and full of feathers, to which behold the vine applied its roots, and sent forth its shoots unto it, in a good field by many waters; it was planted to make branch, and to bear fruit, that it might be for a vine of magnificence (xvii. 3-8).

This prophetic utterance describes the setting up again of a spiritual church by the Lord. The “eagle” there spoken of denotes faith; “great in wings and long in pinions” denotes the truths of faith; “broidery” denotes memory-knowledge; growth therefrom is described by “the little twig of the cedar from Lebanon,” by “a land of traffic,” “the seed of the land in a field of sowing, beside great waters;” the church itself thence arising is “the vine.” (That “a vine” denotes the spiritual church, see n. 1069, 5113; and that it denotes the external church, n. 6375; but “the vine of magnificence” which was from the other eagle, denotes the internal church, n. 6376; for the external of the church is described by one eagle, and its internal by the other.) Afterward is described by the prophet in the same chapter how that church which was set up with the ancients was perverted with the Jews. [7] In like manner by “wings” is signified the truth of faith in *David*:—

If ye will lie among the ranks, the wings of a dove will be overlaid with silver, and her pinions with yellow gold (*Ps. lxxviii. 13*);

“the wings of a dove” denote the truths of faith (that “a dove” denotes faith, see n. 870); they are said to be “overlaid with silver,” because “silver” denotes truth from good (n. 1551, 2954, 5658, 6914, 7999). [8] That “wings” denote truth Divine, is also evident from the following passages:—

They that await Jehovah are renewed in strength, they go up with wing like eagles (*Isa. xl. 31*).

God rode upon a cherub, and did fly, He was carried upon the wings of the wind (*Ps. xviii. 10*; *civ. 3*).

Treating of the Divine truth and its power. Again:—

Jehovah shall cover thee under His wing, and under His wings shalt thou confide; truth is a shield and a buckler (*Ps.* xci. 4);

“to be covered with the wing of Jehovah,” and “to confide under His wings,” denote the protection and confidence that belong to faith. The like is meant by being “under the shadow of God’s wings” (*Ps.* xvii. 8); “confiding in the shadow of His wings” (*Ps.* xxxvi. 7; lvii. 1; lxi. 4); and “singing in the shadow of His wings” (*Ps.* lxiii. 7). [9] As most expressions have also an opposite sense, so likewise have “wings,” in which sense “wings” signify falsities, as in *John*:—

Out of the smoke of the pit of the abyss came forth locusts, and the voice of their wings was as the voice of many horses rushing to war (*Rev.* ix. 2, 3, 9);

where “wings” denote falsities fighting against truth, for a “locust” denotes falsity in the extremes (n. 7643).

8765. *And brought you unto Me.* That this signifies thus to the good of love which is in heaven, is evident from the fact that Jehovah, who says that they were “brought unto Him” denotes the Divine good of the Divine love (see n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873, 8301, 8760), here the Divine good of the Divine love in heaven (n. 8761). How these things cohere with what immediately precedes, is plain; for in what immediately precedes, by “I bare you on eagles’ wings” is signified that they were raised to heavenly light by means of truths; and by these words, “I brought you unto Me” is signified to the Divine good of love in heaven, seeing that by means of the truths which are of faith man is brought to good, thus into heaven, and to the Lord there; for man is not in heaven, thus not with the Lord, until he is in good, that is, in the affection of charity. [2] They who make salvation consist in faith alone, and not at the same time in a life of faith, that is, in a life of charity, believe that any one can come into heaven and to the Lord, no matter how he has lived; for they do not know what the life of man is, and because they do not know this, they suppose that the life is nothing; and therefore if they are asked whether an evil man can be among the good, they say that by the mercy of God he can, because it is a work

of omnipotence. Nay, if they are asked whether a devil can become an angel of heaven, they answer in the affirmative, provided he is willing to receive faith, for about his being able to receive it they have no doubt. But if they are told that evil cannot be turned into good, thus not hell into heaven, with a man, and that this is impossible because contrary to order, and therefore contrary to truth Divine, thus contrary to God Himself, who is order; they answer to this that such things are reasonings about salvation, for which they do not care. From these, and from innumerable other considerations, it can be seen into what blindness about salvation and eternal life the doctrine of faith alone leads.

8766. *And now if hearing ye shall hear My voice.* That this signifies the reception of truth, is evident from the signification of "hearing," as being obedience (see n. 2542, 3869, 4652-4660); and because "hearing" denotes obedience, it also denotes reception (n. 5471, 5475, 7216); and from the signification of "the voice of Jehovah," as being the Word, thus truth Divine (n. 219, 220, 6971, 7573).

8767. *And keep My covenant.* That this signifies life in good and the consequent conjunction, is evident from the signification of "keeping the covenant," as being to live according to the commandments, thus in good, and thus to be conjoined with the Lord. That "keeping the covenant" denotes living according to the commandments, thus in good, and thus being conjoined with the Lord, is because the articles of the covenant were all the things that were commanded, which were called "testimonies," "judgments," "laws," and "statutes;" specifically, the ten commandments. All these were also called "the covenant," because by means of these it was made. That "to keep" these denotes to live according to them, is evident from the signification of "keeping," in the Word, for frequent mention is there made of "hearing the commandments," and "keeping them," and by "hearing" is signified receiving them in faith, and by "keeping" receiving them in the life, that is, living according to them. That "to keep a covenant" denotes to be conjoined, is because in the universal sense by "a covenant" is signified conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804). This is for the reason that he

who lives according to the commandments is conjoined with the Lord; for the commandments teach life and also give life, and thus open the way to heaven, and the sight to the Lord.

8768. *Then ye shall be Mine own possession above all peoples.* That this signifies that then the Divine truth shall be with them more than with others, is evident from the signification of "being the own possession of Jehovah," or of the Lord, as being to be the Lord's, for "own possession" denotes property, and thus His possession. That it denotes those with whom the Word is, is because they who have the Word, that is, where the church is, are said to be "the Lord's own" above others. That they are called "the Lord's own," is evident from His words in *John* i. 11; x. 2-4. That they are called "His own possession" who are of the church, thus with whom the Word is, is evident in *David*:—

Jah hath chosen Jacob for Himself, and Israel for His own possession (*Ps.* cxxxv. 4).

That "Jacob" and "Israel" here denote those who are of the church, with whom the Word is, is manifest. In like manner in *Moses*:—

Thou art a holy people to Jehovah thy God; Jehovah thy God hath chosen thee to be for Himself a people of His own possession out of all peoples that are upon the faces of the earth (*Deut.* vii. 6; xiv. 2).

[2] That they who have the Word are an own possession and property above others, is because they know the truths and goods of faith, and because this is so they can above others live the life of heaven and thus be conjoined with the Lord. For good, which makes heaven with man, has its quality from the truths of faith; thus good becomes more heavenly or more Divine with those who have genuine truths, which are truths from the Word; but only if they are kept, that is, if the life is according to them. That this is the case is evident in *Moses*:—

Thou hast avouched Jehovah this day to be thy God, in whose ways thou wilt walk, and wilt keep His statutes, and His commandments, and His judgments, and wilt obey His voice; and Jehovah hath avouched to thee this day that thou be to Him for a people, of His own possession, as He hath spoken to thee, and that thou shouldest keep all His commandments (*Deut.* xxvi. 17, 18).

8769. *Because all the earth is Mine.* That this signifies that the Lord has all power in heaven and on earth, is evident from the signification of "earth," as being in the internal sense the Lord's kingdom on earth and also the Lord's kingdom in heaven (see n. 1413, 1607, 4447). That it is the Lord who has this power, is because the Lord is meant by "Jehovah" in the Word (n. 1343, 1736, 2921, 3035, 5663, 6281, 6303). That the Lord has all power in heaven and on earth, He Himself teaches in *Matthew* xxviii. 16, 18 (see also n. 8331).

8770. *And ye shall be to Me a kingdom of priests.* That this signifies that then the good of truth shall be with them, is evident from the signification of "a kingdom of priests," as here being spiritual good, which is the good of truth, that is, the good into which the man of the spiritual church is introduced by means of truth. That this good is signified by "a kingdom of priests," is because this is said to the house of Jacob and the sons of Israel, by whom is represented the spiritual church external and internal; by the house of Jacob the external church, and by the sons of Israel the internal church (see n. 8762). Moreover by "kingdom" is signified truth (n. 1672, 2547, 4691), and by "priests" good; for the priestly office of the Lord, which was represented by the priests, signifies Divine good; and the kingly office of the Lord, which was represented by the kings, signifies Divine truth (n. 1728, 2015, 3670, 6148). [2] In the representative church among the posterity of Jacob, there was first a kingdom of judges, afterward a kingdom of priests, and lastly a kingdom of kings; and by the kingdom of judges was represented Divine truth from Divine good; by the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth; and by the kingdom of kings was represented Divine truth without Divine good. But when something of the priesthood also was adjoined to the kingly office, then by the kings was also represented Divine truth in which there was so much of good as there was of the priesthood adjoined to the kingly office. [3] All these things were instituted in the Jewish Church in order that by them might be represented states of heaven; for in heaven there are two kingdoms, one of which is called the celestial kingdom, and the other of which is called the spiritual

kingdom. The celestial kingdom is what is called the Lord's priestly office, and the spiritual kingdom is what is called His kingly office. In the latter Divine truth reigns, and in the former Divine good. And because the representative of the celestial kingdom began to perish when they asked for a king, therefore in order that a representative of the Lord's kingdom in the heavens might still be continued, the tribe of Judah was separated from the Israelites, and by the kingdom of Judah was represented the celestial kingdom of the Lord, and by the kingdom of Israel His spiritual kingdom. [4] They who know these things can know the reasons why the forms of government among the posterity of Jacob were successively changed, and why when they asked for a king, it was said to them by Jehovah through Samuel that by so doing they rejected Jehovah, that He should not be king over them (1 *Sam.* viii. 7), and that then they were told the right of a king (verse 11 and following), by which is described Divine truth without good. They who know the things above stated can also know why somewhat of the priesthood was granted to David, and also why after the time of Solomon the kingdom was divided into two, namely, into the kingdom of Judah and the kingdom of Israel. (Concerning the two kingdoms in heaven, see n. 3635, 3883-3896, 4112, 4113, 4138.)

8771. *And a holy nation.* That this signifies thus the spiritual kingdom, is evident from the signification of "a nation," as being those who are in good (see n. 1259, 1260, 1416, 1849, 6005); and from the signification of "holy," which is predicated of the truth which is of good (n. 6788, 7499, 8127, 8302, 8330); consequently "a holy nation" denotes the good from which is truth. It is said "a kingdom of priests," and "a holy nation," and each expression signifies the spiritual kingdom, but with a difference. "A kingdom of priests" signifies those who are in good from truth, but "a holy nation" signifies those who are in good and thence in truth. They who are in good from truth look through truths upward to the Lord; but they who are in good and thence in truth are in the Lord, and from Him look at truths. These two states succeed each other with those who are being regenerated, in whom the spiritual kingdom, that is, the life of heaven, is being implanted by the Lord; for through

truth they are introduced into good, thus into heaven, because heaven is good, and when they are in heaven, then there and therefrom they look to truths.

8772. *These are the words which thou shalt speak unto the sons of Israel.* That this signifies influx for the receiving of truths in good, is evident from the signification of "speaking," when by the Divine, as being influx (see n. 2951, 5481, 5743, 5797, 6152, 6291, 8128, 8660). That it denotes for the receiving of truths in good, is because it is said of the sons of Israel, by whom is signified the spiritual church, and the spiritual church is with those who are in good wherein are truths. How the case is with good wherein are truths shall be briefly told. He who knows the formation of good from truths, knows the veriest secrets of heaven, for he knows the secrets of the formation of man anew, that is, of the formation of heaven or of the Lord's kingdom with him. All Christian good, or spiritual good, has in itself the truths of faith, for the quality of this good is from the truths which are of faith. Good which has not its quality from the truths of faith is not Christian good, but natural good, which does not give eternal life. The reason is that natural good has in it only natural life, which life is not unlike the life of beasts, for they also are in good when they are gentle; but beasts cannot receive spiritual life. From this it is plain that spiritual life is acquired solely by means of the truths of faith. [2] This life, namely, spiritual life, is first acquired by knowing the truths which are of faith, afterward by acknowledging them, and finally by believing them. When they are only known, they are as it were at the gate; when they are acknowledged, they are in the entrance hall; but when they are believed, they are in the inner chamber. Thus they advance from exteriors toward interiors successively. In the interior man is good, which is continually flowing in from the Lord, and there conjoining itself with truths, and making them to be faith and afterward to be charity. This good attracts truths to itself, for it has a longing for them, in order that through them it may procure for itself a quality and thus emerge. [3] When therefore these truths have been conjoined with good, then the man has been regenerated; for then he no longer looks from truths at what is to

be believed and what is to be done, but from good, because he has been imbued with truths, and has them in himself; nor does he care for truths from any source than those which he himself can see from his own good; and he continually sees more, because they are produced therefrom like offspring from their parents. These offspring are from such a marriage of good and truth as is called "the heavenly marriage." The truths which are thence produced have in them good, because they have been born from this. These enter good successively, and enlarge it, and perfect it, and this to eternity. From all this also it is evident how the case is with the two states of the man who is being regenerated (concerning which above, n. 7992, 8643, 8648, 8658, 8685, 8690, 8701; also n. 8516, 8539, 8722).

8773. *And Moses came and called the elders of the people.* That this signifies the choosing of those who were primarily in the intelligence of truth, is evident from the signification of "calling unto himself," as being a choosing; and from the signification of "the elders of the people," as being those who are primarily in the intelligence of truth, and in a sense abstracted from person, primary truths (see n. 6524, 6525, 6890, 8578, 8585). The case herein is this. They who are in good not yet formed by means of truths, which good is treated of in this chapter, are first formed by the Lord by means of primary truths, that is, by means of general truths, in which and from which are the rest. Primary truths are, that there is one God, that the Lord was born a man that He might save the human race, that there is a heaven and that there is a hell, that those come into heaven who have lived well and those into hell who have lived ill; also that love to God and love toward the neighbor are the commandments on which the rest hang, and that this love is impossible except through faith. These and the like are primary truths, and these are first insinuated by the Lord in the good with the man who is being regenerated. When these truths have been insinuated, and have become truths of good, then the rest are insinuated, and in these general or primary truths, and under them, they are set in order according to the heavenly form, and thus by degrees cause the life of heaven to be in that man, and cause him to be as it were

a heaven in a small image ; that is, cause all things which are of his understanding and of his will to be in consociation with the goods and truths of the angels, thus to be with the angels.

8774. *And set before them all these words.* That this signifies a setting forth, together with influx, is evident from the signification of “setting words before them,” as being a setting forth. That it denotes together with influx, is because by “speaking,” when by the Divine, is signified influx (as above, n. 8772).

8775. *Which Jehovah commanded him.* That this signifies from the Divine, is evident without explication.

8776. *And all the people answered.* That this signifies reception, is evident from the signification of “answering,” as being reception, when “speaking words” denotes influx (see n. 8772). (That “answering” denotes reception in other places also, see n. 2941, 2957, for it is the reciprocal of influx, n. 2919, 4096, 8340.)

8777. *And said, All that Jehovah hath spoken we will do.* That this signifies according to the influx from the Divine, is evident from the signification of “doing what Jehovah hath spoken,” as being according to the influx from the Divine, for by “speaking” is signified influx (see n. 8772), and by “Jehovah,” the Divine.

8778. *And Moses reported the words of the people unto Jehovah.* That this signifies correspondence and conjunction, is evident from the signification of “reporting the words unto Jehovah,” as being correspondence and the consequent conjunction ; for the subject treated of is the covenant which was to be made with the people, and because covenants are made by consent on both sides, therefore something resembling this is done here, namely, Jehovah proposes, and the people answer, here through Moses, by whom is represented truth from the Divine conjoined with truth Divine in heaven (see n. 8760), which is mediating. But the covenant is not made with man otherwise than through the reception of the influx of truth from the Divine, and then through correspondence ; for when higher things flow in into lower, they are not received in any other way. [2] What correspondence is and reception thereby, can be seen from what has been shown at the end of many chapters

concerning the correspondence of all things in man with those things which are in heaven, and also that all conjunction of natural things with spiritual, and in general of lower things with higher, is effected through this correspondence; for there is no correspondence unless lower things are made subject to higher ones through subordination; and when they have been made subject, the higher things act in the lower exactly as a cause acts in its effect. From all this it can be seen how the case is with the reciprocity of man when the Divine flows in; and in regard to the conjunction which is here described in the sense of the letter by the manner in which covenants are made; namely, that Jehovah speaks by a go-between to the people, and the go-between reports the answer unto Jehovah; for in this way conjunction with the Divine can be apprehended by man.

8779. Verse 9. *And Jehovah said unto Moses, Behold I come unto thee in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity; and Moses declared the words of the people unto Jehovah.* “And Jehovah said unto Moses,” signifies the influx of the Divine through truth from the Divine concerning revelation; “Behold I come unto thee in the density of the cloud,” signifies that it shall be made in a form the most natural of all; “that the people may hear when I speak with thee,” signifies that they who are of the spiritual church may apprehend Divine things; “and may also believe in thee to eternity,” signifies that there may be the faith of truth which shall endure; “and Moses declared the words of the people unto Jehovah,” signifies correspondence and conjunction.

8780. *And Jehovah said unto Moses.* That this signifies the influx of the Divine through truth from the Divine concerning revelation, is evident from the signification of “saying,” when revelation from the Divine is treated of, as being influx (that “saying” in other passages also denotes influx, see n. 5743, 7291, 7381, 8221, 8262, 8660); that “Jehovah” denotes the Divine from which is revelation, is manifest; and also that “Moses” denotes truth from the Divine through which is revelation (n. 6771, 6827, 7014); that the influx is concerning revelation, is evident from what follows, namely, that “Jeho-

vah will come unto them in the density of the cloud, that the people may hear when I speak with thee, and may also believe in thee to eternity," by which words is signified revelation and its quality. [2] By revelation here in the internal sense is not meant revelation such as was made to the Israelitish people from Mount Sinai, namely, that the Lord spoke in a loud voice, and the people standing around heard; but such a revelation is meant as is not made with a loud voice, but inwardly in man. This revelation is made by the enlightening of the internal sight, which is of the understanding, when a man who is in the affection of truth from good is reading the Word. This enlightening is then effected by the light of heaven, which is from the Lord as the sun there. By this light the understanding is enlightened no otherwise than is the external sight, which is of the eye, by the light which is from the sun of the world. When the understanding is enlightened by that Divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself, and as it were sees it. Such is the revelation of those who are in the affection of truth from good when they are reading the Word. [3] But they who are in the affection of truth from evil, that is, who desire to know truths merely for the sake of honors, gain, reputation, and the like, these do not see truths, but only see things which confirm the doctrinal things of their church, whether they are true or false. The light which then enlightens these is not Divine light from heaven, but is a sensuous light such as is that of the infernals, which light becomes mere thick darkness at the presence of heavenly light. For when these read the Word, they are altogether blind to the truth which does not make one with their doctrine; as for example when they who make salvation consist in faith alone read the Word, they do not attend at all to those things which are there said about love and charity; nay, they do not see them, because they fall into the shade of their vision, like things which are quite at the side, or like those which are behind them; in like manner as the Jewish nation, which sets itself above all other nations in the whole world, does not see that the Lord is He who is meant in the prophets, however plainly this is told. [4] The reason is, that they see only what confirms their own teaching concerning the Messiah, that He

is to come as a mighty hero, to do greater miracles than Moses did, and to bring them into the land of Canaan, and that they will all then go with magnificent pomp, hearing the supplications of the Gentiles, who will lay hold of the skirts of their garments to accompany them. As all this belongs to their teaching, they do not see anything in regard to the Lord; but it is to them like thick darkness. Such is the case with all other errors. From all this it can be seen how the case is with the revelation of truth from the Word.

8781. *Behold I come unto thee in the density of the cloud.* That this signifies that it shall be made in a form the most natural of all, is evident from the signification of “coming unto thee,” when said by Jehovah to Moses, by whom is represented truth from the Divine which is of the spiritual church (n. 8760), as being revelation; and from the signification of “the density of the cloud,” as being to be in a form the most natural of all, such as is the Word of the Old Testament in the letter. That “a cloud” denotes the Word in the letter, see the preface to *Genesis* xviii., and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443; “density” denotes obscurity, such as is that of the thought of man from mere sensuous light, that is, the most natural of all, such as the posterity of Jacob were in at that time, and also the Jews at this day, respecting the Divine; for the Divine cannot be seen by any one otherwise than according to the state of his life and the perception therefrom. Thus heavenly light must be like the density of a cloud to those who are in the love of self and of the world, in which love the Jewish nation was more than others. The Word in the letter, especially the prophetic Word, is no other relatively to its internal sense. In its internal sense there is light, such as is comparatively the light of the sun above the clouds, which light in the Word is called “glory.” Wherefore also it is said in the Word that Jehovah “is carried upon the clouds,” “rides upon them,” “flies upon them,” “has His chamber upon them,” and that the Lord “will come in the clouds of heaven,” with many similar statements that would never have been made of Jehovah, that is, of the Lord, unless they had signified the light of truth in which He is in heaven, and “a cloud” the shade of truth in which they are who are beneath.

8782. *That the people may hear when I speak with thee.* That this signifies that they who are of the spiritual church may apprehend Divine things, is evident from the signification of "hearing," as being to perceive (see n. 5017), thus to apprehend; from the representation of the sons of Israel, who are here "the people," as being those who are of the spiritual church (of which frequently above); and from the signification of "when I speak," as being Divine truths; for "the voice of Jehovah" denotes the Divine truth (n. 219, 220, 3563, 6971), and so does His "speech."

8783. *And may also believe in thee to eternity.* That this signifies that there may be the faith of truth which shall endure, is evident from the representation of Moses, as being truth from the Divine (see n. 6771, 6827, 7014); from the signification of "believing," as being faith; and from the signification of "to eternity," as being what shall endure. The case herein is this. Truth Divine is not received by any one unless it has been accommodated to his apprehension, consequently unless it appears in a natural form and shape; for at first human minds apprehend none but earthly and worldly things, and not at all spiritual and heavenly things. Wherefore if spiritual and heavenly things were set forth nakedly, they would be rejected as if they were nothing, according to the Lord's words in *John*:—

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things (iii. 12).

Still less could those apprehend spiritual things who lived before the coming of the Lord, and who were at last in such blindness that they knew nothing, because they were unwilling to know anything, about the life after death, about the internal man, about charity and faith, and about any heavenly thing; which things they rejected because they held them in aversion. For they who regard earthly and worldly things as the end, that is, who love them above all things, hold spiritual things in aversion, and almost abhor the very name of them. It is nearly the same at the present day. The learned of the world do indeed believe that they would receive the Word more readily if heavenly things were set forth nakedly, and if it were not written so simply. But they are very much mistaken;

they would then have rejected it more than the simple, and would have seen in it no light, but mere thick darkness. For this darkness is induced by human learning with those who trust in their own intelligence, and on this account exalt themselves above others. That such things are hid from the wise and revealed unto babes, that is, to the simple, the Lord teaches in *Matthew* xi. 25, 26, and in *Luke* x. 21. The same is also very evident from the fact that they who are atheists and naturalists, as they are called, are those who are learned. This the world knows, and they themselves know.

8784. *And Moses declared the words of the people unto Jehovah.* That this signifies correspondence and conjunction, is evident from what was unfolded above (n. 8778), where like words occur.

8785. Verses 10–13. *And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments. And let them be ready against the third day; because in the third day Jehovah will come down unto the eyes of all the people upon Mount Sinai. And thou shalt set bounds to the people round about, saying, Take heed to yourselves, that ye go not up into the mountain, or touch the extremity of it; every one that toucheth the mountain, dying he shall die. No hand shall touch it, because stoning he shall be stoned, or shooting he shall be shot; if a beast, if a man, he shall not live: when the jubel is drawn out, they shall come up into the mountain.* “And Jehovah said unto Moses,” signifies a revelation about the preparation; “Go unto the people,” signifies conjunction; “and sanctify them to-day and to-morrow,” signifies the veiling over of the interiors that they may appear in the holy of faith now and afterward; “and let them wash their garments,” signifies the purification of their truths; “and let them be ready against the third day,” signifies thus full preparation; “because in the third day,” signifies because in the end when they are prepared to receive; “Jehovah will come down unto the eyes of all the people,” signifies the coming of the Lord, and enlightenment then; “upon Mount Sinai,” signifies in the good in which truth is to be implanted; “and thou shalt set bounds to the people round about,” signifies extension into heaven no further than to the

spiritual spheres of good; "saying, Take heed to yourselves, that ye go not up into the mountain," signifies no extension whatever to the celestial societies which are in the love of good; "or touch the extremity of it," signifies not even to the intermediate things; "every one that toucheth the mountain, dying he shall die," signifies that whosoever of the spiritual church inserts himself as far as the celestial societies will perish; "no hand shall touch it," signifies that they who insert themselves through any self-confidence; "because stoning he shall be stoned," signifies that thus the truths of faith which they have will perish; "or shooting he shall be shot," signifies that spiritual good also will perish; "if a beast, if a man, he shall not live," signifies that good and truth will lose their spiritual life; "when the jobel is drawn out," signifies with those who have a general perception of celestial good; "they shall come up into the mountain," signifies extension as far as the celestial societies.

8786. *And Jehovah said unto Moses.* That this signifies a revelation about the preparation, is evident from the signification of "saying," when by Jehovah, as being revelation from the Divine. That it denotes revelation about preparation, is evident from what follows, for there the subject treated of is the manner in which they were to be prepared to receive truth from the Divine.

8787. *Go unto the people.* That this signifies conjunction, is evident from the representation of Moses at this time, as being truth from the Divine which is beneath heaven (see above n. 8760); and from the representation of the sons of Israel, who are here "the people" to whom he was to go, as being those who are of the spiritual church (of which frequently above). That "to go unto the people," when said by Jehovah, denotes conjunction, is because truth from the Divine, which is represented by Moses, is that of the Divine which mediates with those who are of the church; for in order that conjunction may be effected, which is here represented by the covenant between Jehovah and the people, there must be mediation; therefore also by Moses is represented truth from the Divine beneath heaven conjoined with truth Divine in heaven (n. 8760), and this for the sake of mediation.

8788. *And sanctify them to-day and to-morrow.* That this signifies the veiling over of the interiors that they may appear in the holy of faith now and afterward, is evident from the signification of "sanctifying," as being to dispose that they appear to be in holiness in respect to what is external; and as this is effected by means of a veiling over of the interiors, therefore this is also understood by "sanctifying;" that "to-day and to-morrow" denote now and afterward is evident. How the case herein is may be briefly explained. The church instituted with the Jews was not a church in respect to them, but was only the representative of a church; for in order that there may be a church, there must be with the man of the church faith in the Lord, and also love to Him, and likewise love toward the neighbor. These make the church. But these were not with the people which was called "Jacob," for it did not acknowledge the Lord, and thus was not willing to hear about faith in Him, still less about love toward Him, nor even toward the neighbor; for it was in the love of self and the love of the world, which loves are utterly opposed to love to the Lord and love toward the neighbor. This disposition is inrooted in that people from their first parents. For this reason it is, that with that people no church could be set up, but only a representation of the things which are of the church. [2] The church is represented when the man makes worship consist in external things, but in such as correspond to heavenly things. Then internal things are represented by the external ones, and the internal things are open in heaven, with which there is thus conjunction. In order therefore that the Israelitish people might be representative, although their interiors were devoid of the faith and love of heaven, and were even full of the love of self and of the world, these interiors were veiled over, and thus their external things could be communicated to spirits, and through them to the angels, without their internal things; whereas if their internal things had not been veiled over, these would have lain open, and then the representation would have perished, because unclean things would have burst forth and caused contamination. The Israelitish people above all others could be thus veiled over, because it, more than others, adored external things, and made holiness,

and even what is Divine, consist in them. From this it can be seen what is meant by "sanctifying," namely, the veiling over of the interiors so that they may appear to be in the holiness of faith; yet not to themselves, but to the angels with them. (See what has been already shown concerning this people and concerning the institution of the church with it, n. 4208, 4281, 4288, 4289, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4459, 4500, 4844, 4847, 4865, 4899, 4911, 4912, 7048, 7051, 8588.) That sanctifications with them were nothing else than appearances of holiness in external things, and yet without anything holy appertaining to them, can be seen from the rites by means of which they were sanctified, namely, the sacrifices, the washings, the sprinklings of blood, the anointings, which do not touch internal things in the slightest degree.

8789. *And let them wash their garments.* That this signifies the purification of truths, is evident from the signification of "washing," as being a representative of purification from spiritual uncleanness (see n. 3147, 5954); and from the signification of "garments," as being truths (n. 4545, 4763, 5248, 5319, 5954, 6914, 6918).

8790. *And let them be ready against the third day.* That this signifies full preparation, is evident from the signification of "being ready," as being preparation by means of sanctification (as just above); and from the signification of "the third day," as being a full state (see n. 7715), thus full preparation.

8791. *Because in the third day.* That this signifies because in the end when they are prepared to receive, is evident from what has just now been shown.

8792. *Jehovah will come down unto the eyes of all the people.* That this signifies the coming of the Lord and enlightenment then, is evident from the signification of "coming down," when it is said of Jehovah, that is, of the Lord, as being His presence by influx, thus His coming. This coming of the Lord is understood by "the coming down of Jehovah unto the eyes of all the people." The appearing of Jehovah was in an outward shape before that people, who could not otherwise have perceived His presence; for their internal was devoid of good and truth, in which the Lord is present with others (n. 8787). The enlightening which then took place is signified by "unto

the eyes of all the people," for in the internal sense "the eye" denotes the understanding, and consequently "the sight" of the eye denotes the perception which is of faith, which perception is from the light of heaven; consequently "unto the eyes" denotes enlightenment. (That "the eye" denotes the understanding, and its "sight" the perception which is of faith, see n. 4403-4421, 4523-4534.)

8793. *Upon Mount Sinai.* That this signifies in the good in which truth is to be implanted, is evident from the signification of "Mount Sinai," as being the good in which the truths of faith are to be implanted (see n. 8753): the truth which is to be implanted in good is treated of in the following chapter. The ten commandments at that time promulgated from Mount Sinai are internal truths; and the laws and statutes, which are commanded in the following chapters, are external truths; by both of these are signified the truths which are to be implanted in good.

8794. *And thou shalt set bounds to the people round about.* That this signifies extension into heaven no further than to the spiritual spheres of good, is evident from the signification of "setting bounds round about," as being the extension of the sphere into heaven to certain limits, which are determined by the good of each person; and from the representation of the sons of Israel, who are "the people" here spoken of, as being those who are in the spiritual good in which truth is to be implanted; for this state of the good of those who are of the spiritual church is described in this and the following chapters (see n. 8753). Hence it is that by "thou shalt set bounds to the people round about" is signified an extension into heaven no further than to the spiritual spheres of good. [2] What is meant by "extension into heaven to the spiritual spheres of good" cannot be known to any one except by revelation. The case herein is this. All the good which is given to man through regeneration from the Lord has extension to societies in heaven. This extension differs as to amount and quality with each person; as to amount when to more remote limits; as to quality, when more to the interiors or more to the exteriors of heaven. Good itself with man flows in from the Lord through the societies of heaven which are round about; good without influx

through societies not being possible. The societies of heaven are in continuous connection round about, and nowhere is there seen a discontinuity. It is the same with each and all things that pertain to good, and constitute its quality. Wherefore during man's regeneration, the enriching of good is nothing else than insinuation into angelic societies, and thus conjunction with them (see also n. 4067, 4073, 4077, 6598-6613). [3] This has also been frequently shown by living experience; for sometimes the communications with certain societies have been taken away, and then so much of life and such a quality of life remained, as was the degree and quality of extension into the remaining societies; and when more societies were taken away, then the life labored, and began as it were to be extinguished. Every angel, spirit, and man has a spiritual sphere, and this according to his extension into societies. This extension is not into the societies themselves, but into the spheres of their good. These are secrets which are unknown to man, but in the other life are very well known. The reason why they are unknown to man is that at this day he believes that he has life in himself, and consequently that he lives without consociation with spirits and angels, thus without conjunction with heaven; but in this he is quite mistaken, for all the life of man is from the Lord through societies. [4] Be it further known that the extension of the life of those who are of the spiritual church is to the angelic spheres in the second heaven, which is called the spiritual heaven; but not to the third heaven where the celestial are. The reason is that the men of the spiritual church cannot receive the Divine such as it is in the inmost or third heaven where the celestial are, except so generally that it does not at all come to their perception; because the spiritual cannot come even to the first threshold of the good in which the celestial are (n. 2718, 3833, 6500, 8521). From all this it is evident what is meant by extension into heaven no further than to the spiritual spheres of good, which is signified by, "thou shalt set bounds to the people round about;" also what is meant by what follows. [5] Be it also known that as they who are in good have extension into angelic societies according to the quality and amount of their good, so they who are in evil have extension into infernal societies according to the quality and

amount of their evil; and further, that every one in the other life comes among those with whom he had communicated in the life of the body. His ruling love determines this, for it is this love which constitutes the sphere of every one's life, and extends itself according to its quality and according to its amount.

8795. *Saying, Take heed to yourselves, that ye go not up into the mountain.* That this signifies no extension whatever to the celestial societies which are in the love of good, is evident from the signification of "going up," as being to the Divine which is in a higher heaven; and from the signification of "the mountain," as being the good of love there (n. 4210, 6435, 8327, 8758). How the case herein is, is evident from what was unfolded just above (n. 8794).

8796. *Or touch the extremity of it.* That this signifies not even to the intermediate things, is evident from the signification of "extremity," as being the intermediate things; for the celestial kingdom of the Lord, which is the inmost or third heaven, is divided from the spiritual kingdom, which is the second or middle heaven, by intermediate things whereby the celestial kingdom flows into the spiritual kingdom, but not the reverse; for all influx is effected through intermediate things from interiors to exteriors; but not from exteriors to interiors (see n. 5259, 5779). From this it is plain that intermediate things are "extremities," and that they who are of the spiritual kingdom cannot reach even to the first bounds of the good of the celestial kingdom (n. 2718, 3833, 6500, 8521). Hence it is that by "take ye heed not to touch the extremity of the mountain," is signified that there shall be no extension to the celestial societies which are in the love of good, and not even to the intermediate things.

8797. *Every one that toucheth the mountain, dying he shall die.* That this signifies that whosoever of the spiritual church inserts himself as far as the celestial societies will perish, is evident from the signification of "the mountain," as being the good of love (see just above, n. 8795), here the Divine good of the Divine love in the inmost heaven, because the people that is beneath represents the spiritual kingdom of the Lord, which is the middle heaven; from the signification of "touching," as being to penetrate thereto, in this case to insert themselves

(of which presently); and from the signification of “dying he shall die,” as being to perish. [2] The case herein is this. They who are of the spiritual kingdom of the Lord cannot flow into the celestial kingdom, because this latter is higher or more interior, and the former is lower or more exterior; for what is exterior or lower cannot flow into what is higher or interior (n. 5259, 5779). Yet it sometimes happens that they who are in a lower heaven seek to ascend into a higher heaven, and this from a vicious desire originating in pride, in the love of dominion, or in envy. They who make the attempt from such a desire are thereupon let in; but they then suffer hard things, are seized with anxiety and finally with pain, and also with blindness, so that they lose both their intelligence and their happiness. Wherefore they cast themselves down therefrom as if about to die, nor do they recover animation until they have been cast down from heaven. [3] Such is the lot of those who from the cupidity of pride, of dominion, or of envy, insert themselves into a higher heaven. The reason is that relatively to them, the good of love in the higher heaven is like a consuming fire, and the truth of faith there is like a fiery light blinding the sight of those who rise up. These are the things meant in the internal sense by the command that the Israelitish people should not touch Mount Sinai, where Jehovah was. The case would be similar with those who are in the celestial kingdom, if perchance they should attempt to ascend on high to the Divine; in like manner with those who are beneath heaven, if they desire to ascend into heaven. (That these latter suffer hard things, see n. 4225, 4226, 4299, 5057, 5058.)

8798. *No hand shall touch it.* That this signifies that they who insert themselves through any self-confidence, is evident from the signification of “touching,” namely, the mountain, as being to insert themselves into Divine celestial good (see just above, n. 8797); and from the signification of “hand,” as being power (n. 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); consequently also self-confidence (n. 878, 5544).

8799. *Because stoning he shall be stoned.* That this signifies that thus the truths of faith which they have will perish,

is evident from the signification of "to be stoned," as being the penalty of falsity and violated truth (see n. 5156, 7456, 8575); that this is the penalty of those who from self-confidence ascend to the Divine in the heaven which is above, is because then all the intelligence which they before had perishes; that they are then seized with blindness, see just above, n. 8797.

8800. *Or shooting he shall be shot.* That this signifies that spiritual good also will perish, is evident from the signification of "being shot," as being to perish in respect to spiritual good; for by "an archer" is signified the spiritual man (see n. 2686, 2709, 6422).

8801. *If a beast, if a man, he shall not live.* That this signifies that good and truth will lose their spiritual life, is evident from the signification of "a beast," as being the affection of good (see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 3218, 3519, 5198, 7523); from the signification of "a man," as being truth (n. 3134, 3459, 7716); and from the signification of "living," as being spiritual life (n. 5890); consequently "not to live" denotes to lose that life. Good and truth lose life when the influx from the Lord is no longer perceived, for from this they have their life. The very good and truth then indeed appear in outward aspect like good and truth; but not otherwise than as something painted, which in itself is not alive.

8802. *When the jubel* is drawn out.* That this signifies with those who have a general perception of celestial good, is evident from the signification of "when the jubel is drawn out," or what is the same, when the sound of the trumpet is heard, as being a general perception of celestial good; for by "being heard" is signified perception (n. 5017, 8361), and by "the jubel," or "sound of the trumpet," is signified celestial good. The reason why celestial good is signified by "the sound of the trumpet," or "the jubel," is that from their sounds musical instruments correspond to affections of truth and good; stringed instruments to affections of truth, and wind instruments to affections of good (n. 418-420, 4138, 8337). The

*The Hebrew word *jubel*, here retained by Swedenborg, means "the sound of a trumpet," as defined just below. [REVISER.]

trumpet, being a wind instrument, and high-sounding, corresponded to the affection of celestial good; wherefore also the "jubilee," by which was represented the marriage of good and truth which is in the inmost heaven, was named therefrom. Therefore now it is, that by "when the jobel is drawn out," is signified those who have a general perception of celestial good. By those who are in a general perception of celestial good are meant those who are intermediate between the Lord's celestial kingdom and His spiritual kingdom, through whom therefore are effected influx, communication, and conjunction (see just above, n. 8787, 8796). These have extension even into the celestial societies, which is signified by "they shall come up into the mountain." These intermediate ones are represented by Moses (n. 8787), and also by Aaron, to whom it was granted to go up into the mountain (see verse 24). (What is this extension into the spheres of angelic societies, and that every one's extension is such as his good is, see n. 8794.) General perception exists with those who are in spiritual good and can receive a general influx of the good of a higher heaven, in this case, of the inmost heaven. Such are meant by "those who shall come up into the mountain when the jobel is heard."

8803. *They shall come up into the mountain.* That this signifies extension as far as the celestial societies, is evident from what was said and shown above (n. 8794, 8795), and also just above (n. 8802).

8804. Verses 14, 15. *And Moses went down from the mountain unto the people, and sanctified the people, and they washed their garments. And he said unto the people, Be ready for three days, come not near unto a woman.* "And Moses went down from the mountain unto the people," signifies application and preparation through truth from the Divine for receiving truths in good; "and sanctified the people," signifies the veiling over of the interiors that they may appear to be in the holiness of faith; "and they washed their garments," signifies the purification of the truths of faith; "and he said unto the people, Be ready for three days," signifies full preparation; "come not near unto a woman," signifies the purification of the good of faith.

8805. *And Moses went down from the mountain unto the people.* That this signifies application and preparation through

truth from the Divine for receiving truths in good, is evident from the signification of "going down," when said of Moses, by whom is represented truth from the Divine, as being application, and also preparation, through it; from the representation of Moses, as being truth from the Divine (see n. 8760, 8787), and also as being what mediates (n. 8787), thus likewise what prepares and applies; from the signification of "the mountain," as being the Divine in heaven, thus heaven; and from the representation of the sons of Israel, as being those who are of the spiritual church, thus those who are in truth through which is good, and in good from which is truth, here in the good in which truths are to be received. It is important to know what is specifically signified by "Mount Sinai;" and also what is represented by the people Israel, and likewise what by Moses in this chapter and in the following chapters of the book of *Exodus*. [2] By "MOUNT SINAI" is specifically signified heaven, out of which truths flow in from the Lord; therefore by "the coming down of Jehovah upon that mountain" is signified His presence in heaven. And as heaven, in which Jehovah is, that is, the Lord, is signified by "Mount Sinai," by it is also signified Divine good united to Divine truth there, for from this heaven is heaven. [3] But by the "PEOPLE ISRAEL" near this mountain is represented the spiritual church as to the good in which the truths of faith are to be implanted; for it has been already shown that they who are of the spiritual church have two states; the former when they are led through truths to good, the latter when they are in good and from good in truths; in the present case, when they are in the good in which truths are to be implanted, which state is a middle state between the former and the latter. The truths which are implanted in good are contained in those things which were promulgated from Mount Sinai by the Lord, and were communicated by Moses to the people. [4] By "MOSES" in this chapter and in the following chapters is represented truth from the Divine beneath heaven conjoined with truth Divine in heaven, and consequently mediating between the Divine in heaven and the good in which truths are to be implanted which belongs to the spiritual church, thus mediating between the Lord and the people. It is important to know these things for the sake of understand-

ing what follows in the book of *Exodus*. From all this it can also be seen that by "Moses went down from the mountain unto the people" is signified application and preparation by means of truth from the Divine for receiving truths in good.

8806. *And sanctified the people.* That this signifies the veiling over of the interiors that they may appear to be in the holiness of faith, is evident from what was unfolded above (n. 8788); but it was there set forth what was the sanctification with the Israelitish people, namely, that it was a veiling over of the interiors, so that as to their externals they might appear to be in what was holy when they were in representative worship; and that unless their interiors had then been veiled over, they would not only have defiled the holiness of worship by foul thoughts and evil affections, but would also have totally destroyed it, so that nothing celestial and spiritual which was represented in the external things would have been perceived therefrom in heaven. [2] But as by "the sons of Israel" are here meant those who are of the spiritual church, it shall be briefly told what is meant by "sanctification" with these. They who are of the spiritual church and live a life of truth and from this a life of good, are withheld from evils and are kept in good by the Lord. The good which is from the Lord is holy with them. Consequently in so far as they receive good from the Lord, so far they are holy; and they receive so much of good from the Lord, that is, are so far holy, as they live a life of good according to the genuine truths of faith, and at the same time believe that all the good which they then think and do is from the Lord. Then, too, evils with them are separated so as not to appear at all, especially those which they have derived hereditarily from parents, and which are filthy, because they have been successively accumulated with the parents for many ages back, and thus amassed in the offspring. These are the interiors which with those who are of the spiritual church are hid away and as it were veiled over (n. 966, 1667, 2307, 2308, 3701, 4317, 8550). Hence it is that all the will they possess hereditarily is destroyed. For this cause a new will is formed with them in the intellectual part by means of truths of faith from the Lord. This is the reason why, when they are being regenerated, they

are led by means of truths to good; and afterward when they have been regenerated, from good into the truths of good. Hence it is evident how a new will is created in them by the Lord. (That this is formed in the intellectual part with those who are of the spiritual church, see n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 6125.)

8807. *And they washed their garments.* That this signifies the purification of the truths of faith, is evident from what was said above (n. 8789), where like words occur.

8808. *And he said unto the people, Be ready for three days.* That this signifies full preparation, is evident from what was said above (n. 8790), where are like words.

8809. *Come not near unto a woman.* That this signifies the purification of the good of faith, is evident from the fact that the marriages with the Israelitish nation were impure, because their interiors were filthy; for conjugal love descends from the marriage of good and truth; and therefore those who as to the interiors are not in good and truth cannot be in pure marriage; and they who as to the interiors are in evil and falsity, as was that nation, are in impure marriage. Hence it is that "not to come near unto a woman" denotes to abstain from what is impure. (That conjugal love descends from the heavenly marriage, which is that of good and truth, see n. 2727-2759, 2803, 3132, 4434, 4835; and that with the people descended from Jacob there was not anything conjugal, and therefore it was permitted them to have more than one wife, n. 3246.) But as regards those who are of the spiritual church and are here represented by the sons of Israel, neither are they in anything conjugal until with them truth has been implanted in good. Before this is the case, there is indeed marriage, but not pure marriage, for in the interiors there is not before this a marriage of good and truth. Hence it is that by "not to come near unto a woman" is signified in the internal sense to be purified as to the good of faith; for in this chapter the good in which truth has not yet been implanted is treated of, and in the following chapters the implanting.

8810. Verses 16-19. *And it was on the third day, when it was morning, that there were voices and lightnings, and a*

heavy cloud upon the mountain, and the voice of a trumpet exceeding strong, and all the people that were in the camp trembled. And Moses made the people go forth out of the camp to meet God; and they took their stand in the lower parts of the mountain. And Mount Sinai smoked, the whole of it, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain trembled mightily. And when the voice of the trumpet was going, and waxing strong mightily, Moses spake, and God answered him in a voice. “And it was on the third day,” signifies at the end of the purification; “when it was morning,” signifies a state when they were in good; “that there were voices and lightnings,” signifies a Divine state in which was revelation; “and a heavy cloud upon the mountain,” signifies a Divine state in respect to those who were about to receive; “and the voice of a trumpet exceeding strong,” signifies a celestial state which was round about; “and all the people that were in the camp trembled,” signifies a holy tremor on the part of those who were about to receive; “and Moses made the people go forth out of the camp to meet God,” signifies the power of truth from the Divine to prepare them to receive the Divine in the good with them; “and they took their stand in the lower parts of the mountain,” signifies far from the good of celestial love; “and Mount Sinai smoked, the whole of it,” signifies the appearing of celestial good in the greatest obscurity; “because Jehovah descended upon it in fire,” signifies because the Divine was there in celestial love; “and the smoke thereof ascended as the smoke of a furnace,” signifies obscurity like the obscurity from cupidities; “and the whole mountain trembled mightily,” signifies the commotion of heaven; “and when the voice of the trumpet was going, and waxing strong mightily,” signifies what is general of revelation through the angelic heaven; “Moses spake, and God answered him in a voice,” signifies by means of an influx of truth from the Divine wherein was the Divine Itself.

8811. *And it was on the third day.* That this signifies at the end of the purification, is evident from the signification of “the third day,” as being the end of a state of preparation to receive (see above, n. 8791), thus the end of the purification.

8812. *When it was morning.* That this signifies a state when they were in good, is evident from the signification of "morning," as being a state of the good of love (see n. 8426). From what is here said, that Jehovah, that is, the Lord, descended upon Mount Sinai on the third day, and also on the morning of that day, it is very manifest that this was representative of some Divine thing in heaven, which cannot be made known to any one except from the correspondence of such things as come forth in the natural world with things that are in the spiritual world, and from the consequent signification; as in the present case what "morning" signifies, and what "the third day." That "the third day" denotes the end of a former state, is because by "three" is signified what is full from beginning to end (n. 8790); and that "morning" denotes a state of the good of love, is because the sun which in the other life gives light to the angels and to the universal heaven, is the Lord, and the fire there is His Divine love, which gives the heat of life to every living being, and the light there is the Divine truth which enlightens all who receive it; quite differently from the sun of this world, the fire of which is fire and not love, and the light from which is light and not truth. [2] From all this it can be seen what are the effects of the fire and also of the light from the sun of the world, and what are the effects of the fire and light from the sun of heaven, namely, that from the former the heat and light are devoid of life, but from the latter the heat and light are attended with life. These latter, namely, those which come forth from the sun of heaven, are therefore called "spiritual," because they have life in them; and the former, which are from the sun of the world, are called "natural," and have no life in them. The life which in living beings is noticed in heat and from heat, is not from the heat of the sun of the world, but is from the heat of the sun of heaven. When this heat flows into the heat of the world, it produces that effect, and is felt in the body as elementary heat; but there is in it vital heat that has its origin from the love which is heat from the sun of heaven. That the origin of the heat of life is from some other source, and that it is in love and is according to the measure and the quality of the love, every one can know provided he is

willing to reflect aright, except those who do not acknowledge anything internal in man, and who ascribe all things to nature. [3] As therefore the heat from the sun of heaven, which is the Lord, is the good of love, and as the light therefrom is the truth of faith, it can be seen what is signified by "morning," and what by "noon," by "evening," and by "night," in the other life, namely, that they are states of good and truth, or of love and faith; "morning," a state of the good of love; "noon," a state of the truth of faith; and "evening," and "night," the privation of these, which is ignorance and blindness in the things that are of faith, also torpor and cold in the things that are of heavenly love. [4] Moreover the case is similar with the sun of heaven as with the sun of the world, namely, that it is fixed and does not cause those states by any circungyration; but that they are caused by the surrounding bodies, as by the earth revolving around the sun and at the same time around its own axis; from which comes the appearance that those changes arise from the sun, when yet they are not from the sun, but from the world revolving about it. So also in heaven, the changes of state there, to which morning, noon, evening, and night correspond, do not arise from the sun there, for the sun is always sending forth heat and light, that is, the good of love and the truth of faith; but those changes arise with those who receive, namely, with angels and spirits who by stated alternations according to their life are now in morning, that is, in the good of love; now in noon, that is, in the truth of faith; now in evening and night, that is, in shade and torpor as to love and faith. [5] The reason why the case is similar in the world as in heaven, with the difference that in the world they are states of times which so succeed each other, and in heaven states of life, is that all things in the world were created after the image of things that are in heaven, because natural things come forth from spiritual things as effects from their causes. Hence there is a correspondence of all things in the world with those which are in heaven, and hence universal nature is a theater representative of the Lord's kingdom (n. 3483, 4939, 8211).

8813. *That there were voices and lightnings.* That this signifies a Divine state which was revelation, is evident from the

signification of "voices" which are sounds of thunders, as being truths Divine; and from the signification of "lightnings," as being the ruddy glow and brightness of these truths, for truths Divine are bright and glowing from the flame of the light that is from the sun of heaven. Hence it is that by "voices and lightnings" is signified a Divine state in which is revelation; a Divine state, by the descent of such things from heaven; and revelation, by the voices and lightnings being truths Divine. That by "voices" which are of thunders from heaven are signified truths Divine, see n. 7573; and that "lightnings" denote the brightnesses from them which strike upon the internal sight of man, enlightening those who are in truth from good, and confounding those who are in falsity from evil, is evident from passages in the Word where "lightnings" are mentioned, as in *David*:—

The clouds dripped waters, the skies gave forth a voice, and Thine arrows went abroad, the voice of Thy thunder into the world, the lightnings enlightened the world, the earth shook and trembled (*Ps.* lxxvii. 17, 18);

where "the voice of thunder" denotes truth Divine (n. 7573); "lightnings" denote its brightness; and "the world," the church; consequently "the lightnings enlightened the world" denotes the enlightening of the church by truth Divine. [2] In like manner in the same:—

His lightnings enlightened the world, the earth shall see and shall fear, the mountains shall melt like wax before Jehovah (*Ps.* xcvi. 4, 5).

What Jehovah willeth, He doeth in the heavens and in earth, in the seas and in all abysses, who maketh the vapors to ascend from the extremity of the earth, He maketh lightnings for the rain (*Ps.* cxxxv. 6, 7; *Jer.* x. 13; li. 16);

where "lightnings for the rain" denotes the brightness of the truth that comes down from heaven. In *John*:—

There were lightnings, voices, and thunders (*Rev.* xi. 19; xvi. 18);

where "voices, lightnings, and thunders" denote truths Divine which enlighten the good and terrify the evil. [3] In *Ezekiel*:—

The appearance of the living creatures (which were cherubs) was like burning coals of fire, like the appearance of torches, and it went along among the living creatures, so that there was the brightness of fire, and

out of the fire went forth lightning. And the living creatures were running and returning according to the appearance of lightning (i. 13, 14);

where "fire" denotes the good of love, and "lightning going forth out of the fire," the truth Divine therefrom. The Divine Providence of the Lord, which is truth Divine proceeding from the Divine good of the Lord, is here described by the "cherubs." [4] In *Daniel*:—

Behold one clothed in linen, whose loins were girded with gold of Uphaz, and his body was like a tarshish, his face as the appearance of lightning, and his eyes as torches of fire (x. 5, 6);

"the face as the appearance of lightning" denotes the love of truth, because the truth which is from love bears with it a flaming from fire, which flaming is "lightning." [5] In *Zechariah*:—

Jehovah shall appear over them, and His arrow shall go forth as the lightning; and the Lord Jehovih shall sound with the trumpet, and shall advance in whirlwinds of the south (ix. 14);

"the arrow which shall go forth as the lightning" denotes truth Divine which reproves and penetrates. That "an arrow" denotes the truth of doctrine, see n. 2686, 2709; thus "an arrow from Jehovah" denotes truth Divine. [6] In *Nahum*:—

The brightness of a sword, the lightning of a spear, and a multitude of slain (iii. 3).

In *Moses*:—

I will sharpen the lightning of My sword (*Deut.* xxxii. 41);

denoting the penetration of truth Divine with the evil, "sword" denotes truth fighting (n. 2799, 8294); and "lightning" the brightness of it which strikes upon the intellectual and deprives it of the faculty of seeing truth: in like manner in *Ezekiel* xxi. 20-32. From all this it is also evident that by "lightning" is meant truth Divine, as in *Matthew* xxviii. 3, and in *Luke* xvii. 24.

8814. *And a heavy cloud upon the mountain.* That this signifies a Divine state in respect to those who were about to receive, is evident from the signification of "a cloud," as being truth accommodated to those who are about to receive, thus the Word in the letter (see n. 8443, 8781); here truth Divine accommodated to the people descended from Jacob; and because

this people was in great darkness as to truths Divine, it is therefore called "a heavy cloud," and above (verse 9) "the density of a cloud," and below (verse 18) "smoke of fire as the smoke of a furnace." In what great darkness they were, can be seen from what has been related above (n. 8788) about that nation, and also from the fact that the things which pertain to the internal man were not revealed to them, but only those which pertain to the external man. For they did not apprehend internal things, nor were they willing to apprehend them, because these were contrary to their loves, which were that they might be the most exalted of all peoples in the world, and also the most opulent of all, and that all other nations might be as nothing in comparison with them. Where these loves are, there heavenly loves cannot be received, for these are extinguished and suffocated by the worldly loves. This is the reason why Jehovah, that is, the Lord, appeared to them in a dense and heavy cloud, in like manner as is the case in the other life, where they who are in falsities from evil are encompassed with a dense and black cloud in accordance with the quality and the amount of the falsities. This appears to every one there before the eyes, and yet the sun there is continually shining. (On this subject see what has been said above, n. 6832, 8137, 8138.) Speaking generally, the Divine in the other life appears to every one according to the quality of his faith and love.

8815. *And the voice of a trumpet exceeding strong.* That this signifies a celestial state which was round about, is evident from the signification of "the voice," or sound, "of a trumpet," as being the truth of celestial good, "a voice" denoting truth, and "a trumpet" celestial good (as above, n. 8802). That it denotes a celestial state which was round about, is because the Divine in heaven is in the midst or inmost, that is, in the highest there; but relatively to the angels heaven is around or outside of them, that is, is beneath, for that which is around is also outside, and that which is outside is also beneath. Truth Divine itself in heaven is signified by "voices" and "lightnings," but the celestial or angelic truth adjoined to what is Divine, which is beneath or around, is signified by "the voice of a trumpet," in like manner as in *Zechariah*:—

Jehovah shall appear over them, and His arrow shall go forth as the lightning; and the Lord Jehovih shall sound with the trumpet, and shall advance in whirlwinds of the south (ix. 14);

and in *David*:—

God is gone up with a sounding, Jehovah with the voice of a trumpet (*Ps.* xlvii. 5);

where “a sounding” denotes the truth of spiritual good; “the voice of a trumpet,” the truth of celestial good. [2] The Divine truth which passes through heaven is also meant by the trumpets with which the angels sounded (*Rev.* viii. 2, 6-8, 12, 13; ix. 14). Truth Divine from heaven was also represented by the seven trumpets with which the seven priests sounded before the ark or before Jehovah, when the walls of the city Jericho fell (*Josh.* vi); also by the trumpets with which the three hundred men who were with Gideon sounded round about the camp of Midian, Amalek, and the sons of the east (*Judges* vii). The reason why the trumpets produced this effect was that they represented the truth Divine through the heavens, which is such that it perfects the good, but destroys the evil; the reason why it perfects the good is that these receive the Divine good which is in the truth; but that it destroys the evil is because these do not receive the Divine good which is in it. The “walls of Jericho” signified the falsities which defended evils; and “Midian, Amalek, and the sons of the east,” round about whose camp the three hundred men of Gideon sounded the trumpets, signified those who were in evils and in the derivative falsities.

8816. *And all the people that were in the camp trembled.* That this signifies a holy tremor on the part of those who were about to receive, is evident from the signification of “trembling,” as being a holy tremor; and from the signification of “the people that were in the camp,” as being those who were about to receive the Divine truth. It is said in the Word in various places that when Jehovah comes down, “the earth trembles, and the mountains melt” (as in *Ps.* lxxvii. 17, 18; xcvii. 4, 5; civ. 32, and elsewhere); whereby is signified the commotion of all at the presence of the Divine; for the Divine is such that no one can endure 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 naked on any one, would consume him in a moment. But the reception is according to the good with each person. They who are in good do indeed tremble at the presence of the Divine, but it is a holy tremor which precedes reception. But they who are in evil are in terror at the presence of the Divine, and therefore flee away, and are then enveloped in their falsities as in a dusky cloud, and are hidden. These things are signified by the "caves of the rocks" into which they then betake themselves. From all this it can be seen what is signified by "all the people that were in the camp trembled."

8817. *And Moses made the people go forth out of the camp to meet God.* That this signifies the power of truth from the Divine to prepare them to receive the Divine in the good with them, is evident from the signification of "making the people go forth to meet God," as being the power to prepare them to receive the Divine; for in what follows the subject treated of is the law promulgated upon Mount Sinai, which denotes the Divine that they were to receive, for "the law" denotes Divine truth from Divine good. Hence it is that "making go forth to meet" denotes the power of preparing for reception by means of the truth from the Divine which is represented by Moses (see n. 8760, 8787, 8805).

8818. *And they took their stand in the lower parts of the mountain.* That this signifies far from the good of celestial love, is evident from the signification of "Mount Sinai," as being heaven, and thus good Divine united to Divine truth there (see n. 8805); and from the signification of "taking their stand in the lower parts" of it, as being far or remote from it. In the internal historical sense the Israelitish nation is here meant, which was devoid of the good of celestial love (see above, n. 8788, 8806), and consequently was far from it; and therefore it is also said below that Moses charged the people and also the priests not to break through the bounds and touch the mountain and thus die (verses 21, 22, 24, 25). But in the internal sense, wherein those who are of the spiritual church are treated of, by their "taking their stand in the lower parts of the mountain," is signified that it was not allowable to ascend to a higher heaven by reason of self-confidence, and that

if they ascended they would die (concerning which see above, n. 8794, 8797).

8819. *And Mount Sinai smoked, the whole of it.* That this signifies the appearing of celestial good in the greatest obscurity, is evident from the signification of "Mount Sinai," as being celestial good (see just above, n. 8818); and from the signification of "smoking," as being an appearing in obscurity. By obscurity is meant the obscurity of faith, such as is theirs who are of the spiritual church as compared with the faith of those who are of the celestial church (n. 2708, 2715, 2718, 2831, 2935, 2937, 3241, 3833, 6289). By the greatest obscurity, which is signified by "Mount Sinai smoked, the whole of it," and by what is said just below, that "the smoke thereof ascended as the smoke of a furnace," is meant that obscurity in which was the Israelitish nation, before whom the appearing took place; for Jehovah or the Lord appears to every one according to his quality (see n. 8788, 8814), thus as love and as the light of truth to those who are in good, but as an enemy and avenger to those who are in evil. That so did He appear to the Israelitish people, is also evident from other passages in *Moses*:—

The appearance of the glory of Jehovah was like devouring fire on the top of the mountain before the eyes of the sons of Israel (*Exod. xxiv. 17*).

Ye came near and stood under the mountain; when the mountain burned with fire unto the heart of heaven, darkness, and cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire (*Deut. iv. 11, 12; v. 22*).

It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto me, and ye said, Why shall we die? because this great fire will devour us: if we hear the voice of Jehovah our God any more, we shall die (*Deut. v. 23-25*).

[2] The reason for this is that no one can see God otherwise than from such things as are in himself, so that he who is in hatred sees Him from hatred, he who is in unmercifulness sees Him in unmercifulness; and on the other hand, they who are in charity and mercy see Him from, and thus in, charity and mercy. The case herein is as it is with the rays of light, which when they fall into ugly forms are turned into ugly colors; but when they fall into beautiful forms are turned into beautiful colors. (That "smoke" denotes the obscurity of truth and also

the thick darkness which is of falsity, is evident in *Isa.* ix. 18, 19; xxxiv. 9, 10; in *Joel* ii. 30, 31; in *Hosea* xiii. 3; and in *Rev.* ix. 17, 18; xviii. 18; xix. 3.)

8820. *Because Jehovah descended upon it in fire.* That this signifies because the Divine was there in celestial love, is evident from the signification of the "fire in which Jehovah was," as being Divine celestial love; that "fire" denotes love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, here Divine celestial love, that is, love Divine such as is in the heaven where the celestial angels are.

8821. *And the smoke thereof ascended as the smoke of a furnace.* That this signifies obscurity like the obscurity from cupidities, is evident from the signification of "smoke," as being obscurity (see above, n. 8819); and from the signification of "a furnace," as being cupidity (n. 7519). (The reason why the Lord, when in celestial love, appeared so to the sons of Israel, see n. 8819, also 1861, 6832.)

8822. *And the whole mountain trembled mightily.* That this signifies the commotion of heaven, is evident from the signification of "to tremble," as being commotion; and from the signification of "Mount Sinai," as being heaven (see n. 8805). (That there is commotion at the presence of the Divine, see n. 8816.)

8823. *And when the voice of the trumpet was going, and waxing strong mightily.* That this signifies what is general of revelation through the angelic heaven, is evident from the signification of "the voice of the trumpet," as being heavenly or angelic truth conjoined with what is Divine (see n. 8815), thus what is general of revelation; for truth Divine is revelation, and that which is manifested through the medium of heaven is general relatively to the truth Divine itself in heaven, for it is without or around (n. 8815), and what is around and without is general relatively to that which is in the midst, or which is within; and from the signification of "going and waxing strong," as being the increase thereof. For the case herein is as it is with sound which is on high, where the atmosphere is purer, and the sound is silent; but when it descends to lower regions where the atmosphere is denser, it becomes louder and more sonorous. So it is with Divine truth and Divine good,

which in the highest are peaceful and cause no disturbance whatever; but when they descend toward lower things they gradually become unpeaceful, and finally tumultuous. This is what is so described by the Lord in the first book of the *Kings* to Elijah, when he was in Horeb:—

Go forth, and stand on the mountain before Jehovah; behold Jehovah is passing by; so that there was a great and strong wind rending the mountains, and breaking in pieces the rocks before Jehovah; Jehovah was not in the wind: then after the wind an earthquake; yet Jehovah was not in the earthquake: after the earthquake a fire; Jehovah was not in the fire: lastly after the fire a still small voice* (xix. 11, 12).

8824. *Moses spake, and God answered him in a voice.* That this signifies by means of an influx of truth from the Divine in which was the Divine Itself, is evident from the representation of Moses, as being truth from the Divine (see n. 8760, 8787, 8805); from the signification of “speaking,” as being influx (see n. 5797, 7270, 8128); and from the signification of “answering in a voice,” as being the Divine truth which is the source. The reason why these things are signified, is that Divine answers are truths in which is what is Divine.

8825. Verses 20-25. *And Jehovah came down upon Mount Sinai, unto the head of the mountain; and Jehovah called Moses unto the head of the mountain; and Moses went up. And Jehovah said unto Moses, Go down, charge the people, lest perchance they break through unto Jehovah to see, and many of them fall. And the priests also, who come near unto Jehovah shall sanctify themselves, lest perchance Jehovah make a breach in them. And Moses said unto Jehovah, The people cannot come up unto Mount Sinai; for Thou didst charge us, saying, Set bounds to the mountain, and sanctify it. And Jehovah said unto him, Go, get thee down; and come up thou, and Aaron with thee; and let not the priests and the people break through to come up unto Jehovah, lest perchance He make a breach in them. And Moses went down unto the people, and told them.* “And Jehovah came down upon Mount Sinai,” signifies the presence of the Lord in heaven; “unto the head of the mountain,” signifies in the inmost heaven; “and Jehovah called Moses unto the head of the mountain, and Moses went up,”

* The Latin has “a still thin voice” (*vox silentii tenuis*).

signifies the conjunction of truth from the Divine there; "and Jehovah said unto Moses," signifies exhortation from the Divine; "Go down, charge the people, lest perchance they break through unto Jehovah to see," signifies lest they who are of the spiritual church should desire to ascend into the heaven where the Divine celestial is; "and many of them fall," signifies that so they would perish; "and the priests also who come near unto Jehovah shall sanctify themselves," signifies that those who are in spiritual good in which is the Divine are to be covered over; "lest perchance Jehovah make a breach in them," signifies consequently separation from good; "and Moses said unto Jehovah," signifies the thought of truth from the Divine; "The people cannot come up unto Mount Sinai," signifies that they cannot raise themselves to the celestial kingdom; "for Thou didst charge us," signifies because they have been cautioned by the Divine; "saying, Set bounds to the mountain," signifies by the fact that the spiritual sphere of good ceases below; "and sanctify it [the people]," signifies that thus they may be kept off from the Divine; "and Jehovah said unto him," signifies further admonition; "Go, get thee down," signifies influx; "and come up thou, and Aaron with thee," signifies conjunction with truth from the Divine internal and external; "and let not the priests and the people break through to come up unto Jehovah," signifies lest they who are in spiritual good and truth desire to ascend into the celestial heaven; "lest perchance He make a breach in them," signifies separation from truth and good; "and Moses went down unto the people," signifies the influx of the Divine through truth from the Divine; "and told them," signifies thus admonition.

8826. *And Jehovah came down upon Mount Sinai.* That this signifies the presence of the Lord in heaven, is evident from the signification of "Mount Sinai," as being heaven (see n. 8805); consequently "to come down upon that mountain," denotes presence there. That it is the presence of the Lord, is because "Jehovah" in the Word denotes the Lord.

8827. *To the head of the mountain.* That this signifies in the inmost heaven, is evident from the signification of "the mountain," as being heaven (see just above, n. 8826); that "the head of the mountain," denotes the inmost heaven, is be-

cause the head of the mountain is the highest of it, and "the highest" signifies the inmost (n. 1735, 2148, 4210, 4599, 8153). There are three heavens, namely, the lowest, which is called the first; the middle, which is called the second; and the inmost, which is called the third. In this heaven is the Divine more than in the two lower heavens, for in this they are under the immediate view of the Lord, because they who are there are in love to the Lord, and hence in peace and innocence above the rest. The angels who are there are called "celestial angels," and the angels in the second heaven are called "spiritual angels;" consequently the Divine in the one heaven is called "the Divine celestial," and the Divine in the other heaven "the Divine spiritual." From all this it can be seen what is signified by "Jehovah came down upon the head of the mountain."

8828. *And Jehovah called Moses unto the head of the mountain, and Moses went up.* That this signifies the conjunction of truth from the Divine there, is evident from what was unfolded above (n. 8760, 8761), where like words occur; here is signified conjunction with the Divine celestial, that is, with the Divine of the inmost heaven.

8829. *And Jehovah said unto Moses.* That this signifies exhortation from the Divine, is evident from the signification of "saying," as involving the things that follow, which concern the exhortation that they should not break through the bounds with which the mountain was enclosed.

8830. *Go down, charge the people, lest perchance they break through unto Jehovah to see.* That this signifies lest they who are of the spiritual church should desire to ascend into the heaven where the Divine celestial is, is evident from the signification of "to charge," as being exhortation; from the representation of the sons of Israel, who are here "the people," as being those who are of the spiritual church (of which frequently above); from the signification of "breaking through," namely, the bounds, as being to desire to ascend into a higher heaven; and from the signification of "seeing Jehovah," as being to perceive the Divine. For by "Jehovah on the head of the mountain" is meant the Divine in the inmost heaven, which is called "the celestial heaven" (see n. 8827); and by "seeing" is meant perception (n. 2150, 3764, 4567, 4723, 5400).

8831. *And many of them fall.* That this signifies that so they would perish, is evident without explication.

8832. *And the priests also, who come near unto Jehovah shall sanctify themselves.* That this signifies that those who are in spiritual good in which is the Divine are to be covered over, is evident from the signification of "priests," as being good (see n. 1728, 2015, 6148), here spiritual good, because by the sons of Israel, whose priests they were, were represented those who are of the spiritual church, thus who are in good by means of truth and in truth from good (see n. 7957, 8234); from the signification of "coming near unto Jehovah," when said of priests by whom good is signified, as being good in which is the Divine; and from the signification of "being sanctified," as being to be covered over as to the interiors (see n. 8788, 8806).

8833. *Lest perchance Jehovah make a breach in them.* That this signifies separation from good, is evident from the signification of "making a breach," as being the separation of truth from good (see n. 4926), here separation from good, because it is said of the priests by whom good is signified (n. 8832).

8834. *And Moses said unto Jehovah.* That this signifies the thought of truth from the Divine, is evident from the signification of "saying," when by the truth from the Divine which is represented by Moses, as being thought (see also n. 3395, 7107, 7244, 7937). It is said "the thought of truth from the Divine," and there is meant thought with him who represents truth from the Divine. The reason why it is so said is also because the truth with a man thinks, and the man in whom the thought is thinks by means of truth. For the Lord flows in through good into truth, and so gives life to a man. This life appears in the man as his, but it is of the Lord in the truth from good that is with him. Because this is so, the angels speak in this manner, for they attribute thought to truth from good abstractedly from person, and thus at the same time perceive whence comes the thought of truth. From all this it is evident what angelic speech is, and that it is the speech of wisdom.

8835. *The people cannot come up unto Mount Sinai.* That this signifies that they cannot raise themselves to the celestial kingdom, is evident from the signification of "the people," or of "the sons of Israel," as being those who are of the spiritual

kingdom; from the signification of "coming up," as being to raise; and from the signification of "Mount Sinai," as being the celestial kingdom (see n. 8827). (How these things are, may be seen above, n. 8794, 8797.)

8836. *For thou didst charge us.* That this signifies because they have been cautioned by the Divine, is evident without explication.

8837. *Saying, Set bounds to the mountain.* That this signifies by the fact that the spiritual sphere of good ceases below, is evident from the signification of "setting bounds to the mountain," as being extension into heaven no further than to the spiritual spheres of good (see above, n. 8794-8797).

8838. *And sanctify it [the people].* That this signifies that thus they may be kept off from the Divine, is evident from the signification of "sanctifying," as being to veil over the interiors that the externals may appear in holiness (see n. 8788, 8806), thus also to be kept off from the Divine lest they should be hurt. For unless they were veiled over, the Divine would penetrate and destroy, because the presence of the Divine is like a consuming fire to those who are not veiled over. Hence it is that even the angels are veiled over with a cloud (n. 6849). From all this it can be seen what is meant by being veiled over. That this is signified by "being sanctified" is because when they are veiled over they appear in holiness, for then the Divine can flow in and present there a state of good and a form of truth, which cannot be effected without a veiling over.

8839. *And Jehovah said unto him.* That this signifies further admonition, is evident from the signification of "saying," when by Jehovah unto Moses (that he should charge the people not to break through to see), as being admonition. That it is *further* admonition, is because it was said by Moses that they had been charged about this matter, and cautioned that they should not do it.

8840. *Go, get thee down.* That this signifies influx, is evident from the signification of "going and getting down to the people and admonishing them," when by the Divine through the truth from the Divine which is represented by Moses, as being influx, namely of the Divine through truth from the Divine.

8841. *And come up thou, and Aaron with thee.* That this signifies conjunction with truth from the Divine internal and external, is evident from the signification of "coming up," namely, to Jehovah, as being conjunction (see n. 8760); and from the representation of Moses and Aaron, as being truth from the Divine internal and external; Moses representing internal truth, and Aaron external truth (see n. 7089, 7382).

8842. *And let not the priests and the people break through to come up unto Jehovah.* That this signifies lest they who are in spiritual good and truth desire to ascend into the celestial heaven, is evident from what was said above (n. 8830, 8832), where like words occur.

8843. *Lest perchance He make a breach in them.* That this signifies separation from truth and good, is evident (as above, n. 8833), here, from truth also, because it is said of the people also.

8844. *And Moses went down unto the people,* signifies the influx of the Divine through truth from the Divine (as above, n. 8840).

8845. *And told them,* signifies thus admonition (as above, n. 8839).

CONTINUATION ABOUT THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8846. There are also spirits among those from the earth Jupiter whom they call "chimney-sweepers," because they appear like these in dress and also in face. They are among those who rebuke the men of their earth, and afterward instruct them (see n. 7801-7812). To what such bear relation in the Grand Man, and of what quality they are, may be seen from the description of them above (n. 5056), which may here be transcribed.

8847. A certain spirit from another earth was with me (he was from the earth Jupiter) who earnestly begged me to intercede for him, that he might come into heaven. He said that he was not aware of having done what is evil, except that he had rebuked the inhabitants of that earth; adding that after he had rebuked, he instructed them. He applied himself to my

left side under the elbow, and talked with as it were a broken voice, and he could move one to pity. But I could only reply that I could give him no help, and that this is of the Lord alone; and that I could not intercede, because I did not know whether it would be useful or not, but that if worthy he might hope. He was then sent back among the upright spirits from his own earth; but these said that he could not be in their company, because he was not such as they. Yet because with intense longing he importuned to be let into heaven, he was sent into a society of upright spirits of this earth; but they also said that he could not be with them. In the light of heaven he was of a black color, but he himself said that he was not of a black, but of a murrhine color. I was told that they are such in the beginning who are afterward received among those who constitute the province of the seminal vesicles; for in these vesicles the semen is collected and clothed around with a suitable material, fitted for preserving it from being dissipated, and which can be put off in the neck of the womb, that so what has been preserved within may serve for conception, that is, for the impregnation of the ovulum. Hence also there is in this seminal matter an endeavor, and as it were a burning desire, to put itself off and leave the semen to perform its use. Something similar showed itself in this spirit. He came again to me, but in mean clothing, and again said that he was burning to come into heaven, and that he now perceived that he was fit for it; but I was given to tell him that perhaps this was an indication that he would soon be received. He was then told by the angels to cast off his garment, and in his longing he cast it off so quickly that scarcely anything could be quicker. By this was represented the nature of the ardent desires of those who are in the province to which the seminal vesicles correspond.

8848. It was said that when such have been prepared for heaven, they are stripped of their garments, and are clothed in new shining ones, and become angels. These the angels likened to caterpillars, which having passed through their low estate, are changed into chrysalides, and thus into butterflies, to which is then given other clothing and likewise wings of blue, yellow, silver, or gold, and at the same time liberty to fly in the air as

in their heaven, and to engage in marriages and lay eggs and thus provide for the propagation of their kind, sweet and pleasant food being also provided for them from the juices and odors of various flowers.

8849. One of the spirits from that earth came to me, saying that he was seeking the One Only Lord, and that he longed to come into heaven; but that he could not, because in the life of the body he had done evil. He was asked what evil. He said that he had taken from a companion something which was of little value and which he supposed his companion was going to give him, and that this lay heavy on his conscience. From this it was evident what kind of a life they live on that earth, and that it torments them if they do evil to any one, however slight; for he had brought that thought with him from his earth.

8850. I was shown a bald head, but only its highest part, which was bony; and I was told that such an appearance is seen by those who are to die within a year, and that they then prepare themselves. On that earth they do not fear death, except on account of leaving their consort, their children, or their parents; for they know that they will live after death, and that they do not go out of life, because they go into heaven; and therefore they do not speak of dying, but of being heaven-made. Those who on that earth have lived happy in conjugal love, and have taken care of their children as it becomes parents to do, do not die by diseases, but tranquilly, as in sleep, and thus migrate from the world into heaven.

8851. The age to which the inhabitants live is for the most part thirty years, according to the years of our earth. They who live beyond this age are said to be unteachable, and therefore the chastising and instructing spirits do not come to them. The reason why they die within so brief a space of time is of the providence of the Lord, lest their numbers should increase beyond what that earth is capable of supporting. They also come to maturity more quickly there than on this earth. They marry in the first flower of youth, and their delights then are to love their consort and take care of their children. Other delights they indeed call delights, but relatively external.

8852. At the end of the following chapter an account will be given of the spirits and inhabitants of the planet Saturn.

CHAPTER THE TWENTIETH.

THE DOCTRINE OF CHARITY.

8853. Every man has something of his own which he loves above all things. This is called that which rules, or if you will, that which reigns universally with him. This is constantly present in his thought, and also in his will, and makes his veriest life.

8854. As for example, he who loves wealth above all things, whether money or possessions, is continually revolving in his mind how he may procure it; he inmosty rejoices when he acquires it; he inmosty grieves when he loses it; his heart is in it. He who loves himself above all things is mindful of himself in everything, thinks of himself, speaks of himself, acts for the sake of himself; for his life is a life of self.

8855. A man has as the end that which he loves above all things; in each and all things he has regard to this; it is in his will like the hidden current of a river which draws and bears him away, even when he is doing something else, for it is what animates him. It is this which one man searches out in another, and also sees, and according to it either leads him, or acts with him.

8856. When a man is being regenerated, charity is implanted by means of faith, even until it becomes that which rules; and when charity has become this, he has a new life, for it is then continually present in his thought, and continually in his will, nay, in every single thing of them, even when he is meditating about other things, and when he is engaged in business.

8857. The case is the same with love to the Lord. When this love is that which rules, it is present in every single thing of the man's life; as for instance with him who loves his king, or his parent, his love toward them shines forth in their presence from every feature of his face, it is heard in every expression of his speech, and is seen in his every gesture. This is meant by having God continually before the eyes, and by loving Him above all things, with all the soul and with all the heart.

8858. A man is wholly such as is the ruling principle of his life; by this he is distinguished from others; according to this is formed his heaven if he is good, and his hell if he is evil; for it is his veriest will, and thus the very being of his life, which cannot be changed after death. From all this it is evident what is the nature of the life of one who is regenerate, and what is the nature of the life of one who is not regenerate.

CHAPTER XX.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants.
3. Thou shalt have no other gods before My faces.
4. Thou shalt not make unto thee a graven image, nor any likeness, of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth:
5. Thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me:
6. And doing mercy to thousands of them that love Me and keep My commandments.
7. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.
8. Remember the sabbath day, to keep it holy.
9. Six days shalt thou labor, and do all thy work:
10. And the seventh day is the sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is in thy gates:
11. For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it.
12. Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee.

13.* Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not answer against thy neighbor the witness of a lie.

14. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbor's.

15. And all the people saw the voices, and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw, and they quaked, and stood afar off.

16. And they said unto Moses, Speak thou with us, and we will hear; and let not God speak with us, lest perchance we die.

17. And Moses said unto the people, Fear not; because God is come to tempt you, and that the fear of Him may be before your faces, that ye sin not.

18. And the people stood afar off, and Moses came near unto the thick darkness where God was.

19. And Jehovah said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven.

20. Ye shall not make with Me gods of silver and gods of gold, ye shall not make unto you.

21. An altar of ground thou shalt make to Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds; in every place where I shall put the memory of My name, I will come unto thee, and I will bless thee.

22. And if thou make Me an altar of stones, thou shalt not build it of hewn stones; for if thou move thy tool upon it, thou wilt profane it.

23. And thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it.

*The numbering here followed by Swedenborg from the Hebrew and Latin Bible of Schmidius, includes in verse 13, verses 14, 15, and 16 of our English version. [REVISER.]

THE CONTENTS.

8859. In this chapter the subject treated of in the internal sense is the truths Divine which are to be implanted in the good with those who are of the Lord's spiritual church. The ten commandments of the decalogue denote these truths. The commandments concerning sacrifices, and concerning the altar, which follow in this chapter, denote the external truths which are of worship.

THE INTERNAL SENSE.

8860. Verse 1. *And God spake all these words, saying,* signifies truths Divine for those in the heavens, and for those on earth.

8861. *And God spake all these words, saying.* That this signifies truths Divine for those in the heavens and for those on earth, is evident from the signification of "the words which God spake," as being truths Divine, for the things which God speaks are nothing else than truths. From this also truth Divine is called "the Word," and "the Word" is the Lord, according to *John* i. 1, for the reason that when the Lord was in the world He was the Divine truth itself, and afterward when He was glorified He became the Divine good, and thenceforth all Divine truth proceeds from Him. This Divine truth is light to the angels, which light is also that which illuminates our internal sight, which is that of the understanding. [2] As this sight does not see natural, but spiritual things, it has for its objects in the spiritual understanding the truths which are called the truths of faith; but in the natural understanding it has for its objects truths of the civil state which relate to what is just, and also truths of the moral state which relate to what is reputable, and lastly natural truths which are conclusions from the objects of the external senses, especially of the sight. From all this it can be seen in what order truths follow, and that all and each have their origin from truths Divine, which are the internal beginnings of all things. Moreover the forms

in which they are have had their origin from the same source, for these were created to receive and contain. This shows what is meant in *John* by all things having been created through the Word (i. 1-3); for truth Divine is the veriest essential, and is the only substantial through which all things are.

8862. That by "the words which God spake" are meant truths Divine for those in the heavens and those on the earth, is because the ten commandments, which are called the decalogue, and the subsequent statutes promulgated and commanded from Mount Sinai, are such truths as are not only for those who are on the earth, but also for those who are in the heavens; for all the words, that is, all the truths which are from the Lord, are not only for men, but are also at the same time for the angels, since they come through heaven and thus pass over to earth. But in the heavens they do not sound as they do on the earth, for in the heavens they are in a spiritual form, but on the earth in a natural form. What is the nature of those things which are in a spiritual form as compared with those which are in a natural form, is evident from all the particulars of the Word in the internal sense and in the external sense. Those in the internal sense are spiritual, but those in the external sense, which is the sense of the letter, are natural. The latter have been accommodated to men on the earth, but the former to angels in the heavens. [2] That such is the case can be seen from the fact that the Word has been sent, and thus has passed, from the Divine Itself through heaven to earth; and that when it comes to the earth it is truth accommodated to the human race, which is in earthly and bodily things; whereas in the heavens it is accommodated to angels, who are in spiritual and heavenly things. Such being the nature of the Word, it is holy in itself; for it contains in itself what is heavenly and Divine. This can be plainly seen from the ten commandments of the decalogue. Every one can see that these commandments are such things as have been known everywhere on the earth; as that parents are to be honored, that murder, adultery, and theft are not to be committed, and that no one should bear false witness; consequently that the Israelitish nation might have known these laws from natural light alone; for what nation is there which does not know

them? And yet for their promulgation Jehovah Himself came down and promulgated them out of fire which burned even to the heart of heaven. From this it can be seen that these commandments contain in their bosom more things than appear in the letter, namely, such things as are at the same time for the heavens and that fill the heavens. All things of the Word are of this nature, because they are from the Divine. From this it is plain whence it is that the Word is holy, and what is meant by the Word's being inspired as to every jot and tittle, and as to every little horn (*Matt. v. 18; Luke xvi. 17*). The nature of the commandments of the decalogue in the spiritual sense, that is, their nature in the heavens, shall accordingly be seen in what follows.

8863. Verses 2-7. *I am Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt have no other gods before My faces. Thou shalt not make unto thee a graven image, nor any likeness of that which is in the heavens above, or that which is in the earth beneath, or that which is in the waters under the earth; thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me; and doing mercy to thousands of them that love Me and keep My commandments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.* "I am Jehovah thy God," signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth; "who brought thee forth out of the land of Egypt, out of the house of servants," signifies liberation by Him from hell; "Thou shalt have no other gods before My faces," signifies that truths must not be thought of from any other source than the Lord; "Thou shalt not make unto thee a graven image," signifies not from self-intelligence; "nor any likeness," signifies a semblance of those things which are from the Divine; "of that which is in the heavens above, or that which is in the earth beneath," signifies of those things which are in spiritual light, or of those which are in natural light; "or that which is in the waters under the earth," signifies of those which are in the sensuous corporeal; "thou shalt

not bow down thyself to them, nor serve them," signifies no Divine worship is to be paid them; "for I Jehovah thy God," signifies the Divine from the Lord in each and all things; "am a zealous God," signifies that falsity and evil are therefrom; "visiting the iniquity of the fathers upon the sons," signifies the consequent proliferation of falsity derived from evil; "upon the thirds and upon the fourths," signifies in a long series, and the conjunction of them; "of them that hate Me," signifies who absolutely reject the Divine of the Lord; "and doing mercy unto thousands," signifies good and truth unto them forever; "of them that love Me," signifies who receive the good of love; "and keep My commandments," signifies who receive the truths of faith; "Thou shalt not take the name of Jehovah thy God in vain," signifies profanings and blasphemings of the truth and good of faith; "for Jehovah will not hold him guiltless that taketh His name in vain," signifies that these things cannot be forgiven.

8864. *I am Jehovah thy God.* That this signifies the Lord as to the Divine Human universally reigning in each and all things of good and truth, is evident from the fact that in the Word no other than the Lord is meant by "Jehovah" (see n. 1343, 1736, 2921, 3023, 3035, 3448, 5663, 6280, 6281, 6303, 8274), in like manner by "Jehovah Zebaoth," by "the Lord Jehovih," by "Jehovah God" (n. 2921, 3023, 3448, 6303); and that the Lord is called "Jehovah" from the Divine good, which is the Divine *Being*, but "God" from the Divine truth, which is the Divine *Coming-forth* (n. 6905, also n. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921, 4402). That it is the Divine Human of the Lord which is here meant by "Jehovah God," is because the Lord as to this is meant in the Word both by "Jehovah" and by "God"—the Divine good, which He is even as to the Human, by "Jehovah;" and the Divine truth, which He is because it proceeds from Him, by "God." [2] That the Divine Human of the Lord is meant by "Jehovah God," is because the Divine Itself which is in the Lord cannot be seen in heaven, and not even perceived, thus cannot be received in faith and love, but the Divine Human only. That the Divine Itself cannot be communicated to the angels in heaven, and still less to men on earth, except through the Divine Human, is known

in the churches from the words of the Lord in the Evangelists, where He says that He is the "door," that He is the "mediator," that "no one can come to the Father but through Him," that "no one knoweth the Father but He," and that "no one hath seen the Father," not even any "shape" of Him. From this it is plain that it is the Lord who is here meant by "Jehovah God." That it is He also who redeemed the human race and liberated it from hell is likewise known. This is signified by the words which follow: "who brought thee forth out of the land of Egypt, out of the house of servants." From all this it is now plain that Jehovah God who spake from Mount Sinai denotes the Lord as to the Divine Human. [3] That this is the first thing which is said by the Lord from Mount Sinai, is because this ought to reign universally in each and all things that follow; for what is said first must be kept in the memory in the things that follow, and must be regarded as the universal thing that is in them. What is meant by "universally reigning" shall be seen in what follows. The things said by the Lord are all of this nature, namely, that the things said first are to reign in the things which follow, and are to involve them, and so successively the things that follow in the series. The things which follow in this chapter are the commandments of the decalogue, which are internal truths, and then the statutes, which are external truths. In both of these the Lord must reign as to the Divine Human, for they are from Him, and are Himself, because all truths that are truths proceed from Him, and the things which proceed from Him are Himself. That the Lord as to the Divine Human must reign in each and all things of faith, is also known in the churches, for it is there taught that without the Lord there is no salvation, and that all the truth and good of faith are from Him. Thus as He is the source of faith, He is the faith with man, and if the faith, He is also every truth that is contained in the doctrine of faith, which is from the Word. From this also it is that the Lord is called "the Word." [4] That the things which precede must reign in the things which follow, and thus in the series, as said above, is evident from everything which the Lord spake, especially from His prayer, which is called "the Lord's Prayer." In this prayer all things follow on in such a series that they

constitute as it were a column that grows larger from top to bottom, in the interiors of which are the things which precede in the series. What is first therein is inmost, and what succeeds in order adds itself to the inmost successively and thus grows. That which is inmost reigns universally in those things which are round about; that is, in each and all things; for from this is that which is essential to the existence of all things.

8865. What is meant by “universally reigning” can be seen from what has been said and shown above (see n. 8853-8858), namely, that that is universally regnant with man which is in each and all things of his thought, and in each and all things of his will, consequently which constitutes his very mind, or life. Such a regnant must the Lord be with man, for such a regnant is the Lord with the angels in heaven, of whom therefore it is said that they are “in the Lord.” The Lord becomes regnant when it is not only believed that all good and all truth are from Him, but also when it is loved to be so. The angels are not only in the faith, but also in the perception, that it is so. Hence it is that their life is the Lord’s life in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord. From all this it is evident how it is that the Lord is the all in all of heaven, and that He Himself is heaven. When the Lord universally reigns with a man of the church, as with the angels of heaven, then the Lord is in all the truths and goods of faith with him, as the heart is in all the blood-vessels, because these derive from it their origin, and the blood which is their life. [2] Be it further known that such spirits and such angels are with a man as is his universal regnant. The reason is that that which reigns universally is the being of the life of every one (n. 8853-8858). All the cheerfulness and all the content a man has, even when he is thinking about other things, are therefrom; for therein the angels and spirits who are with him dwell and as it were have their abode, and their gladness flows into the man, and causes his cheerfulness and content. That such is its source does not come to the perception of the man, because he does not know that his life flows in, nor that the universal regnant makes his life, nor that when this regnant of his life is touched, it is as if the pupil of the eye is touched; with delight

when by beautiful objects; and with pain when by ugly ones. It is called universal from the fact that it is the whole singular in the complex, and thus the universal regnant is that which is in each and all things (see n. 1919e, 5949, 6159, 6338, 6482, 6483, 6571, 7648, 8067).

8866. *Who brought thee forth out of the land of Egypt, out of the house of servants.* That this signifies liberation by Him from hell, is evident from the signification of "bringing forth," as being liberation; from the signification of "the land of Egypt," as being infestations by the infernals (see n. 7240, 7278); and from the signification of "the house of servants," as being spiritual captivity (n. 8049). That "the house of servants" denotes spiritual captivity and also hell, is because it is servitude to be held captive and to be led by those who are in hell, and it is freedom to be led by the Lord (n. 892, 905, 2870-2875, 2882, 2884, 2892, 2893, 6205, 8209). (That they who are of the spiritual church and are represented by the sons of Israel were liberated from hell by the Lord, by His coming into the world and making the Human in Himself Divine, see n. 6854, 6914, 7035, 7828, 7932, 8018, 8321.)

8867. *Thou shalt have no other gods before My faces.* That this signifies that truths must not be thought of from any other source than the Lord, is evident from the signification of "gods," as being truths, and in the opposite sense as being falsities (see n. 4402, 4544, 7268, 7873, 8301); and from the signification of "faces," when predicated of God, as being love, mercy, peace, good (n. 222, 223, 2434, 5585), thus the Lord Himself, for it is the Lord from whom these are. That "no other gods before My faces" signifies that truths must not be thought of from any other source than the Lord, is also because the Divine Human of the Lord, which is signified by "I am Jehovah thy God," is first spoken of, and consequently holds the first place in order, and must universally reign in each of the truths that follow (n. 8864, 8865); and therefore there are now perceived 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 is the thinking of truths

from some other source than the Lord, which is signified by the command to have no other gods before the Lord's faces. The rest of the things that would destroy this universal regnant are contained in the things which follow in order, namely, that they should not make to themselves a graven image, nor the likeness of anything that is in the heavens, in the earth, or in the waters, and that they should not bow down themselves to them nor serve them. After this therefore it again follows "for I am Jehovah thy God," by which is signified that the Lord must be in each and all things.

8868. It must also be briefly told what is meant by truths which are from some other source than the Lord. They are in general those truths in which the Lord is not. The Lord is not in the truths with a man when the man denies Him and His Divine, and also when he acknowledges Him and still believes that good and truth are not from Him, but from himself, and who consequently claims righteousness for himself. Truths also in which the Lord is not are those which are taken from the Word, especially from the sense of its letter, and are explained in favor of self-rule and self-gain. In themselves these are truths, because they are from the Word; but in this case they are not truths, because they are wrongly explained and thus perverted. They are such as are meant by the Lord by these words in *Matthew*:—

If any one shall say, Lo, here is the Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall give great signs and wonders; so as to lead into error, if possible, even the elect (xxiv. 23-26; see n. 3900).

And in *Luke*:—

See that ye be not led astray; for many shall come in My name, saying, I am; and, The time is at hand; go ye not therefore after them (xxi. 8).

[2] The truths which are from the Lord are always truths from the Lord in the internal form; and the truths which are not from the Lord appear as truths in the external form only, but not in the internal form; for within they are either empty, or false, or evil. In order for truth to be truth there must be life in it; for truth without life is not the truth of faith with man; and life is from no other source than good, that is, through

good from the Lord. If therefore the Lord is not in truth, it is truth without life, thus is not truth; but if falsity is in it, or evil, the truth itself in man is falsity or evil; for that which is within makes the essence, and also in the other life shines through the outside. From all this it can now be seen how it is to be understood that truths must not be thought of from any other source than the Lord. [3] As few know how the case is with truths which in the internal form are truths, thus which live from the Lord, something shall be said about these from experience. In the other life it is openly perceived from every one who speaks there what lies hidden within the words of his speech, as whether it is closed within, or whether it is open, also what kind of affection there is therein. If the affection of good is within, it is inwardly soft; if the affection of evil, it is inwardly hard; and so on. With the angels of heaven all things of their speech are open even to the Lord, and this is both clearly perceived and also heard from the softness and the quality of this. From this also it is known what lies hidden within truths, whether the Lord or not. Truths in which the Lord is are truths which are alive, but truths in which the Lord is not are truths which are not alive. Those which are alive are truths of faith from love to the Lord and from charity toward the neighbor. Those which are not alive are not truths, because within them there are the love of self and the love of the world. In the other life spirits and angels can be discriminated by this, for every one has truths according to his life, that is, according to that which universally reigns with him.

8869. *Thou shalt not make unto thee a graven image.* That this signifies not from self-intelligence, is evident from the signification of "a graven image," as being that which is not from the Lord, but from what is man's own. That which is man's own of his intellect is signified by "a graven image," and that which is man's own of his will is signified by "a molten image." To have either the one or the other for a god, or to adore it, is to love above all things all that which proceeds from self. They who do this entirely disbelieve that anything of intelligence and wisdom flows in from the Divine, for they attribute all things to themselves; everything else that happens to them

they ascribe either to fortune or to chance. They totally deny the Divine Providence in such things. They suppose that if there is anything of Deity present, it is in the order of nature, to which they ascribe all things. They do indeed say with their lips that some Creator God has impressed such things upon nature; but still in their heart they deny any God above nature. Such are they who from the heart attribute everything to themselves and to their own sagacity and intelligence, and nothing to the Divine; and those of them who love themselves, adore what belongs to themselves and also desire to be worshiped by others, even as gods, and would do so openly if the church did not forbid. These are the formers of graven images, and the graven images themselves are what they hatch from their own, and wish to be adored as things divine. [2] That these things are signified in the Word by "graven images," is evident from the passages where they are mentioned, as in *Jeremiah* :—

Every man is become a fool from knowledge; every founder is put to shame by his graven image; for his molten image is a lie, and there is no breath in them (x. 14; li. 17);

as by "a graven image" is signified that which does not proceed from the Lord, but from self-intelligence, therefore it is said, "Every man is become a fool from knowledge, and every founder is put to shame by his graven image;" and as in those things which are hatched from self-intelligence there is nothing of spiritual life, which is solely from the Lord, therefore it is also said, "and there is no breath in them." [3] In *Habakkuk* :—

What profiteth the graven image that the maker thereof hath graven it, the molten image, and the teacher of a lie, because the maker of his invention trusteth upon this, when he maketh dumb gods? there is no breath in the midst of it (ii. 18, 19);

here the "graven image" denotes those things which are hatched from self-intelligence, wherein there is nothing of life from the Lord. [4] In *Jeremiah* :—

A drought is upon her waters, and they shall be dried up; for it is a land of graven images, and they glory in horrors; therefore the zîim dwell with the iim, and the daughters of the owl dwell therein (l. 38. 39);

speaking of Chaldea and Babel; "a drought upon the waters, and they shall be dried up," denotes truths wherein there is nothing of life; "the ziim, and the iim, and the daughters of the owl, dwell therein," denotes evils and falsities, thus those things which are of death within; from this it is that they are called "a land of graven images." [5] In *Isaiah*:—

They that fashion a graven image are all of them vanity; and their most desirable things shall not profit; and they are witnesses to themselves, they see not nor know (xliv. 9–11);

"they that fashion a graven image," denotes those who hatch out doctrines which are not grounded in truths from the Word, but in self-intelligence, of which doctrines it is said that "their most desirable things do not profit," and that "they see not nor know." In what follows (verses 12–16 of that chapter) there is treated of the art of inventing and of hatching by reasonings from self-intelligence, things which they desire should be acknowledged as Divine, of which things it is thus finally said:—

The residue thereof he maketh into a god, his graven image, he adareth it, he boweth himself down, and yet they know not, neither do they understand; and their eyes do not see, that their hearts may not understand (verses 17, 18);

that "they know not, and understand not, and see not" denotes that truths and goods are not within, for all things which go forth from self-intelligence are not inwardly truths and goods, but falsities and evils, because they proceed from one's own, and that this at its root is evil, see n. 210, 215, 694, 874–876, 987, 1023, 1044, 1047, 1581, 3812, 4328, 5660, 5786, 8480. [6] In the same:—

To whom will ye liken God? and what image will ye compare with Him. The craftsman casteth the graven image, and the founder overlayeth it with gold, and casteth silver chains. He that is destitute of an oblation chooseth wood that will not rot; he seeketh him a wise craftsman to prepare a graven image that shall not be shaken (xl. 18–20);

"the graven image which the craftsman casteth" denotes false doctrine which is from man's own; "the founder overlayeth it with gold, and casteth silver chains," denotes that through reasonings he makes the falsities of doctrine appear as truths. [7] In the same:—

I Jehovah have called thee in righteousness, to open the blind eyes, to bring out the bound one from the prison, them that sit in darkness out of

the prison-house. I am Jehovah, this is My name, and My glory will I not give to another, nor My praise to graven images (xlii. 6-8);

speaking of the Lord, that He is Jehovah, and that from Him is all wisdom, and nothing of it from man. That the Lord is here treated of is evident. That He is "Jehovah" here is also evident, for it is said that "Jehovah hath called Him in righteousness," and then, "I am Jehovah, this is My name, and My glory will I not give to another." That from Him is the wisdom that belongs to life, is signified by His "opening the blind eyes," and "bringing out the bound one from the prison, and them that sit in darkness out of the prison-house;" that nothing of wisdom is from man, is signified by "I will not give My praise to graven images." [8] By "graven images" are also signified the things of self-intelligence in the following passages:—

And there cometh a chariot of a man, a pair of horsemen. And he answered and said, Babel is fallen; and all the graven images he hath broken into the earth (*Isa. xxi. 9*).

Then will ye judge unclean the covering of the graven images of their silver, and the clothing of the molten image of their gold; thou shalt scatter them as a menstruous cloth; it shall be called dung (*Isa. xxx. 22*).

Why have they provoked Me to anger by their graven images, by vanities of strangers? (*Jer. viii. 19*).

They have called themselves, so they went for the sake of themselves; they sacrifice to the Baals, and burn incense to graven images (*Hos. xi. 2*).

Cursed be the man that maketh a graven or molten image, an abomination to Jehovah, the work of the hands of the craftsman (*Deut. xxvii. 15*).

8870. *Nor any likeness.* That this signifies a semblance of those things which are from the Divine, is evident from the signification of a "likeness," as being a semblance. That it denotes a semblance of those things which are from the Divine, is plain from what precedes and from what follows—from what precedes, that they shall have "no other gods before the faces of Jehovah God," and that they shall not "make to themselves a graven image," by which words are signified truths from another source than the Divine, and yet which are set forth like them; and from what follows, as "of that which is in the heavens, or which is in the earth, or which is in the waters," whereby are meant such things as are from the Divine everywhere. [2] It must here be told what is meant by

a semblance of those things which are from the Divine, because these things are treated of in what follows of this verse and in the beginning of the following verse. Semblances of those things which are from the Divine are made by men when they speak Divine things with the mouth, and also in act do such things as have been commanded by the Divine, and thus induce a belief that they are in good and truth, when yet at heart they think altogether otherwise, and will nothing but evil: such are dissemblers, hypocrites, and the deceitful, and these are they who make semblances of those things which are from the Divine. In the other life evil spirits make semblances of those things which are from the Divine, who set forth a likeness and appearance in outward things, within which there is nothing of the Divine. Dissemblers, hypocrites, and the deceitful learn to do this in the other life, and in general all who from frequent use have contracted the habit of speaking otherwise than they think, and of doing otherwise than they will. Some by such practices wish to get reputation, that they may seem to be good, and thus deceive; some that they may exercise command. [3] Moreover there, such things are abuses of correspondences. But the outward things whereby they have made a pretense of such things as are of charity and faith, are successively taken away from them; for in this way they act from their very nature that has been acquired in the world, and no more from any pretense or hypocrisy. They who are of this character, and who perceive that these external things are to be taken away from them, say that if these external things were left them, they would be able to live with their associates in the other life, and do what is good in appearance, just as formerly in the world. But this cannot be done, because by the externals which are apparently good they would communicate in some measure with heaven, that is, with those who are in the encompassing parts there and are simple, who correspond to the cuticles in the Grand Man; while by their internals they would communicate with the hells. And as the evils which are within rule, because they are of the will, and the goods that are made a pretense of in externals serve the evil as a means for acquiring dominion, therefore it is contrary to Divine order itself to

leave them free to act with pretense and hypocrisy as in the world. Wherefore such things are taken away from them, and they are remitted into the very evil of their will.

8871. *Of that which is in the heavens above, or that which is in the earth beneath.* That this signifies of those things which are in spiritual light, or of those which are in natural light, is evident from the signification of “a likeness of those things which are in the heavens above,” as being those things which appear and are seen in spiritual light, all of which bear relation to the good and truth which are of faith, of charity toward the neighbor, and of love to the Lord—to counterfeit and make a pretense of these things is to “make a likeness of the things which are in the heavens above;” and from the signification of “a likeness of those things which are in the earth beneath,” as being those things which appear and are seen in natural light, which are such as bear relation to civil and moral good and truth—to counterfeit and make a pretense of these things is to make a likeness of those things which are in the earth beneath. In the sense of the letter are meant such things as appear in heaven, as the sun, the moon, the stars; and such things as appear on the earth, as animals of various kinds, both flying, walking, and creeping; but in the internal sense are meant such things as are signified by these, all of which bear relation to good and truth, as was said above. [2] These things are further described in *Moses*, in these words:—

Lest ye make you a graven image in the shape of any likeness, the figure of male or of female, the figure of any beast that is on the earth, the figure of any winged bird that flieth under heaven, the figure of anything that creepeth on the earth, of a fish that is in the waters under the earth: and lest thou lift up thine eyes unto heaven, and look at the sun, and the moon, and the stars, all the army of the heavens, and thou be impelled, and bow thyself to them, and serve them. Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which He made with you, and make you a graven image of any figure. For Jehovah thy God is a devouring fire, a zealous God. When ye shall beget sons, and sons' sons, and ye shall have grown old in the land, and shall corrupt yourselves, and make a graven image of any figure, I call heaven and earth to witness against you this day, that perishing ye shall quickly perish from off the land. Jehovah shall scatter you among the peoples, where ye shall serve gods, the work of a man's hands, wood and stone (*Deut. iv. 16-19; 23-28*).

[3] The reason why it was so severely forbidden to make a likeness of anything in the heavens and on the earth, was chiefly for the reason that that people, which was from Jacob, was very prone to worship external things. The cause was that they were not willing to know anything about the internal things of the church, which belong to faith and love to the Lord, and to charity toward the neighbor. Therefore if they had been allowed to make likenesses of things, they would then have bowed themselves to them and worshiped them as gods; as is very evident from the golden calf which they made for themselves in the midst of so many miracles, and also from their frequent apostasy from Divine worship to idolatrous worship. Nevertheless in the internal sense such things as these are not meant, but the things which have been set forth above.

8872. *Or of that which is in the waters under the earth.* That this signifies such things as are in the sensuous corporeal, is evident from the signification of "a likeness of those things which are in the waters under the earth," as being the things below those which are in natural light; and that these things are such as are in the sensuous corporeal is manifest from the successive degrees of the light that belongs to the intellectual in man. In the first degree in man are those things which are in spiritual light, which are signified by "those which are in the heavens above." In the second degree are those which are in natural light, which are signified by "those which are in the earth beneath." And in the third degree are those which are in the sensuous corporeal, which are signified by "those which are in the waters under the earth." (What and of what quality is the sensuous corporeal, see n. 5084, 5089, 5094, 5125, 5128, 5580, 5767, 6183, 6201, 6310-6316, 6318, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693.) To the sensuous corporeal bear relation those memory-knowledges which arise most immediately from the experience of the external senses and also of their delights. With the good these knowledges and their delights are good because they are applied to goods; but with the evil they are evil because they are applied to evils. To deceive by means of these, as dissemblers, hypocrites, and the deceitful are wont to do, is

to "make a likeness of such things as are in the waters under the earth."

8873. *Thou shalt not bow down thyself to them, nor serve them.* That this signifies that no Divine worship is to be paid them, is evident from the signification of "bowing down one's self," as being humiliation (see n. 2153, 5682, 6266, 7068); and from the signification of "serving," as being submission (n. 5164). That it denotes Divine worship, is because humiliation and submission are essentials of worship, for worship without them is not worship, but gesture in imitation of those who are in the truth of worship; in which gesture there is nothing of life, for life from the Lord flows in solely into a humble and submissive heart, because such a heart has been fitted to receive. That such is the case is because when the heart is truly humble, nothing of the love of self and of the love of the world stands in the way. That both expressions are used, is because "bowing down" signifies worship from the good of love, and "serving" signifies worship from the truth of faith.

8874. *For I Jehovah thy God.* That this signifies the Divine from the Lord in each and all things, is evident from what was unfolded above (n. 8864, 8865).

8875. *Am a zealous God.* That this signifies that falsity and evil are therefrom, is evident from the fact that in the genuine sense "a zealous God" denotes the Divine truth of the Divine good, for "God" is predicated of truth (n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8301), and "zealous" of good (as will be seen below). But relatively to those who do not receive the Divine truth of the Lord's Divine good, "a zealous God" denotes falsity and evil; for they who are in the opposite perceive Divine truth as falsity, and Divine good as evil; because every one sees these things from his own quality. Hence it is that the zeal of the Lord, which in itself is love and compassion, appears to them as anger; for when the Lord from love and mercy protects His own in heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where the Divine truth and Divine good are, with the endeavor to destroy those who are there; and then the Divine truth of the Divine good works in them and makes them feel torments such as are in hell. Hence it

is that they attribute wrath and anger to the Divine, and also all evil, when yet in the Divine there is absolutely nothing of anger, and absolutely nothing of evil; but pure clemency and mercy. [2] From all this it is evident why "zealous" signifies falsity and evil, and "zeal" signifies anger. See what has been shown above on these subjects, namely, that wrath and anger are attributed to the Lord, when yet they are with those who are in evil, or who are in anger against the Divine (n. 5798, 6997, 8284, 8483). (That in like manner evils, punishments, and vastations are attributed to the Lord, when yet in the Lord there is nothing but love and mercy, see n. 2447, 6071, 6559, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8214, 8223, 8226-8228, 8282, 8632; also that the evil devastate themselves, and cast themselves into damnation and hell by endeavoring to destroy what is good and true, n. 7643, 7679, 7710, 7926, 7989; as also that the Lord appears to every one according to his quality, n. 1861, 6832, 8197.) That "the zeal of the Lord" denotes love and mercy, and that when the Lord protects the good against the evil, it appears as hostility and also as anger, is evident from the following passages in the Word. [3] That "the zeal of the Lord" denotes love and mercy, in *Isaiah*:—

Look forth from the heavens, and behold from the habitation of Thy holiness and of Thy comeliness: and where is Thy zeal and Thy mighty deeds; the yearning of Thy bowels and Thy compassions toward me have restrained themselves (lxiii 15);

where "zeal" denotes mercy, which is the "yearning of the bowels," and is predicated of good; for it is said "Thy zeal and Thy mighty deeds," where "zeal" is said of good, and "mighty deeds" of truth; in like manner "the yearning of the bowels" is said of good, and "compassions" is said of truth; so likewise "the habitation of holiness" denotes the heaven where they are who are of the celestial kingdom, and "the habitation of comeliness," the heaven where they are who are of the spiritual kingdom. From this it is also evident that in the Word where mention is made of good, mention is also made of truth, on account of the heavenly marriage, which is that of good and truth, in every detail of the Word, as in the case of the two names of the Lord, "Jesus" and "Christ," which

signify the Divine marriage that is in the Lord (on which see n. 683, 793, 801, 2516, 4138, 5138, 5502, 6343, 7945, 8339).
[4] In the same:—

Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and He called His name Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. To the multiplying of His government and peace there shall be no end. The zeal of Jehovah shall perform this (ix. 6, 7).

This is said of the Lord and of His coming; “the zeal of Jehovah shall perform this,” denotes that He will do it from the ardent love of saving the human race. Again:—

Out of Jerusalem shall go forth remains, and an escape from Mount Zion. The zeal of Jehovah shall perform this (xxxvii. 32);

“the zeal of Jehovah shall perform this” denotes that He will do it from love and mercy. [5] In *Ezekiel*:—

Thus said the Lord Jehovah, Now will I bring back the captivity of Jacob, and will have mercy upon the whole house of Israel; and I will be zealous for the name of My holiness (xxxix. 25);

where being “zealous” denotes to have compassion. In *David*:—

The zeal of Thy house hath eaten me up (*Ps.* lxix. 9);

speaking of the Lord; “the zeal of the house of Jehovah” denotes His love toward those who receive good and truth, for these are “the house of Jehovah.” [6] That when the zeal or mercy of the Lord protects the good it appears as hostility, is manifest in *Isaiah*:—

Jehovah shall go forth as a Hero; He shall stir up zeal like a man of war; He shall shout and cry, He shall prevail over His enemies (xlii. 13).

In *Joel*:—

Jehovah shall be zealous for His land, and shall spare His people (ii. 18).

[7] That the zeal of the Lord is called “anger” and “wrath” because mercy so appears to the evil, is manifest in these passages:—

Ye shall not go after other gods, of the gods of the peoples which are around you, for Jehovah thy God in the midst of thee is a zealous God; lest the anger of Jehovah thy God be kindled against thee, and He destroy thee from off the faces of the earth (*Deut.* vi. 14, 15).

They provoked Him to zeal with strange ones, with abominations they rendered Him angry. They sacrificed to demons. They have moved My zeal with that which is not God; they have provoked Me to anger with their vanities (*Deut.* xxxii. 16, 17, 21).

When Mine anger shall be spent, and I shall make My wrath to rest on them, it shall repent Me; and they shall know that I Jehovah have spoken in My zeal, when I shall have consummated My wrath upon them (*Ezek.* v. 13).

The angel of Jehovah in me said unto me, Cry thou, saying, Thus said Jehovah Zebaoth, I have been zealous for Jerusalem and for Zion with great zeal. For with great indignation I am indignant against the careless nations (*Zech.* i. 14, 15; viii. 2).

I will pour upon them Mine indignation, all the wrath of Mine anger; for all the earth shall be devoured in the fire of My zeal (*Zeph.* iii. 8).

Jehovah will not please to pardon him, but then the anger of Jehovah shall smoke; and His zeal against that man, and all the curse shall rest upon him (*Deut.* xxix. 20).

How long, O Jehovah! wilt Thou be angry for ever? Shall Thy zeal burn like a fire? Pour out Thine anger upon the nations that have not known Thee (*Psa.* lxxix. 5, 6).

In like manner the zeal of Jehovah is described as "anger" in *Ps.* xxxviii. 1; *Ezek.* xvi. 42; xxiii. 25; xxxviii. 19.

From all this it can be seen what is meant by "the zeal of Jehovah," or what by "a zealous God;" namely, that in the genuine sense are meant love and mercy; but in a sense not genuine, such as appears to those who are in evils and falsities, anger and vastation are signified. [8] Be it known that Jehovah, that is, the Lord, is especially called "zealous," or "an avenger," when that is corrupted which ought to reign universally with the man of the church, namely, the Divine, which must be loved, or thought of, or feared, above all things. When this has been corrupted or destroyed, then instead of heavenly light mere thick darkness usurps its place, for there is no longer any influx of this light from the Divine, because there is no reception. For this reason it is said, "I am Jehovah thy God, a zealous God, visiting the iniquity of the fathers upon the sons, upon the thirds and upon the fourths of them that hate Me," and this in case they worshiped other gods or made unto themselves a graven image or likenesses; for these things corrupt the Divine which ought to reign universally. [9] Therefore it is declared in like manner elsewhere in *Moses*:—

Take heed lest ye make you a graven image of any figure, for Jehovah God is a devouring fire, a zealous God (*Deut.* iv. 23, 24).

Thou shalt not adore another God; for Jehovah, whose name is Zealous, zealous is He (*Exod. xxxiv. 14*).

This was so severely forbidden in the case of the Israelitish nation because the adoration of other gods, of graven things, and of images, was destructive of every representative of the church among them; for in heaven Jehovah, that is, the Lord, is the universal regnant; His Divine fills all things there, and makes the life of all. If anything had been worshiped instead of the Divine, every representative would have perished, and thus the communication with heaven.

8876. *Visiting the iniquity of the fathers upon the sons.* That this signifies the consequent proliferation of falsity derived from evil, is evident from the signification of "visiting the iniquity of the fathers," as being the proliferation of evils; that "to visit" denotes proliferation is because the state of those who utterly reject from themselves the Divine is here treated of, who therefore are no longer receptions of good, but of evil, and this continually, for with such, evil is continually increasing, and this is proliferation (that "father" denotes good, and in the opposite sense evil, see n. 3703, 5902, 6050, 7833, 7834); and from the signification of "sons," as being truths (n. 1147, 2623, 3373), consequently in the opposite sense falsities. In the sense nearest the letter, by "visiting the iniquity of the fathers upon the sons" is not meant that the sons suffer the penalty of the iniquity of their fathers, for this is contrary to the Divine (*Deut. xxiv. 16*); but that evil increases with the fathers, and thus is by heredity carried over into the children, and that there is a consequent successive accumulation of evil (n. 2910, 3701, 4317, 8550, 8551). But in the spiritual sense by "fathers" are not meant fathers, but evils; nor are sons meant by "sons," but falsities; therefore by the above words is signified the continual proliferation of falsity derived from evil.

8877. *Upon the thirds and upon the fourths.* That this signifies in a long series and the conjunction of them, is evident from the signification of "three," as being what is full from beginning to end (see n. 2788, 4495, 7715), thus what is in a long series, and therefore "the third sons" denote falsities in a long series (that "sons" denote falsities see just above,

n. 8876); and from the signification of "four," as being conjunction, in like manner as "two" (n. 1686, 5194, 8423); therefore "the fourth sons" denote falsities conjoined in a long series. That this is the signification of "the third and fourth sons" must needs seem like a paradox, or foreign to the sense of the Word; but be it known that in the internal sense numbers do not signify numbers, but things (n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175).

8878. *Of them that hate me.* That this signifies who absolutely reject the Divine of the Lord, is evident from the signification of "them that hate God," as being those who are in evil and thence in falsity, for these are they who reject the Divine of the Lord; and so far as they are in evil and thence in falsity, so far they not only reject it, but also hold it in hatred. That it is the Divine of the Lord which they reject, is because they who are in evil are not in heavenly light, but in natural light, and finally are in sensuous light which is from the corporeal. From this light they cannot possibly see the Human of the Lord otherwise than as human, for they cannot perceive what the Divine Human is, because they have an idea about the Divine that is utterly empty and worthless. If they are told that the Divine Itself is Divine love, that the Divine love is the being of all life, and that from conception the Lord was this love, which was thus the inmost being of His life, thus was Jehovah, and that He glorified His Human to the likeness of this, that is, made it Divine, all this may indeed be in some measure apprehended by those who are endowed with some intellectual penetration; but still they do not believe it, for when they descend from the intellectual light in which they then are, into their own natural and sensuous light, they fall into mere thick darkness in respect to this truth, and from this into denial.

8879. *And doing mercy unto thousands.* That this signifies good and truth unto them forever, is evident from the signification of "mercy," as being the influx of good and truth from the Lord and the consequent spiritual life, which is bestowed by means of regeneration (see n. 6180, 6307), for the Lord in mercy bestows such things as belong to eternal life and happi-

ness; and from the signification of "a thousand," as being very much, and when it is said of the Divine mercy, as being forever (n. 2575, 8715).

8880. *Of them that love Me.* That this signifies who receive the good of love, is evident from the signification of "those who love Jehovah," that is, the Lord, as being to receive the good of love, for they who love the Lord do not love from themselves but from the Lord; for all good flows in from Him, and those love who desist from evil, because evil stands in the way and rejects the influx of good from the Lord. Wherefore when evil has been removed, good is received, which is continually present from the Lord and endeavoring to enter.

8881. *And keep My commandments.* That this signifies who receive the truths of faith, is evident from the signification of "commandments," as being the truths of faith (n. 3382, 8362). That "to keep" these denotes to receive, is because in order that the truths which are called the truths of faith may be of faith, and may be living with a man, these also flow in from the Lord. They are indeed learned by the man, and stored up in the memory, but so long as the man does not will them, and consequently does not do them, they do not become living. But when they are brought forth from the memory, and are insinuated through the intellectual into the will, that is, through the thought into the affection, and thence into act, they then become living, and are truths of faith. This is effected by the Lord when the man desists from evils (as was said just above, n. 8880).

8882. *Thou shalt not take the name of Jehovah thy God in vain*.* That this signifies profanations and blasphemings of the truth and good of faith, is evident from the signification of "the name of God," as being all in the complex by which the Lord is worshiped, thus all the truth and good of faith (see n. 2724, 3006, 6674); and from the signification of "taking in vain," as being to profane and blaspheme. By "taking the name of God in vain" is properly signified to turn truth into evil, that is, to believe that it is truth, and nevertheless to live in evil; and it also denotes to turn good into falsity, that is, to live holily, and yet not to believe. Both are prof-

* Here *in vanum*, but in the head Chapter and in n. 8863 *ad vanum*. [REVISER.]

anation (n. 4601), for believing is of the understanding, and living is of the will; and therefore in those who believe otherwise than they live, the thought and will are divided. But as the will continually flows into the understanding, for the understanding is the form of the will; that is, the will manifests itself there in light; therefore it is that when a man believes in one way and lives in another, truth and evil, or good and falsity, are conjoined; thus the things that are of heaven with man are conjoined with those which are of hell. This conjunction cannot be dissolved, and thereby the man be healed, except by a pulling asunder which carries away with it everything of spiritual life; and therefore these persons are sent into a hell the most grievous of all, where they are direfully tormented. [2] This is what is meant by the words of the Lord in *Matthew*:—

All sin and blasphemy shall be forgiven unto men; but the blasphemy of the spirit shall not be forgiven unto men. If any one shall say a word against the Son of man, it shall be forgiven him; but he who shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (xii. 31, 32).

Also by these words in *Luke*:—

When the unclean spirit hath gone out of a man, he goeth through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And if on coming he findeth it swept and garnished, he goeth away and taketh seven other spirits worse than himself: and they enter in and dwell there; and the man's last things become worse than the first (xi. 24–26).

[3] By these words is described the profanation of truth from the Lord; by “the unclean spirit when he goeth out” is meant the acknowledgment and faith of truth; by “the house swept” is meant a life contrary to truths; by “his return with seven other spirits” is meant a state of profanation. These are the things which are signified by “taking the name of God in vain.” That such a state with man cannot be healed, thus cannot be forgiven, is signified also by the words which immediately follow, namely, “Jehovah will not hold him guiltless that taketh His name in vain,” by which is meant that it cannot be forgiven. (For further information about the nature of profanation, and who are guilty of it, see n. 593, 1003, 1008, 1010, 1059,

1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 6348, 6595, 6959, 6963, 6971, 8394.) [4] By "taking the name of God in vain" is also signified blasphemy, which takes place when those things which are of the Word, or of the doctrine of faith, thus which are holy, are held in derision, and are debased to unclean earthly things, and thus are defiled (see n. 4050, 5390). But by "taking the name of God in vain," relatively to the Israelitish nation, which did not acknowledge any good and truth of faith (which are signified by "the name of God"), is meant the applying of the name of Jehovah, and also of the commandments and statutes which were commanded them, to the worship of idols, as they did in the wilderness to the worship of the golden calf, unto which they not only offered burnt-offerings and sacrifices, and ate of the things sanctified thereby, but also called the day of its celebration "a feast to Jehovah," as we read in *Moses*:—

Aaron made of the gold a molten calf, and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it, and made proclamation, and said, To-morrow is a feast to Jehovah. And therefore they rose up in the morning of the next day, and offered burnt-offerings, and brought things eucharistic (*Exod.* xxxii. 4-6).

[5] That those who thus took the name of Jehovah God in vain could not be forgiven, which is signified by their "not being held guiltless," is evident from the words of Jehovah to Moses at that time concerning them, namely:—

Him that hath sinned against Me, I will blot out of My book. Nevertheless go, lead this people in unto the place of which I have spoken unto thee; but in the day of My visitation I will visit their sin upon them (verses 33 and 34).

8883. *For Jehovah will not hold him guiltless that taketh His name in vain.* That this signifies that these things cannot be forgiven, is evident from what has been unfolded just above (n. 8882).

8884. Verses 8-11. *Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. And the seventh day is the sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner*

who is in thy gates. For in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the sabbath day and hallowed it. "Remember," signifies what is perpetual in the thought; "the sabbath day," signifies in the 'supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there; "to keep it holy," signifies no violation in any manner; "Six days shalt thou labor, and do all thy work," signifies the combat which precedes and prepares for this marriage; "and the seventh day is the sabbath to Jehovah thy God," signifies good implanted and thus the marriage; "thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is in thy gates," signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of man; "for in six days Jehovah made heaven and earth, the sea," signifies the regeneration and vivification of those things which are in the internal and in the external man; "and all that is in them," signifies of all things therein; "and rested in the seventh day," signifies that then there are peace and the good of love; "wherefore Jehovah blessed the sabbath* day," signifies that then is the heavenly marriage from the Lord; "and hallowed it," signifies that it cannot in any wise be violated.

8885. *Remember.* That this signifies what is perpetual in the thought, is evident from the signification of "remembering," when said of such a thing as must not in any wise be forgotten, as being what is perpetual in the thought. That is perpetual in the thought which universally reigns there; and that universally reigns with man which is perpetually in his thought, even when he is meditating on other things, or is engaged in business affairs. The thought of man involves many things together, for it is the form of many things which have entered successively. Those things which come to manifest perception are at the time in the midst, and thus in the light of the internal sight, while all other things are

* The Latin has *septimo*; see also n. 8894. [REVISER.]

then at the sides round about. Those which are in the circuits are in obscurity, and are not manifested except when such objects occur as they are associated with. But the things which are still more remote, and are not on the same plane, but tend downward, are such as the man has rejected and holds in aversion. Such things are evils and falsities with the good, and goods and truths with the evil. [2] In the very thought of man are those things which are perpetually there, that is, which universally reign there, which are his inmost things. From these man regards those things which are not perpetually there (that is, those things which do not yet universally reign) as being outside of himself, and also as beneath himself, and as not yet being akin to him; from which he can then choose and adjoin to himself those things which agree with the inmost things, and from the adjunction and final consociation of which, the inmost things, that is, those which universally reign, are strengthened. This is effected by means of new truths with the good, and by means of new falsities, or by wrong applications of truths, with the evil. [3] Be it known further that that which universally reigns is that which has been insinuated into the will itself, for the will itself is the inmost of man, because it has been formed from his love. For whatever man loves, this he wills, and that which he loves above all things, this he inmost wills. But the understanding serves to make manifest before others the things which the man wills, that is, which he loves; and serves also to bend the wills of others by ideas variously formed for accommodation thereto. When this is the case, love or affection flows from the will into the intellectual ideas also, and by a certain kind of inspiration vivifies and moves them. [4] With the good these intellectual ideas make a one with the affections which are of the will; but it is otherwise with the evil, for with these the thought and the will do indeed inmost agree, because the evil which the will wills, the understanding thinks, as falsity that is in agreement with this evil; but this agreement does not appear before men in the world, because from their infancy the evil learn to speak differently from what they think, and to act differently from what they will; in a word, they learn to separate their interior man from their exterior, and in this latter to form another will and

also another thought besides that which is in their interior man, and thus by the exterior man to counterfeit good that is quite contrary to the interior man, which at the same instant wills evil and also imperceptibly thinks it. But in the other life the quality of the interior will and thought is manifest as in clear light, for in that life external things are removed, and internal things are laid bare.

8886. *The sabbath day.* That this signifies in the supreme sense the union of the Divine Itself and the Divine Human of the Lord, in the internal sense the conjunction of the Divine Human with the heavens, thus heaven, and so the marriage of good and truth there, is evident from what was shown before (n. 8495). As such things are signified by "the sabbath," therefore in the representative church it was most holy, and was that which was to be perpetually in the thought, that is, which was to reign universally. (That this makes the life of man, see n. 8853-8858, 8885.) The Israelitish nation did not indeed think about the union of the Divine and the Divine Human of the Lord, nor about His union with heaven, nor about the conjunction of good and truth in heaven, which things were signified by "the sabbath," because they were altogether in externals without an internal. But they were enjoined to hold the sabbath as most holy, in order that these Divine and heavenly things might be represented in heaven. How the case herein was with them, is plain from what was shown above concerning that nation and the representative of a church therewith (n. 3147, 3479, 3480, 3881, 4208, 4281, 4288, 4289, 4293, 4307, 4444, 4580, 4680, 4825, 4844, 4847, 4899, 4912, 6304, 6306, 7048, 7051, 8301).

8887. *To keep it holy.* That this signifies no violation in any manner, is evident from what was commanded concerning the sabbath, as before shown (n. 8495), and from what here follows concerning the sanctification of the sabbath, namely, "Six days shalt thou labor, and do all thy work; and the seventh day is the sabbath to Jehovah thy God; thou shalt not do any work, thou, and thy son, and thy daughter, and thy sojourner that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the sabbath

day and hallowed it." From these words it is evident that by "keeping the sabbath holy" is signified not to violate it in any manner; but in the internal sense that those things which are signified by "the sabbath" are not to be violated in any manner, namely, the union of the Divine essence of the Lord with His Human essence, also the union of this with the heavens, and the consequent conjunction in these of good and truth (see n. 8886); for if these things are violated, spiritual life perishes with that man, and becomes life merely natural and afterward sensuous; and then falsity is readily learned in place of truth, and evil in place of good, for falsity and evil then universally reign with him.

8888. *Six days shalt thou labor, and do all thy work.* That this signifies the combat which precedes and prepares for this marriage, is evident from the signification of "six days," as being states of combat (that "six" denotes combat, see n. 720, 737, 900; and that "days" denote states, see n. 23, 487, 488, 493, 2788, 4850, 5672, 5962, 6110, 8426); and from the signification of "laboring and doing one's work," as being to do those things which are necessary to life, here those which are necessary to spiritual life, that is, to the life in heaven. [2] Moreover by the combat which precedes, and prepares for the heavenly marriage, is meant spiritual combat or temptation; for before he enters into the heavenly marriage, that is, before he is regenerated, the man is in combat against the evils and falsities in himself, because these must be removed before the truth and good which are from the Lord can be received. These evils and falsities are removed by means of the truths of faith, for by means of these the man not only learns what good is, but is also led to good. This state is the first state of the man who is being regenerated, and is called the state which precedes, and prepares for the heavenly marriage. But when the man is in good and is led by the Lord through good, he is then in the heavenly marriage, thus in heaven, for the heavenly marriage is heaven. The former state is what is signified by "the six days" which precede the seventh, and the latter state by "the seventh day" (concerning these two states with man, see n. 7923, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722). [3] As by "the sabbath" is signified the heavenly

marriage, that is, heaven, therefore the kingdom of the Lord in the heavens is called a perpetual sabbath, thus a perpetual rest and peace, and there are no longer there six days of labor.

8889. *And the seventh day is the sabbath to Jehovah thy God.* That this signifies good implanted and thus the marriage, is evident from the signification of "the sabbath," as being the heavenly marriage (see above, n. 8886), thus good implanted by means of truths, and afterward formed by them; for the good with man is not spiritual good until it has been formed by truths; and when it has been so formed, there is then the heavenly marriage; for this is the conjunction of good and truth, and is heaven itself with man. From this also it is that "the seventh day" signifies a holy state. (That "day" denotes state, see n. 8888; and that "seven" denotes what is holy, n. 395, 433, 716, 881, 5265.)

8890. *Thou shalt not do any work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and thy beast, and thy sojourner who is within thy gates.* That this signifies that in this case heaven and blessedness are in each and all things in the internal and in the external of man, is evident from the signification of "not doing any work," as being rest and peace, thus heaven; for when man is in heaven, he is free from all solicitude, unrest, and anxiety, and when he is free from these he has blessedness; and from the signification of "thou, thy son, thy daughter, thy manservant, thy maidservant, thy beast, the sojourner within thy gates," as being each and all things in the internal and in the external of man. For by "thou" is signified the man himself, by "son" is signified his intellectual, by "daughter" his will, both in the internal man; by "manservant" is signified the natural as to truth, and by "maidservant" the natural as to good, thus both that are in the external man; but by "beast" is signified affection in general, and by "the sojourner within the gates," memory-knowledge in general; thus there are signified each and all things. That "son" denotes the intellectual, is because "son" denotes truth, for truths constitute the intellectual; and that "daughter" denotes the will, is because "daughter" denotes good, for goods constitute the will. (That "son" denotes truth, thus the intellectual, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373,

3704, 4227; that "daughter" denotes good, thus the will, n. 489-491, 2362, 3024; that "manservant" denotes the natural as to truth, n. 3019, 3020, 3409, 5305, 7998; that "maidservant" denotes the natural as to good, n. 2567, 3835, 3849; that "beast" denotes affection in general, n. 45, 46, 142, 143, 246, 714, 715, 2179, 2180, 3218, 5198, 7523, 7872; and that "sojourner" denotes one who is being instructed in the truths of the church, n. 1463, 4444, 8007, 8013.) Consequently "the sojourner within the gates" denotes memory-knowledge in general, for memory-knowledge in general is at the gates, that is, at the entrance to the truths which are of the church.

8891. *For in six days Jehovah made heaven and earth and the sea.* That this signifies the regeneration and vivification of those things which are in the internal and in the external man, is evident from the signification of "six days," as being states of combat (of which just above, n. 8888), and when predicated of Jehovah, that is, the Lord, they signify His labor with man before he is regenerated (n. 8510); and from the signification of "heaven and earth," as being the church or kingdom of the Lord in man, "heaven" in the internal man, and "earth" in the external man (n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535), thus the regenerate man, that is, one who has found the new life and has thus been made alive; and from the signification of "the sea," as being the sensuous of man adhering to the corporeal (n. 8872). [2] In this verse the subject treated of is the hallowing of the seventh day, or the institution of the sabbath, and it is described by the words, "In six days Jehovah made heaven and earth, the sea, and all that is in them, and rested in the seventh day; wherefore Jehovah blessed the sabbath day, and hallowed it." They who do not think beyond the sense of the letter cannot believe otherwise than that the creation which is described in the first and second chapters of *Genesis*, is the creation of the universe, and that there were six days within which were created the heaven, the earth, the sea, and all things which are therein, and finally man in the likeness of God. But who that takes into consideration the particulars of the description cannot see that the creation of the universe is not there meant; for such things are there described as may be known from common

sense not to have been so; as that there were days before the sun and the moon, as well as light and darkness, and that herbage and trees sprang up; and yet that the light was furnished by these luminaries, and a distinction was made between the light and the darkness, and thus days were made. [3] In what follows in the history there are also like things, which are hardly acknowledged to be possible by any one who thinks interiorly, as that the woman was built from the rib of the man; also that two trees were set in paradise, of the fruit of one of which it was forbidden to eat; and that a serpent from one of them spoke with the wife of the man who had been the wisest of mortal creatures, and by his speech, which was from the mouth of the serpent, deceived them both; and that the whole human race, composed of so many millions was in consequence condemned to hell. The moment that these and other such things in that history are thought of, they must needs appear paradoxical to those who entertain any doubt concerning the holiness of the Word, and must afterward lead them to deny the Divine therein. Nevertheless be it known that each and all things in that history, down to the smallest iota, are Divine, and contain within them arcana which before the angels in the heavens are plain as in clear day. The reason of this is that the angels do not see the sense of the Word according to the letter, but according to what is within, namely, what is spiritual and celestial, and within these, things Divine. When the first chapter of *Genesis* is read, the angels do not perceive any other creation than the new creation of man, which is called regeneration. This regeneration is described in that history; by paradise the wisdom of the man who has been created anew; by the two trees in the midst thereof, the two faculties of that man, namely, the will of good by the tree of life, and the understanding of truth by the tree of knowledge. And that it was forbidden to eat of this latter tree, was because the man who is regenerated, or created anew, must no longer be led by the understanding of truth, but by the will of good, and if otherwise, the new life within him perishes (see n. 202, 337, 2454, 2715, 3246, 3652, 4448, 5895, 5897, 7877, 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8690, 8701,

8722). Consequently by Adam, or man, and by Eve his wife, was there meant a new church, and by the eating of the tree of knowledge, the fall of that church from good to truth, consequently from love to the Lord and toward the neighbor to faith without these loves, and this by reasoning from their own intellectual, which reasoning is the serpent (see n. 195-197, 6398, 6399, 6949, 7293). [4] From all this it is evident that the historic narrative of the creation and the first man, and of paradise, is a history so framed as to contain within it heavenly and Divine things, and this according to the received method in the Ancient Churches. This method of writing extended thence also to many who were outside of that Church, who in like manner devised histories and wrapped up arcana within them, as is plain from the writers of the most ancient times. For in the Ancient Churches it was known what such things as are in the world signified in heaven, nor to those people were events of so much importance as to be described; but the things which were of heaven. These latter things occupied their minds, for the reason that they thought more interiorly than men at this day, and thus had communication with angels, and therefore it was delightful to them to connect such things together. But they were led by the Lord to those things which should be held sacred in the churches, consequently such things were composed as were in full correspondence. [5] From all this it can be seen what is meant by "heaven and earth" in the first verse of the first chapter of *Genesis*, namely, the church internal and external. That these are signified by "heaven and earth" is evident also from passages in the prophets, where mention is made of "a new heaven and a new earth," by which a new church is meant (see n. 82, 1411, 1733, 1850, 2117, 2118, 3355, 4535). From all this it is now plain that by, "In six days Jehovah made heaven and earth and the sea," is signified the regeneration and vivification of those things which are in the internal and in the external man.

8892. *And all that is in them.* That this signifies the vivification of all things therein, is evident without explication.

8893. *And rested in the seventh day.* That this signifies that then are peace and the good of love, is evident from the

signification of "resting," as being peace; and from the signification of "the seventh day," as being a state of heavenly love (see n. 84-87), and therefore what is holy (n. 395, 433, 716, 5265, 5268). That by "rest in the seventh day" is signified peace and the good of love, is because before a man is regenerated, or created anew, he is in an untr tranquil and restless state, for his natural life then fights with his spiritual life, and wishes to rule over it. Consequently at this time the Lord has labor, for He fights for man against the hells which assault. But as soon as the good of love has been implanted, the combat ceases, and rest ensues, for the man is then introduced into heaven, and is led by the Lord according to the laws of order there, thus in peace. These things are signified by "the rest of Jehovah in the seventh day."

8894. *Wherefore Jehovah blessed the sabbath* day.* That this signifies that then is the heavenly marriage from the Lord, is evident from the signification of being "blessed," as being to be disposed into heavenly order, and to be gifted with the good of love (see n. 3017, 3406, 4981, 8674); and from the signification of "the sabbath* day," as being a state of heavenly love (n. 84-87), thus the heavenly marriage; for the heavenly marriage is the conjunction of good and truth, and this is heaven in man (that "the sabbath" denotes this marriage, see n. 8495, 8510).

8895. *And hallowed it.* That this signifies that it cannot in any wise be violated, is evident from the signification of "to be hallowed," when the heavenly marriage in the regenerate man is treated of, as being to be inviolate (see above, n. 8887); for the holy of the Lord with man is inviolable, thus the man who receives the holy of the Lord, that is, who is in the good of love, consequently who is in heaven.

8896. Verse 12. *Honor thy father and thy mother, that thy days may be prolonged upon the land which Jehovah thy God giveth thee.* "Honor thy father and thy mother," signifies love for good and truth, in the supreme sense for the Lord and for His kingdom; "that thy days may be prolonged upon the land," signifies the consequent state of life in heaven; "which Jehovah thy God giveth thee," signifies where the Divine is and the consequent influx.

* The Latin has *septimo*, the seventh. [REVISER.]

8897. *Honor thy father and thy mother.* That this signifies love for good and truth, in the supreme sense for the Lord and for His kingdom, is evident from the signification of "honoring," as being to love, for in the spiritual sense "to honor" denotes to love, for the reason that in heaven one loves another, and when he loves he also honors, for in honor there is love. Honor without love is refused in heaven, nay, is rejected, because it is devoid of life from good. From the signification of "father," as being good (see n. 3703, 5581, 5902, 6050, 7833, 7834), and in the supreme sense the Lord as to Divine good (n. 15, 1729, 2005, 2803, 3704, 7499, 8328); that the Lord in the supreme sense is the "father," is because He gives new life to man, and thereby man becomes a son and heir of His kingdom; and from the signification of "mother," as being truth (n. 3703, 5581), and in the supreme sense the Lord as to Divine truth, thus His kingdom, because the Divine truth which proceeds from the Lord makes heaven. That the Divine truth of the Lord makes heaven, is because the Lord as to Divine good is in the other life the Sun, and as to the Divine truth is the light. This Divine light from the Lord as the Sun is what illumines angelic minds, and fills them with intelligence and wisdom, and makes them to be angels of light. Divine good is within Divine truth, as heat from the sun is within the light in the time of spring and summer in the world.

8898. *That thy days may be prolonged upon the land.* That this signifies the consequent state of life in heaven, is evident from the signification of "to be prolonged," as being predicated of good and its increase (of which below); from the signification of "thy days," as being states of life (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); and from the signification of "land," here the land of Canaan (because it is said to the sons of Israel "which Jehovah thy God giveth thee"), as being the kingdom of the Lord (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). The reason why "to be prolonged" is predicated of good and its increase, is that length of days is duration of the time of life; and in heaven there is neither time nor space, but instead thereof state. Therefore as "to be prolonged" is predicated of state as to good, it denotes its increase. (That "length" is

predicated of good, and “breadth” of truth, see n. 1613, 4482; and that in heaven there are no spaces, neither are there times, but instead thereof states, n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3938, 4321, 4814, 4882, 4901, 4916, 5605, 6110, 7218, 7381.)

8899. *Which Jehovah thy God giveth thee.* That this signifies where the Divine is and the consequent influx, is evident from the fact that these words are spoken of heaven, which is here signified by “the land” (see n. 8898); consequently “Jehovah God” denotes the Divine therein, and “to give” denotes influx; for heaven in general with all, and in particular with each one, is the reception of influx from the Divine. That such things are signified by the commandment about honoring parents, may seem strange, because they are remote from the sense of the letter. But be it known that the commandments of the decalogue are rules of life both for those who are in the world and for those who are in heaven—the sense of the letter or the external sense being for those who are in the world, and the spiritual or internal sense for those who are in heaven—and consequently both senses, external as well as internal, are for those who while they are in the world are also in heaven, that is, for those who are in the good of life according to the truths of doctrine. That the commandments of the decalogue are also for those who are in heaven, is plain from the internal sense of all things in the Word, and clearly from the fact that the things which Jehovah God (that is, the Lord) Himself speaks, are not only for men, or for the world; but are also for angels, nay, for the whole heaven, because the Divine truth which proceeds from the Lord flows through heaven and passes through down unto man. This is the case with these ten commandments, which the Lord Himself spake from Mount Sinai. [2] Inasmuch as these commandments were spoken not only for those who are in the world, but also for those who are in heaven, therefore they could not be perceived in the same way by both—as for instance this commandment, that they should honor father and mother in order that their days might be prolonged upon the land which Jehovah God would give them; for in heaven parents and children do not come together the same as on earth; and there-

fore for "father" there they have the Lord, and for "mother" His kingdom. Nor can it be said of those in heaven that their days would be prolonged, because they live there to eternity; nor can "land" be understood there as in this commandment to mean the land of Canaan, but instead the heavenly Canaan or heaven. As by "father and mother" are meant the Lord and His kingdom, therefore this commandment is the fourth in order, and surpasses in holiness those which follow. The commandment concerning the worship of Jehovah, that is, the Lord, is first and second, because the most holy one. Next comes the commandment concerning the Sabbath, because by this in the supreme sense is signified the union of the Divine Itself and the Divine Human in the Lord. After this follows the commandment concerning honoring parents, because by this is signified the love of the Lord and the consequent love of good and truth which are from the Lord. As these things are signified by this commandment, therefore contempt for parents is enumerated among the crimes which are signified by "shedding blood" (*Ezek.* xxii. 6, 7); and for this reason disobedient and rebellious sons were stoned (*Deut.* xxi. 18-21).

8900. That by "father" is meant the Lord, and by "mother" His kingdom, has been shown just above (n. 8897). But lest perchance the mind be in doubt whether by "mother" in the internal sense is meant the kingdom of the Lord, that is, heaven, I may add the following to what was said above. In the Word by "mother" is meant the church (see n. 289, 4257, 5581), which also on this account is at one time called "the bride," and at another "the wife," of the Lord; and as the kingdom of the Lord is the same as the church, with only this difference, that the kingdom of the Lord on the earth is called "the church," therefore this also is signified by "mother." For this reason the sons born of this mother are truths, and are called "the sons of the kingdom" (*Matt.* xiii. 38; n. 3373). Moreover to all those who are therein the Lord's kingdom is their country, and one's country is "mother" in a natural sense, as the church is "mother" in the spiritual sense.

8901. Verse 13. *Thou shalt not kill*, signifies not to take away spiritual life from any one, also not to extinguish faith and charity, as also not to hold the neighbor in hatred.

8902. *Thou shalt not kill.* That this signifies not to take away spiritual life from any one, also not to extinguish faith and charity, as also not to hold the neighbor in hatred, is evident from the signification of "killing," as being to deprive of spiritual life. That "killing" means this in the internal sense, is because in this sense spiritual life, or the life of heaven with man, is treated of; and spiritual life, or the life of heaven with man, is the life of faith and of charity; therefore by "not to kill" is signified also not to extinguish faith and charity in any one. The reason why "not to kill" is also in the internal sense not to hold the neighbor in hatred, is that he who holds in hatred continually wishes to kill, and also would kill in act unless prevented by the fear of the penalty, of the loss of life, of reputation, and the like. For hatred is of evil, is contrary to charity, and breathes nothing but the murder of him whom it hates: in the world the murder of his body; in the other life the murder of his soul. This is meant by the words of the Lord in *Matthew*.—

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the Gehenna of fire (v. 21, 22);

hatred against the neighbor is meant by being "angry with the brother rashly," and the degrees of its increase are described by saying to him "Raca," and by calling him "a fool" (that anger is a turning away from charity, and is from evil, thus that it is hatred, see n. 357, 4164, 5034, 5798, 5887, 5888). [2] That in the internal sense "to kill" denotes to take away spiritual life from any one, consequently to extinguish faith and charity, is evident from almost all the passages in the Word where a "killing," or "to kill," is mentioned, as in *Isaiah*.—

Behold the day of Jehovah cometh, cruel, and of indignation, and of wrath, and of anger; to make the land a waste, and He shall destroy the sinners thereof out of it. Then the stars of the heavens and the constellations thereof shall not shine with their light, the sun shall be darkened in his rising, and the moon shall not cause her light to shine. I will visit the wickedness upon the world, and their iniquity upon the wicked. I

will make a man more rare than pure gold, and the son of man than the gold of Ophir. Every one that is found shall be thrust through, and every one that is gathered shall fall by the sword. Their infants shall be dashed in pieces before their eyes; their houses shall be spoiled, and their wives ravished. Their bows shall dash the young men in pieces, their eye shall not spare sons (xiii. 9-12, 15, 16, 18);

the subject treated of in this passage is the last time of the church, when there is no longer any faith and charity, which time is "the day of Jehovah cruel, full of indignation, of wrath, and of anger." Every one can see that something else is here meant than that which the words nakedly declare; but what is meant cannot be known except from the significations of the words in their spiritual sense. In this sense "the land" denotes the church (n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732); therefore "to make the land a waste, and to destroy the sinners out of it" signifies that the man of the church is then without faith and charity. [3] "Stars" and "constellations" denote the knowledges of truth and good (see n. 2120, 2495, 2849, 4697), and these are said "not to shine with their light," when they are no longer illuminated by the light of heaven which flows in through the faith of charity. That "the sun" denotes love to the Lord, and "the moon" faith in Him, see n. 2120, 2441, 2494, 3636, 3643, 4060, 4321, 4696, 5097, 5377, 7078, 7083, 7171, 7173, 8644, 8812; therefore "the sun being darkened in his rising," signifies that love to the Lord cannot arise with man; and "the moon not causing her light to shine," signifies that neither can charity and faith arise, thus that man cannot any longer be regenerated. [4] "To make a man more rare than pure gold, and the son of man than the gold of Ophir," signifies that good is no longer seen, nor truth; for by "man" is signified the good of the church (n. 4287, 8547), and by "the son of man" truth from good, in the supreme sense the Divine truth proceeding from the Lord (n. 1729, 1733, 2813, 3704). That "every one found shall be thrust through" signifies that all will perish by reason of the evil of falsity; and that "every one that is gathered shall fall by the sword" signifies that they will perish by reason of falsity (that "to be thrust through" denotes to perish by reason of the evil of falsity, see n. 4503; also that "to fall by the sword" denotes to

perish by reason of falsity, n. 2799, 4499, 7102, 8294). [5] The "infants being dashed in pieces" signifies that they will utterly extinguish innocence, for "infants" denote innocence (n. 430, 2126, 3183, 3494, 5608). The "wives being ravished" signifies that the goods of truth will be perverted by the evils of falsity, for "wives" denote the goods of truth (n. 2517, 4510, 4823, 7022), and "to be ravished" denotes to be perverted (see n. 2466, 4865). That "their bows shall dash the young men in pieces" signifies that the truths of good will perish through the doctrines of falsity from evil; for a "bow" denotes the doctrine of truth, and in the opposite sense the doctrine of falsity (n. 2686, 6422, 8800); "young men" denote truths confirmed (n. 7668). "And their eye shall not spare sons" signifies that he who understands truths will nevertheless extinguish them, for "sons" denote truths (n. 489, 491, 533, 1147, 2803, 2813, 3373, 4257, 5542); and "the eye" denotes the understanding of truth (n. 2701, 4403-4421, 4523-4534). From all this it is now clear what is meant by the above prophetic words, namely, that when the church arrives at its end, all truth and all good will perish. It is also evident from what has been said, that "to be thrust through," "to be dashed in pieces," in a word "to be killed," denotes the extinction of faith and charity. [6] In *Jeremiah*:—

Drag them away like a sheep for the slaughter, and destine them for the day of killing. How long shall the land mourn, and the herb of every field wither? For the wickedness of them that dwell therein, the beasts shall be consumed and the bird (xii. 3, 4);

"the day of killing" here denotes the time of the vastated church, which is its last time, when there is no longer faith because there is no charity; "the land shall mourn" denotes the church; "the herb of every field shall wither" denotes that every truth of the church will do so; "the beasts and the bird shall be consumed" denotes that goods and truths will be so. (That "the land" denotes the church, see just above; that "the herb of the field" denotes the truth of the church, see n. 7571; that "the field" denotes the church, n. 2971, 3310, 3766; that "beasts" denote goods and the affections of good, n. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; that "birds" denote truths and the affections of truth,

n. 5149, 7441.) From all this it can be seen what is the internal sense of these words, and also that what is spiritual and holy of the church and of heaven is in all the particulars; and that without the internal sense it would not in any wise be understood what is meant by “the day of killing,” by that “the earth shall mourn,” that “every herb of the field shall wither,” and that “the beasts and the bird shall then be consumed.” [7] In *Zechariah*.—

Thus said Jehovah thy God, Feed the sheep of the killing, whose possessors kill them, and do not own themselves guilty (xi. 4, 5);

where “the sheep of the killing” denote those who are in simple good, in whom the truths of faith are extinguished, not by their own fault, but by the fault of those who teach. [8] In *Isaiah*.—

In those that are to come shall Jacob take root; Israel shall blossom and flower; so that the faces of the world shall be filled with produce. Hath he smitten him according to the stroke of him that smote? is he killed according to the slaughter of his killed? (xxvii. 6, 7).

Behold, Jehovah cometh forth out of His place to visit the iniquity of the land; then shall the land uncover its bloods, and shall not hide its killed (xxvi. 21).

Here also in the internal sense the subject treated of is the last time of the church, when a new church shall be resuscitated, the old perishing. “Jacob” denotes those who are in the external of the church; “Israel” those who are in the internal; “the faces of the world” denote the church in general; “the land” denotes the old church; “the killed” those in whom there is no faith because no charity. [9] In the same:—

Thou art cast forth out of thy sepulchre like an abominable shoot, a vestment of the killed, thrust through with the sword. Thou shalt not be united with them in the grave, because thou hast destroyed thy land, thou hast killed thy people (*Isa.* xiv. 19, 20);

“the killed” denote those who have been deprived of spiritual life; “thou hast killed thy people” denotes the destruction of the truths and goods of faith. Babel is here treated of, by which is signified the profanation of good (n. 1182, 1283, 1295, 1306–1308, 1321, 1322, 1326), and also its vastation (n. 1327). [10] In *Jeremiah*.—

I have heard the voice of the daughter of Zion, she sigheth, she spreadeth out her hands, saying, Woe is me now, for my soul is wearied because

of killers. Run ye to and fro through the streets of Jerusalem, and see I pray, and know, and seek in the avenues thereof, if ye can find a man, if there be any that doeth judgment, that seeketh truth (iv. 31; v. 1);

“the daughter of Zion” denotes the celestial church; “killers,” those who destroy goods and truths; “a man who doeth judgment,” denotes those who are in truths from good. [11] In *Ezekiel*:—

Ye have profaned Me among My people for handfuls of barley and for pieces of bread, to kill the souls that should not die, and to keep the souls alive that should not live (xiii. 19);

“to kill souls” here plainly denotes to take away spiritual life. As “killing” had also this signification, therefore it was one of the curses upon Mount Ebal, “to slay one’s companion in secret, and to take a gift to kill the soul innocent of blood” (*Deut.* xxvii. 24, 25). [12] Again:—

In the consummation of the age they shall deliver you into tribulation, and shall kill you; and ye shall be hated of all the nations for My name’s sake (*Matt.* xxiv. 9).

Jesus said to His disciples, The hour cometh, that whosoever killeth you shall think that he offereth holy worship to God; and these things will they do, because they know not the Father, nor Me (*John* xvi. 2, 3).

In these passages also by “killing” is signified to deprive of spiritual life, that is, of faith and charity; for by “the disciples” are signified all things of the truth and good of faith and charity (n. 3488, 3858, 6397). That the disciples to whom the Lord spake are not here meant, is evident from the fact that the subject treated of is the consummation of the age, when the Lord is to come in the clouds of heaven, concerning which the disciples had asked, and by which is meant the last time of the church, when the disciples would not be alive (see n. 3488). [13] In like manner in *Mark*:—

Brother shall deliver up brother to death, and the father his children; children shall rise up against parents, and shall kill them (xiii. 12);

here also the last times are treated of, and by “killing” here also is signified to deprive of the truths and goods which are of faith and charity, thus of spiritual life. [14] In *Luke*:—

I will send unto them prophets and apostles; but some of them they shall kill and persecute; from the blood of Abel unto the blood of Zachariah the prophet it shall be required of this generation (xi. 49, 51);

“prophets and apostles” denote in the spiritual sense the truths and goods of the church; “to kill” denotes to extinguish them; “the blood of Abel” denotes the extinction of charity. (That “prophets” denote the truths of doctrine from the Word, see n. 2534, 7269; and that “the blood of Abel” denotes the extinction of charity, n. 374.) [15] In like manner in *John*:—

The blood of saints, and of prophets, and of the killed, was found in Babylon (*Rev. xviii. 24*);

where also “the blood of saints and of prophets” denotes the extinction of the good and truth of faith and charity, and “the killed” denote those who have perished as to spiritual life. (That “blood” denotes violence done to charity, as well as all evil in general, n. 374, 1005; as also, specifically, the profanation of truth, n. 4735, 6978, 7317, 7326.) [16] As by one “killed,” or “thrust through,” is signified the extinction of good and truth, and as all things which were instituted in the Jewish Church were representative of the spiritual and celestial things in the Lord’s kingdom, and in the supreme sense, of the Divine things in the Lord, therefore when one was found lying in the field thrust through, the following procedure of expiation for the people was commanded, namely:—

They were to measure toward the cities from him that was lying in the field thrust through, and the elders of the nearest city were to take a she-calf of an ox, by which no labor had yet been done, and upon which there had not yet been a yoke, and were to bring her down to a rapid stream, and the priests, the sons of Levi, were to behead her there, and then the elders of the city were to wash their hands over the calf, and were to say that their hands had not shed that blood, neither had their eyes seen it, and that thus the blood would be expiated (*Deut. xxi. 1-8*).

Who would ever know why such a procedure was instituted on account of one lying in the field thrust through, unless it were known from the internal sense what is signified by “one in a field thrust through,” by “the nearest city,” by “a calf,” by “a rapid stream,” by “the washing of hands,” and by the other things there mentioned? By “one in the field thrust through” is signified truth and good extinguished (n. 4503); by “field,” the church (n. 2971, 3310, 3766); by “city,” the doctrine of truth (n. 402, 2449, 2943, 3216, 4492, 4493); by “the elders of the city,” truths agreeing with good (n. 6524, 6525, 8578, 8585);

by "a calf upon which there had not yet been a yoke," truth not as yet confirmed (what "a calf" signifies, see n. 1824, 1825); by "washing the hands over the calf at a rapid stream" is signified purification from that evil, because done from the immoderate zeal of one ignorant of what truth is. [17] From the above, as from the other passages, it can be seen what and how great arcana are contained in the particulars of the Word, which will not appear even as arcana if it is believed that the sense of the letter is the whole of the Word; and thus it will not be believed that anything more holy and heavenly lies inwardly hidden therein; when yet the sense of the letter is for man in the world, that is, for the natural man; while the internal sense is for man in heaven, that is, for the spiritual man. Hence it is plain what is involved in the commandment "not to kill," namely, that not only is man not to be killed as to the body, but also that he is not to be killed as to the soul; thus that he is not only not to be deprived of life in the world, but especially that he is not to be deprived of life in heaven. If this commandment had not involved within it at the same time this meaning, it would not have been pronounced by Jehovah Himself, that is, the Lord, in a living voice upon Mount Sinai with so great a miracle; for all peoples and nations know without immediate revelation, and moreover their laws decree, that man is not to be killed, as also that adultery, theft, and false witness are not to be committed. Neither is it to be believed that the Israelitish nation was so stupid as alone to be ignorant of what all other nations on the globe know. But the revealed Word, being from the Divine Itself, over and above this stores up in its bosom higher and more universal things, namely, such things as are of heaven, thus which not only concern the life of the body, but which also concern the life of the soul, or eternal life. Herein the Word differs from, is separated from, and is pre-eminent over, all other writing.

8903. Verse 13. *Thou shalt not commit adultery*, signifies that those things which are of the doctrine of faith and of charity are not to be perverted; thus that the Word is not to be applied to confirm evils and falsities; also that the laws of order are not to be upset.

8904. *Thou shalt not commit adultery.* That this signifies that those things which are of the doctrine of faith and of charity are not to be perverted, thus that the Word is not to be applied to confirm falsities and evils, also that the laws of order are not to be upset, is evident from the signification of "committing adultery," "debauching," and "whoredom," as being in the spiritual or internal sense, to pervert the goods, and falsify the truths, which are of the doctrine of faith and of charity. And as these things are signified by "committing adultery," there is also signified to apply the Word to confirm evils and falsities; for the Word is the very doctrine itself of faith and charity, and the perversion of the truth and good of the Word is its application to falsities and evils. That these things are signified by "committing adultery" and "debauching" in the spiritual sense, is known to scarcely any one at this day, for the reason that within the church few now know what the spiritual is, and in what respect it differs from the natural. And scarcely any one knows that there is a correspondence between the two, and indeed of such a nature that the image of the one is presented in the other, that is, the spiritual is represented in the natural, consequently that the spiritual is like a soul, and the natural is like its body; and thus that through influx and the consequent conjunction they constitute a one; as in the regenerate man do his internal man which is also called spiritual, and his external man which is also called natural. [2] Such things being at this day unknown, it therefore cannot be known what is signified by "committing adultery," further than being unlawfully conjoined as to the body. These things, as has been said, being at this day unknown, the reason may be told why "committing adultery" in the spiritual sense signifies to pervert those things which are of the doctrine of faith and charity, thus to adulterate goods and falsify truths. The reason, which at this day is a secret one, is that conjugal love descends from the marriage of good and truth, which is called "the heavenly marriage." The love which flows in from the Lord and which exists between good and truth in heaven, is turned into conjugal love on the earth, and this by correspondence. Hence it is that the falsification of truth is "whoredom," and the perversion of good is "adultera-

tion," in the internal sense. Hence also it is that they who are not in the good and truth of faith cannot be in genuine conjugal love; and also that those who find the delight of life in adulteries can no longer receive anything of faith. I have heard it said by the angels that as soon as any one commits adultery on the earth and takes delight in it, heaven is closed to him, that is, he refuses any longer to receive from heaven anything of faith and charity. That at this day in the kingdoms where the church is, adulteries are made light of by very many persons, is because the church is at its end, and thus there is no longer any faith, because there is no charity; for the one corresponds to the other. Where there is no faith, falsity is in the place of truth, and evil is in the place of good, and from this there flows the result that adulteries are no longer accounted as criminal; for when heaven is closed with a man, such things flow in from hell. (See what has been said and shown before on this subject, n. 2727–2759, 4434, 4835, 4837.) [3] That "to debauch," and "to commit adultery," in the internal or spiritual sense denote to falsify and to pervert the truths and goods of faith and charity, consequently also to confirm falsity and evil by wrong applications from the Word, can be seen from the several passages in the Word where mention is made of "committing adultery," of "debauching," and of "committing whoredom;" as will plainly appear from the following passages; as in *Ezekiel*:—

Son of man, cause Jerusalem to know her abominations. Thou didst commit whoredom because of thy name, and didst pour out thy whoredoms on every one that passed by. Thou didst take of thy garments, and didst make for thee high places of various colors, and didst commit whoredom upon them. Thou didst take the vessels of thine adornment of My gold and of My silver, which I had given thee, and madest for thee images of a male; thou didst commit whoredom with them. Thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed. Was there little of thy whoredoms? Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom to provoke Me. And thou hast committed whoredom with the sons of Asshur, when thou wast insatiable; yea, thou hast committed whoredom with them, and yet thou wast not sated. And thou hast multiplied thy whoredom, even unto the land of traffic, unto Chaldea; and yet in this thou wast not sated. A woman, an adulteress under her man, taketh strangers. They give hire to all harlots; but thou hast given hirings to all thy lovers, and hast re-

compensed them, that they may come unto thee from every side for thy whoredoms. Wherefore, O harlot, hear the word of Jehovah. I will judge thee with the judgments of adulteresses, and of the shedders of blood (xvi. 2, and following verses);

[4] who cannot see that by "whoredoms" here are signified falsifications of truth and adulterations of good? And who can understand a syllable of the passage unless he knows that "whoredom" has such a signification; also unless he knows what is meant by "the sons of Egypt," by "the sons of Asshur," and by "Chaldea," with whom Jerusalem is said to have "committed whoredom?" That she did not do this with those peoples themselves is manifest. It must therefore be told what these things signify in the internal sense. By "Jerusalem" is meant the church perverted; her "garments" here denote truths which are perverted; consequently the falsities which are acknowledged are "the high places of various colors;" "the sons of Egypt" denote memory-knowledges; "the sons of Asshur," reasonings; "Chaldea," the profanation of truth (that "garments" denote truths, see n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918; that "high places" denote worship, and "the high places of various colors," here, the worship of falsity, n. 796); "vessels of adornment of gold and of silver" denote the knowledges of good and truth (that "vessels" denote knowledges, see n. 3068, 3079; that "gold" denotes good, n. 113, 1551, 1552, 5658, 6914, 6917; and "silver," the truth of good, n. 1551, 2048, 2954, 5658); "images of a male" signify appearances and likenesses of truth (n. 2046); "the sons and daughters whom they bare" denote the truths and goods which they have perverted. (That "sons" denote truths, see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373; and that "daughters" denote goods, n. 489, 2362, 3024; that "the sons of Egypt" denote the memory-knowledges through which is perversion, n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7296, 7779, 7926; that "Asshur" denotes the reasoning through which by means of memory-knowledges the truths of faith are perverted, and the goods thereof adulterated, see n. 119, 1186; and that "multiplying whoredom even unto the land of Chaldea" denotes even to the profanation of truth; also that "Chaldea" denotes the

profanation of truth, n. 1368); from this it is plain why she is called "a woman an adulteress," and also "a harlot." [5] In like manner we read of Babylon in the *Apocalypse*:—

There came one of the seven angels that had the seven vials, and spake with me, saying to me, Come, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth have committed whoredom, and the inhabitants of the earth were made drunken with the wine of her whoredom. It was Babylon the great, the mother of the harlots and of the abominations of the earth (*Rev.* xvii. 1, 2, 5; xiv. 8; xviii. 3).

That "Babylon" denotes those who pervert the truths and goods of the church for the sake of self-dominion and of self-gain, and this even to profanation, is evident from the signification of "Babel" (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326, 1327). Hence it is that Babylon is called "a harlot" and "the mother of harlots." They who know nothing of the internal sense will believe that the kings of the earth who committed whoredom with her signified kings upon the earth, or kingdoms. Yet they do not signify kings, or kingdoms, but the truths of faith of the church, to "commit whoredom" with which denotes to pervert them. (That "kings" denote the truths of faith, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148; and that "the earth" denotes the church, n. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732.) "The inhabitants of the earth made drunk with the wine of whoredom" denotes that they who were within the church were brought into errors and ravings through the falsities of evil; for to be "made drunken" denotes to be led into errors through false reasonings and wrong interpretations of the Word (n. 1072). "Wine" denotes falsity from evil (n. 6377); consequently "the wine of whoredom" denotes falsity from the perversion of truth. That "earth" denotes the church has just been shown; she is said to "sit upon many waters," because upon falsities, for in the genuine sense "waters" denote truths, and in the opposite sense, falsities (n. 729, 790, 8137, 8138, 8568). [6] That "to commit adultery and whoredom" denotes to pervert the goods and the truths of the church, is plainly evident also from another passage in *Ezekiel*:—

Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. Ohola is Samaria, and Oholibah is Jerusalem. Oholah committed whoredom under Me; and she doted on her lovers, on the Assyrians her neighbors, clothed in blue, governors and leaders, all of them desirable young men, horsemen riding on horses. She bestowed her whoredoms upon them, the choice of all the sons of Asshur. Yet she forsook not her whoredoms from Egypt; for they lay with her in her youth. Oholibah was more corrupt in her love than she, and in her whoredoms above the whoredoms of her sister. She doted on the sons of Asshur. She added to her whoredoms, when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, and she loved them at the look of her eyes. The sons of Babel also came to her unto the copulation of loves; they defiled her with their whoredom. Yet she multiplied her whoredoms, while she remembered the days of her youth, wherein she had committed whoredom in the land of Egypt. She doted on them more than their courtezans (xxiii. 2 and following verses).

In this passage also no one can fail to see that by "whoredoms" are meant spiritual whoredoms, that is, perversions of the good, and falsifications of the truth, which are of the church; also that the things here contained in the internal sense are not manifest unless it is known what is signified by "the sons of Egypt," by "the Assyrians" or "the sons of Asshur," by "Chaldea," and by "Babel;" for it is clear that these nations are not meant, but such things as are of falsity; because the inhabitants of Samaria and Jerusalem did not commit whoredom with them. But what is signified by "Egypt," "Asshur," "Chaldea," and "Babylon" can be seen shown just above. [7] From the following passages also it is evident that "whoredoms" and "adulteries" in the internal sense denote falsifications and perversions of good and truth, thus adulterations of these; as in *Hosea*:—

Strive ye with your mother, strive ye, because she is not My wife, and I am not her husband; that she may remove her whoredoms from her faces, and her adulteries from between her breasts. I will not have mercy on her sons; because they are sons of whoredoms. For their mother hath committed whoredom, saying, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drinks. But I will lay waste her vine and her fig-tree, whereof she hath said, These are my harlot-hire that my lovers have given me (ii. 2, 4, 5, 12);

by "mother" in the internal sense is here meant the church (n. 289, 2691, 2717, 4257, 5581, 8897); in like manner by

"wife" (n. 252, 253, 409, 749, 770), who is said "not to be a wife," because in truths perverted, that is, in falsities; by "sons" are meant the truths of the church, here falsities, because they are called "sons of whoredoms" (n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257). What is meant by "bread," what by "water," what by "wool and flax," also by "oil and drink," and likewise by "vine and fig-tree," has been shown in their places; namely, that they are the goods of love and of charity, also the goods and truths of faith interior and exterior; but in the opposite sense evils and falsities; for goods become evils, and truths become falsities, when they are perverted. (What is meant by "bread," see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 6409; also what by "waters," n. 739, 790, 8137, 8138, 8568; what by "flax," n. 7601; and what by "oil," n. 886, 3728, 4582; what by "drink," n. 3069, 3168, 3772, 8562; what by "vine," n. 1069, 5113, 6376; and what by "fig-tree," n. 4231, 5113.) "Harlot-hire" denotes the falsity of doctrine which they vaunt as truth. [8] In the same:—

My people asketh wood, and their staff answereth to it, because the spirit of whoredom hath led them astray, and they have committed whoredom from under their god. They sacrifice upon the tops of the mountains, and burn incense upon the hills, therefore your daughters commit whoredom, and your daughters-in-law commit adultery. If thou, Israel, committest whoredom, let not Judah become guilty. Shall I not visit upon your daughters, because they commit whoredom, and upon your daughters-in-law, because they commit adultery? for they divide with whores, and they sacrifice with prostitutes (iv. 12-15);

"to commit whoredom from under their god" denotes to pervert truth, for by "god" in the internal sense is signified truth, and in the opposite sense, falsity (n. 2586, 2769, 2807, 2822, 4295, 4402, 4544, 7010, 7268, 7873, 8301, 8867); "mountains and hills" denotes loves, here the loves of self and of the world (n. 795, 796, 1691, 2722, 6435); "the wood of which counsel is asked" denotes the good of the delight of some cupidity (n. 643); "the staff which answereth" denotes imaginary power from one's own intellectual (n. 4013, 4015, 4876, 4936, 7011, 7026). As "gods" in the genuine sense signify truths, and in the opposite sense falsities, therefore falsifying truths and adulterating goods is signified by,

They have gone a whoring after strange gods, as after Baal, after Molech, after idols (*Ezek. vi. 9; Lev. xx. 5; and elsewhere*).

From all this it can now be seen what is meant by “adulteries” and “whoredoms” in the following passages:—

Come hither, ye sons of the sorceress, the seed of the adulterer, and she hath committed whoredom; against whom do ye delight yourselves? against whom make ye wide the mouth, and thrust out the tongue? are ye not born of transgression, a seed of a lie, who have been heated among gods under every green tree? (*Isa. lvii. 3-5*).

It shall come to pass at the end of seventy years, Jehovah will visit Tyre, that it may return to its harlot-hire, and commit whoredom with all the kingdoms of the earth upon the faces of the world (*Isa. xxiii. 17*).

And a man put away his wife, and she went from him, and was another man's; she committed whoredom with many companions. Thou hast profaned the land with thy whoredoms and with thy wickedness. Hast thou seen what backsliding Israel hath done? She goeth away upon every high mountain, and under every green tree, and thou committedst whoredom there. Moreover her treacherous sister Judah went away, and she also committed whoredom, insomuch that she hath profaned the land by the voice of her whoredom; she hath committed debauchery with stone and with wood (*Jer. iii. 1, 2, 6, 8, 9*).

This is thy lot, because thou hast forgotten Me, and trusted in a lie; thine adulteries, and thy neighings, the wickedness of thy whoredom, on the hills in the field I have seen thine abominations. Woe to thee, O Jerusalem (*Jer. xiii. 25, 27*).

Against the prophets. The land is full of adulterers; for because of the curse the land mourneth; the pastures of the wilderness have dried up, because both prophet and priest practise hypocrisy. In the prophets of Jerusalem also I have seen a horrible stubbornness, in committing adultery and walking in a lie; they have strengthened the hands of the evil; they speak a vision of their heart, not out of the mouth of Jehovah (*Jer. xxiii. 9-11, 14, 16*).

They have wrought folly in Israel, and have committed debauchery with the wives of their companions, and have spoken a word in My name falsely, which I commanded them not (*Jer. xxix. 23*).

[10] From these passages it is very manifest that “to commit adultery,” and “to debauch,” denote to explain and pervert the truths of the Word from one's own heart, that is, from one's own, in such a manner as the loves of self and of the world persuade one to do; consequently it is to speak lies, that is, falsities, as is openly said. Again:—

Be not glad, O Israel, because thou hast committed whoredom from under thy God, thou hast loved harlot-hire upon all the cornfloors (*Hos. ix. 1*).

Jehovah spake unto Hosea, Go, take unto thee a woman of whoredoms and children of whoredoms; because in whoring the land doth commit whoredom from behind Jehovah (*Hos. i. 2*).

Woe to the city of bloods! Because of the multitude of the whoredoms of the well-favored harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries (*Nahum iii. 1, 4*).

Your sons shall be feeders in the wilderness forty years, and they shall bear your whoredoms forty years; according to the number of the days in which ye spied out the land, for every day a year, shall ye bear your iniquities (*Num. xiv. 33, 34*).

[11] Inasmuch as falsifications of truth and adulterations of good corresponded to whoredoms on the earth, therefore the penalty of death was for adulterers (*Lev. xx. 10*); and the daughter of a man who was a priest, if she profaned herself by committing whoredom, was to be burnt with fire (*Lev. xxi. 9*); also no daughter in Israel was to be exposed to whoredom (*Lev. xix. 19*). In like manner a bastard was not to come into the congregation of Jehovah, not even his tenth generation (*Deut. xxiii. 2*); and the hire of a harlot was not to be brought into the house of Jehovah, because it is an abomination (*Deut. xxiii. 18*). [12] From these passages it can now be fully seen what is signified by "committing adultery," namely, that in the external sense it is to commit adulteries; in the internal representative sense it is to worship idols and other gods by means of such things as are of the church, consequently idolatry external and internal; but in the internal spiritual sense are signified adulterations of good and perversions of truth. From all this it is plainly evident whence it is that adulteries are in themselves so wicked, and are called "abominations," namely, from the fact that they correspond to the marriage of falsity and evil, which is the infernal marriage; and on the other hand, why genuine marriages are holy, namely, from the fact that they correspond to the marriage of good and truth, which is the heavenly marriage. Nay, genuine conjugal love descends from the marriage of good and truth, thus out of heaven, that is, through heaven from the Lord; whereas the love of adultery is from the marriage of falsity and evil, thus from hell, that is, from the devil.

8905. Verse 13. *Thou shalt not steal*, signifies that no one's spiritual goods must be taken away from him, and that

those things which belong to the Lord are not to be attributed to self.

8906. *Thou shalt not steal.* That this signifies that no one's spiritual goods must be taken away from him, and that those things which belong to the Lord are not to be attributed to self, is evident from the signification of "stealing," as being to take away spiritual goods from any one. That this is signified by "stealing," is because riches and wealth in the spiritual sense are the knowledges of good and truth, in general all those things which are of faith and charity, that is, which are of spiritual life in man. Wherefore to take these things away from any one is "to steal" in the spiritual sense. And because all spiritual goods, that is, all things of faith and charity, are from the Lord alone, and absolutely nothing from man, therefore by "stealing" is also signified to attribute to one's self what belongs to the Lord. They who do this are also called "thieves and robbers" in *John*:—

Verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if any man enter in, he shall be saved, and shall go in and go out, and find pasture. The thief cometh not but that he may steal, and slay, and destroy; I came that they may have life, and may have abundance (x. 1, 2, 9, 10);

"to enter by the door into the sheepfold" denotes to enter by the Lord, for the Lord is the "door," as He Himself says; "the sheep" are they who are in charity and thence in faith. These enter by the Lord when they acknowledge that from Him is everything of faith and charity, for then these flow in from Him. But to attribute them to others, especially to themselves, is to take them away, thus "to slay and to destroy." They who attribute to themselves what is the Lord's, also place merit in works, and make themselves righteousness (see n. 1110, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388–6390, 6392, 6393, 6478). This then is "stealing" in the spiritual sense, and this comes to the angels in heaven when man reads in the Word about "stealing," for the angels understand the Word only spiritually. [2] The like is signified by "stealing," in *Hosea*:—

When I healed Israel, then the iniquity of Ephraim was revealed, and the evils of Samaria; because they wrought a lie; and the thief cometh, the troop spreadeth itself abroad; now do their works encompass them before my faces; they make the king glad by their wickedness, and the princes by their lies (vii. 1-3).

And in *Joel*:—

The day of Jehovah cometh. A fire devoureth before it, and after it a flame burneth; the land is as the garden of Eden before it, but after it a waste wilderness. The appearance thereof is as the appearance of horses; and as horsemen, so do they run, as the sound of chariots on the tops of the mountains; they run to and fro in the city, they run on the wall, they climb up into the houses, they enter in through the windows like a thief. The earth quaked before Him, the heavens trembled, the sun and the moon were made black, and the stars withdrew their shining (ii. 1-10);

the subject here treated of is the desolation of the church, when falsities break in and destroy truths; these falsities are the "thieves who climb up into houses and enter in through the windows." Who can help wondering why it is said that "the day of Jehovah will be as the appearance of horses," and that then "they shall run like horsemen, they shall run to and fro in the city, they shall run on the wall, shall climb up into the houses, shall enter in through the windows, the earth shall quake, the heavens shall tremble, the sun and the moon shall be made black, and the stars shall withdraw their shining?" He who knows nothing of the internal sense, and who in his heart calls the holiness of the Word into doubt, will say that these are mere words devoid of anything Divine stored up within them, and perhaps will call them worthless sayings. But he who believes that the Word is most holy, because it is Divine, and who moreover knows that there is an internal sense which treats of the church, of heaven, and of the Lord Himself, will confess that every word herein has its own weighty import. It shall therefore be briefly unfolded what the words and sayings in this passage signify. [3] "The day of Jehovah" denotes the last state, or last time, of the church, when there is no longer any truth, but falsity in the place of truth; "the fire which devours before it" denotes the desire of evil; "the flame which burns after it" denotes the consequent desire of falsity; "the appearance of horses" denotes the intel-

lectual reasoning from falsity as if from truth; "the horsemen who run" denote reasoners; "the chariots" denote doctrinal things of falsity; "a city" denotes the doctrine itself; "the wall upon which they run" denotes essential falsity; "the houses into which they climb" denotes the will of man; "the windows through which they enter in" denote intellectual things; "the thief" denotes the falsity which takes away truth; "the earth which will quake before Him" denotes the church, so also do "the heavens which will tremble;" "the sun" denotes love to the Lord; "the moon," faith in Him, these are said to be "made black" when they no longer appear; "the stars" denote the knowledges of good and truth which will no longer have light from faith and love, thus from heaven, and this is meant by "withdrawing their shining." From all this it can be seen what these words involve in general, and also in what sense "that day," or the last state of the church, is called "a thief who will climb up into the houses, and enter in through the windows," namely, that it is falsity, which will then take possession of the whole man, both of his will and of his understanding, and thus will take away all truth and good. The like is signified by a "thief" in *Obadiah*:—

The Lord Jehovih said to Edom, If thieves came to thee, if destroyers by night (how art thou cut off!), will they not steal till they have enough? (verses 1, 5).

In like manner by a "thief," or "one who steals," in *Zech. v. 1-4*; *Ps. l. 18-20*; *Matt. vi. 19, 20*.

[4] As all the statutes commanded the sons of Israel by the Lord were founded on the laws of order which are in heaven, that is, derived their existence and essence from the spiritual world, so for the same reason were the statutes which were enacted concerning theft; as that he who stole an ox and sold it should restore five, if a sheep four (*Exod. xxii. 1*); also that if a thief be smitten in breaking in, there shall be no blood; but if the sun be risen, there shall be blood; the thief shall repay or shall be sold; if the theft be found in his hand, he shall restore double (*Exod. xxii. 2-4*).

He that stealeth a man, and selleth him, but if he be found in his hand, dying he shall die (*Exod. xxi. 16*).

If a man be found who hath stolen a soul of his brethren, of the sons of Israel, and hath made gain in him, while he sold him, that thief shall

be killed; that thou mayest put away the evil from the midst of thee (*Deut. xxiv. 7*);

in the internal sense "the men of the sons of Israel" denote those who are in the truths and goods of faith, thus in the abstract sense they denote the truths and goods of faith (n. 5414, 5879, 5951); and therefore "to steal a man of the sons of Israel" denotes to take these away, and "to sell him" denotes to cast them off, and also to make them serve. For the truths and goods of faith, being from the Lord, are in a free state, and serve the Lord alone; but when they are cast off, they then come into a servile state, for they serve any evil of the love of self or of the love of the world, thus any bodily cupidity; whence come the derivation and correspondence of the above law. And as then from being free the truth and good of the church become servile, thus from being alive become dead, therefore the penalty which is the effect, is "death."

8907. Verse 13. *Thou shalt not answer against thy neighbor the witness of a lie*, signifies that good is not to be called evil, nor truth falsity; thus conversely, neither is evil to be called good, nor falsity truth.

8908. *Thou shalt not answer against thy neighbor the witness of a lie*. That this signifies that good is not to be called evil, nor truth falsity; thus conversely, neither is evil to be called good, nor falsity truth, is evident from the signification of "the witness of a lie," as being the confirmation of falsity. (That "witness" denotes confirmation, see n. 4197; and that "a lie" denotes the falsity of faith will be plain from what follows.) "To answer against a neighbor" denotes to speak in such manner against any one; for by "neighbor" is signified every man, and specifically every one who is in good, and in the abstract sense, good itself (n. 3419, 5025, 6704, 6706-6711, 6818, 8123). Consequently "thou shalt not answer against thy neighbor the witness of a lie," in the internal sense denotes not to say to any one what is false, that is, to say that what is good is evil, and what is true is false, or the converse. [2] How the case herein is shall be briefly explained. All with whom there reigns the love of self or the love of the world, that is, who have as their end eminence, or honors, or wealth, or gain; do not hesitate to say and persuade others that what

is just is unjust, and that what is unjust is just, and thus to act the part of witnesses of a lie. The reason why they are of such a character is that their will is wholly subject to these loves and their cupidities, and is wholly occupied and possessed by them; and then the understanding, which is the other part of the mind, is indeed able to see what is just and what is unjust; but is not willing to see, because the will prevails over the understanding, and by means of influx persuades it, and at last also blinds it. These same persons neither have conscience, nor do they know that it belongs to conscience to call that just which is just, for no other reason than because it is just, that is, from the love of what is just. They who are of this character in the world are also of the same character in the other life, but with the difference that they do not then call what is just unjust, but the good which is of faith they call evil, and truth they call falsity; for what is just in the civil world corresponds to what is good and true in the spiritual world. And they do this without conscience and also without shame, because they have been inured and habituated to it in the life of the body. [3] Frequent mention is made in the Word of "a lie," and by this in the internal sense is everywhere signified the falsity and evil of faith, and by "the witness of a lie," which is also called "the witness of violence," is signified the confirmation of falsity, whether it be before a judge, or before any one else, or before one's self within the thought by self-persuasion (as in *Exod.* xxiii. 1, and following verses; *Lev.* xix. 11, 12; *Deut.* xix. 16-20). That in the spiritual sense "a lie" denotes the evil and falsity of faith, is evident from the following passages. In *John* :—

Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own; for he is a liar, and the father of it (viii. 44);

"a lie" here denotes the falsity of faith; for the subject treated of is the Jews, that they were not willing to acknowledge the Lord. In the spiritual sense "the devil" here denotes falsity, and "the father of it" denotes evil; for falsity is from evil as a son is from his father. The falsity which is of the devil is

the falsity of faith, and the evil is the evil of the love of self and the love of the world. [4] In *Isaiah*:—

Moab is exceeding haughty, his pride, and his haughtiness, and his anger, his lies are not firm (xvi. 6);

“lies” denote the falsities of faith, because “Moab” denotes those who are in the evil of the love of self, and therefore falsify truths (see n. 2468, 8315). Again:—

We have made a covenant with death, and with hell have we made a vision; we have made a lie our trust, and have lurked in falsehood (*Isa. xxviii. 15*).

This is a rebellions people, lying sons, sons that are not willing to hear the law of Jehovah (*Isa. xxx. 9*).

They mock every man his companion, and speak not the truth; they have taught their tongue to speak a lie (*Jer. ix. 5*).

I am against them that prophesy dreams of a lie, and tell them, that they may seduce My people by their lies (*Jer. xxiii. 32*).

O sword against the liars, that they may be foolish (*Jer. l. 36*).

They have seen vanity and divination of a lie, saying, Jehovah hath said, when Jehovah hath not sent them. Therefore thus said the Lord Jehovih, Because ye speak vanity, and see a lie, therefore behold I am against you (*Ezek. xiii. 6-9*).

Woe to the city of bloods! it is all full of lying and rapine (*Nahum iii. 1*).

The remains of Israel do no perversity, nor will they speak a lie, neither shall a tongue of fraud be found in their mouth; they shall feed and be at rest (*Zeph. iii. 13*).

Without are dogs, and enchanters, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie (*Rev. xxii. 15*).

In these as in many other passages “a lie” denotes the falsity and evil of faith.

8909. Verse 14. *Thou shalt not covet* thy neighbor's house, thou shalt not covet* thy neighbor's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neighbor's*, signifies that one must beware of the love of self and of the world; and thus lest the evils which are contained in the preceding commandments become of the will, and so come forth.

8910. *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, and his manservant, and his maidservant, and his ox, and his ass, and anything that is thy neigh-*

* Latin, *concupisces*.

bor's. That this signifies that one must beware of the love of self and of the world, and thus lest the evils which are contained in the preceding commandments become of the will and so come forth, is evident from the signification of "coveting (*concupiscere*)," as being to will from an evil love. That "coveting" has this signification, is because all concupiscence is of some love; for nothing is coveted (*concupiscitur*) unless it is loved, and therefore concupiscence (or "coveting") is the *continuous* of love, in this case of the love of self or of the world, and is as it were the life of its breath. For that which an evil love breathes is call "concupiscence," but that which a good love breathes is called "desire." Love itself belongs to the other part of the mind, which is called the will, for whatever a man loves he wills; but concupiscence belongs to both the will and the understanding, though it is properly of the will in the understanding. From all this it is evident whence it is that by the words, "thou shalt not covet the things that are thy neighbor's," is signified that one must beware lest they become of the will; for the things which become of the will are appropriated to the man, because the will is the man himself. [2] It is believed in the world that the thought is the man; but there are two things which constitute the life of man, the understanding and the will. To the understanding belongs thought, and to the will the affection which is of love. Thought without the affection which is of love does not make anything of life with man; but thought from affection which is of love, thus understanding from will. That these two are distinct from each other is plain to every one who reflects, from the fact that a man can understand and perceive that to be evil which he wills, and that to be good which he either wills or does not will; from which it is clear that the will is the man himself, but not the thought, except in so far as there passes into it something from the will. Hence it is that the things which enter into the thought of man, and not through the thought into the will, do not defile him; but the things which enter through the thought into the will. These things defile him because they are then appropriated to him, and become his; for the will, as already said, is the man himself. The things which become of the will are said to enter into his heart and to come

forth therefrom; whereas the things which are only of the thought are said to enter into the mouth, but to go out through the belly into the draught—according to the Lord's words in *Matthew*:—

Not that which entereth into the mouth defileth the man; but that which cometh forth out of the mouth, this defileth the man. Whatsoever entereth into the mouth goeth into the belly, and is cast out into the draught. But the things which come forth out of the mouth come forth out of the heart; and these defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies (xv. 11, 17-19).

[3] From these words, as from all His other words, it can be seen of what nature was the Lord's speech, namely, that internal and spiritual things were meant, but that they were expressed by external or natural things, and this according to correspondences; for the mouth corresponds to the thought, as also all things that belong to the mouth, as the lips, the tongue, the throat; and the heart corresponds to the affection which is of love, thus to the will (that there is a correspondence of the heart with these, see n. 2930, 3313, 3883-3896, 7542). Consequently "to enter into the mouth" denotes to enter into the thought, and "to come forth out of the heart" denotes out of the will; "to go into the belly and to be cast out into the draught," or privy, is to be cast into hell, for the belly corresponds to the way toward hell, and the draught or privy corresponds to hell; hell is also so called in the Word. From this it is plain what is signified by, "whatsoever entereth into the mouth goeth into the belly and is cast out into the draught," namely, that evil and falsity are injected into the thought of man from hell, and are sent back again thither. These things cannot defile the man, because they are sent back; for a man cannot stand apart from thinking evil, but from doing it. But so soon as he receives evil from the thought into the will, it then does not go out of him, but enters into him, and this is called "coming forth out of the heart." The things which come forth thence defile him, because what a man wills goes forth into speech and into act, in so far as external bonds, which are fear of the law, of the loss of reputation, of honor, of gain, and of life, do not forbid. From all this it is now evident that by "thou shalt not covet" is signified

that one must beware lest evils become of the will, and so come forth. [4] That concupiscence (or "coveting") is of the will, thus of the heart, is also evident from these words of the Lord in *Matthew*.—

Ye have heard that it was said to them of old, Thou shalt not commit adultery; but I say unto you, that if any one looketh on a strange woman so that he lusteth after (*concupiscat*) her, he hath committed adultery with her already in his heart (v. 27, 28);

by "lusting after" is here meant to will, and unless fears (which are external bonds) restrained, to do; hence it is said that "he who looketh on a woman so that he lusteth after her hath committed adultery with her in his heart." [5] The concupiscence of evil is also meant by "the right eye giving offence," and the concupiscence of falsity by "the right hand giving offence," in the Lord's words also in *Matthew*.—

If thy right eye offend thee, pluck it out, and cast it from thee; for it will be better for thee that one of thy members perish, and not thy whole body be cast into Gehenna. And if thy right hand offend thee, cut it off, and cast it from thee; for it will be better for thee that one of thy members perish, and not thy whole body be cast into Gehenna (v. 29, 30);

from these words it is again evident in what manner the Lord spake, namely, from the Divine, as everywhere else in the Word; thus that He expressed internal and heavenly things by external or natural things according to correspondences; here the affection of evil or the concupiscence thereof by "the right eye offending;" and the affection of falsity or the concupiscence thereof by the "right hand offending;" for the eye corresponds to faith, the left eye to the truth of faith, and the right eye to the good of faith, and in the opposite sense to the evil which is of faith; thus "the right eye offending" corresponds to the concupiscence thereof (n. 4403–4421, 4523–4534). But the hand corresponds to the power which is of truth, the right hand to the power of truth from good, and in the opposite sense to the power of falsity from evil, thus "the right hand offending" corresponds to the concupiscence thereof (n. 3091, 3563, 4931–4937, 8281). "Gehenna" denotes the hell of concupiscences. Every one can see that in this passage by "the right eye" is not meant the right eye, nor is it meant that the eye should be plucked out; also that by "the right

hand" is not meant the right hand, and that it is to be cut off; but that something else is meant, which cannot be known unless it is known what is signified by "the eye," specifically by "the right eye," also what by "the hand" and specifically by "the right hand," and likewise what by "to give offence;" nor can it be known what is signified by these expressions except from the internal sense. [6] As concupiscences are things that come from an evil will, thus from an evil heart, and out of the heart or the will come forth murders, adulteries, fornication, thefts, false witness, according to the words of the Lord in *Matthew* xv. 19, thus such things as are contained in the preceding commandments of the decalogue, therefore it is said that by "not coveting those things which are the neighbor's," is signified that one must beware lest the evils which are contained in the preceding commandments become of the will, and so come forth. That by "not coveting those things which are the neighbor's" is signified that one must beware of the love of self and of the world, is because all the evils of concupiscence spring from these loves as from their fountains (see n. 2045, 7178, 7255, 7366-7377, 7488, 8318, 8678).

8911. From what has been thus far said it can be seen how the case is with man and his life, namely, that man is such as his will is, and that he remains such after death, because death is not the end of life, but its continuation. As therefore man is such as his will is, because, as before said, the will is the man himself, therefore "to be judged according to his deeds" signifies to be judged according to his will, for will and deed are not at variance, the deed being in the will and the will in the deed, provided external bonds do not hinder, such as fears of the law, of the loss of honor, of gain, of reputation, and of life. This is circumstanced like endeavor and motion. Motion is nothing else than continuous endeavor; for when endeavor ceases, motion ceases, and therefore there is nothing essential in motion except endeavor. The learned know this, for it is an acknowledged and confirmed theorem. Endeavor in man is will, and motion in him is action; they are so called in man because in him endeavor and motion are living. To be judged according to the will is the same thing as to be judged according to the love, and also the same as to be judged according to

the ends of life, likewise to be judged according to the life, for the will of man is his love, and is his end of life, and is his very life itself. That this is the case is evident from the words of the Lord quoted above, that "whoever looketh on a strange woman to lust after her hath committed adultery with her already in his heart" (*Matt.* v. 27, 28); also that "to kill" a man is not only to do so in act, but also to will to do it, which is signified by "being angry" with him and treating him with insult (*Matt.* v. 21). Moreover man is judged according to his deeds, but no further than in so far and in such a manner as his deeds have proceeded from his will.

8912. It must also be explained briefly what is meant in the internal sense by the things here mentioned, namely, "house," "wife," "manservant," "maidservant," "ox," and "ass," which are not to be coveted. They are all the goods and truths of faith in one complex, which are not to be taken away from any one, and to which no injury is to be done; and they are the same things which in the internal sense are signified by "keeping the sabbath day holy," "honoring father and mother," "not killing," "not committing adultery," "not stealing," "not bearing false witness," all which things have been shown above to be in the internal sense such as are of love and faith. By "house" is meant all good in general; by "wife," all truth in general; by "manservant," the affection of spiritual truth; by "maidservant," the affection of spiritual good; by "ox," the affection of natural good; and by "ass," the affection of natural truth. These are the things which are "not to be coveted," that is, which are not to be taken away from any one, or to which harm must not be done. That these things are meant in the internal sense, is because the Word in this sense is for those who are in heaven, for those who are there do not perceive the Word naturally, but spiritually, thus not house, nor wife, nor manservant, nor maidservant, nor ox, nor ass, but the spiritual things that correspond to them, which are the goods of love and the truths of faith. In a word, the external sense or the sense of the letter is for those who are in the world, but the internal sense is for those who are in heaven, and also for those who are in the world, yet in so far as they are at the same time in heaven, that is, so far as they are in charity and faith.

8913. Verses 15–17. *And all the people saw the voices, and the torches, and the voice of the trumpet, and the mountain smoking; and the people saw, and they quaked, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; and let not God speak with us, lest perchance we die. And Moses said unto the people, Fear not; because God is come to tempt you, and that the fear of Him may be before your faces, that ye sin not.* “And all the people saw the voices, and the torches,” signifies the perception of truths Divine from good; “and the voice of the trumpet,” signifies the same things through heaven; “and the mountain smoking,” signifies the good itself of truth not perceptible except in the external form; “and the people saw, and they quaked,” signifies the tremor which there is when they are received; “and they stood afar off,” signifies remoteness from internal things; “and they said unto Moses,” signifies complaint; “Speak thou with us,” signifies the reception of truth in an accommodated form, which in this manner they would obey; “and let not God speak with us,” signifies truth in a form not accommodated; “lest perchance we die,” signifies that thus the life of heaven with them would perish; “and Moses said unto the people,” signifies information; “Fear not, because God has come to tempt you,” signifies that the life of heaven will not perish, this is merely that it may be known that it exists, and what is its quality; “and that the fear of Him may be before your faces, that ye sin not,” signifies holy fear therefrom of the Divine, and the consequent preservation of spiritual life.

8914. *And all the people saw the voices, and the torches.* That this signifies the perception of truths Divine from good, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 4567, 4723, 5400); from the signification of “voices” or thunderings, as being truths Divine (n. 7573, 8813); and from the signification of “torches” or lightnings, as being the brightnesses which truths have from the good of love, and which strike through and penetrate (see n. 8813). [2] By truths Divine from good are here meant all the commandments of the decalogue, which were pronounced from Mount Sinai out of the midst of thunderings and lightnings; these being then displayed

because the thunderings signified truths Divine, which are also for this reason called "voices;" and the lightnings signified the brightnesses which truths have from good, which are also for this reason called "torches" or flames. (That "flames" denote Divine truths proceeding from the Lord's Divine good, see n. 6832.)

8915. *And the voice of the trumpet.* That this signifies the same things through heaven, namely, Divine truths from good, is evident from the signification of "the voice of the trumpet," as being the state of the angelic heaven encompassing the Divine, and as being truth Divine therefrom (see n. 8815, 8823); from which it can be seen what is signified by the words of the Lord where He foretells concerning the consummation of the age, or the last time of the church, that then the Lord shall send His angels with a great voice of a trumpet, who shall gather together His elect from the four winds (*Matt.* xxiv. 31). He who does not know that all the words of the Lord have stored up within them also heavenly and Divine things, that is, that there is in them an internal sense, will believe that when the Last Judgment is at hand, angels will appear, and will announce it, and will also gather together the elect with the voice of a trumpet. But that by "the voice of a trumpet" is not there meant the voice of a trumpet, but truth Divine in the internal form through heaven, and the evangelization thereof, see n. 4060, 8815, 8823.

8916. *And the mountain smoking.* That this signifies the good itself of truth not perceptible except in the external form, is evident from the signification of a "mountain," here Mount Sinai, as being the Divine good united to the Divine truth in heaven (see n. 8805); and from the signification of "smoking," as being in the external form. That this is meant by "smoking," is because Divine truth, or the Word in the internal form, is like light and like flame, but in the external form it is like a cloud and like smoke. The reason is that truth Divine, or the Word in the internal form, is such as it is in heaven, thus such as it is in the light there; but in the external form it is such as it is in the world, thus such as it is in the light there; and relatively to the light of heaven, the light of the world is like a cloud, or like smoke relatively to flame. Truth Divine,

or the Word in the internal form, is the internal sense of the Word, and in the external form it is its external or literal sense; that this literal sense is called a "cloud," see the preface to *Genesis* xviii., and elsewhere (n. 4060, 4391, 5922, 6343, 6752, 8106, 8781); and that it is called "smoke" is because by "smoke" is signified what is obscure of truth (n. 8819). That the mountain appeared smoking before the sons of Israel, was not because the Divine there was of such a quality, but because the Divine appears to every one according to the quality of him who sees it; and the quality of those who then saw was that they made everything of worship to consist in externals, and nothing in internals; and that consequently they understood the Word only according to the sense of the letter. Therefore in respect to the truth which was being promulgated, the Divine must needs appear to them as smoke, that is, as obscure; whence it is also said that they "stood afar off," by which is signified that they were remote from internal things. But on this more below.

8917. *And when the people saw, they quaked.* That this signifies the tremor which there is when Divine truths are received, is evident from the signification of "to quake," as being a tremor, here a tremor such as there is when Divine truths are received (concerning which tremor, see n. 5459, 8816).

8918. *And they stood afar off.* That this signifies remoteness from internal things, is evident from the signification of "standing afar off," as being remotely, here, from internal things, because from Mount Sinai, by which is signified heaven and the Divine there (see n. 8805). Whether you say "remotely from the Divine," or "from heaven," or "from internal things," it is the same, because heaven is in internal things. For the internal of man is in the light of heaven, and his external is in the light of the world; or what is the same, the soul or spirit of man is in heaven, but his body in the world. Heaven is nearer to the Divine than the world, because in heaven the Divine of the Lord reigns, and is the all in all. As further regards the signification of "afar off," be it known that in the spiritual sense "afar off" has no reference to space, but to the Divine, thus to good and truth. Distance from the very

good itself which proceeds from the Divine, causes the appearance of distance in heaven. The angelic societies there appear distinct and even remote from one another; but as already said this idea of space comes from distance from the good and truth which are from the Divine of the Lord. This must needs appear a paradox, nay, absurd, to many in the world. The reason is that the thoughts and their ideas with man are founded upon spaces and times, insomuch that man cannot think without them. Consequently if you abstract times and spaces from a man's thought, he scarcely perceives anything. Nevertheless the angels in heaven think absolutely without any idea of time and space, and with such fulness that in intelligence and wisdom their thoughts surpass the thoughts of man thousands, nay, myriads of times; and, wonderful to say, if there occurs to them an idea derived from time and space, shade and thick darkness at once come to their minds, because they then fall from the light of heaven into the light of nature, which to them is thick darkness. [2] (That there are no spaces and times in the other life, but states; or that the appearances of spaces and times arise from the variations of state in respect to good and truth, see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381.) From this then it is evident what "standing afar off" signifies in the spiritual sense, namely, remoteness from heaven where the Divine is; here, remoteness from internal things, because, as said above, that nation which then stood afar off from Mount Sinai was very remote from internal things, for it was in external things only, and it made everything of Divine worship to consist in these. Moreover to do so was permitted that nation, because thus it could represent heavenly and Divine things; for in order to be representative an external is required, and is also possible without an internal (n. 3147, 3670, 4208, 4281, 4288, 4307, 8588). [3] "Afar off" signifies remoteness from good and truth, which are from the Divine, thus remoteness from internal things, also in the following passages. In *Luke*:—

In hell the rich man lifting up his eyes saw Abraham afar off, and Lazarus in his bosom. Abraham said to him, Between us and you there is a great gulf fixed; that those who would pass over from hence to you cannot; neither can those who are there pass over to us (xvi. 23, 26);

by "Abraham" is not meant Abraham, for he is not known in heaven; but in the supreme sense the Lord, and in the relative sense those in heaven who are in the good of love and faith in the Lord (n. 1834, 1876, 1965, 1989, 2011, 3245, 3305, 6098, 6185, 6276, 6894). They who are in hell are said to "see those who are in heaven afar off," because they are in a state most remote from good and truth. The "great gulf" between them denotes the remoteness itself from good, which also gives the appearance of an intervening gulf. [4] They who think from an idea of space, as do all men in the world, perceive no otherwise than that hell is far distant from man, and that heaven is so too. But the case is otherwise. Hell and heaven are near to man, yea, in man; hell in an evil man, and heaven in a good man. Moreover every one comes after death into that hell or into that heaven in which he has been while in the world. But the state is then changed; the hell which was not perceived in the world becomes perceptible, and the heaven which was not perceived in the world becomes perceptible; the heaven full of all happiness, and the hell of all unhappiness. That heaven is within us, the Lord teaches in *Luke*:—

The kingdom of God is within you (xvii. 21).

See "afar off" also in the following:—

They come from a land afar off, from the extremity of the heavens (*Isa.* xiii. 5; also *Jer.* v. 15).

Hear, ye that are far off, what I have done; and ye that are near, acknowledge My might (*Isa.* xxxiii. 13).

I will say to the north, Give; and to the south, Keep not back; bring My sons from far, and My daughters from the extremity of the earth. Bring forth the blind people that have eyes, and the deaf that have ears (*Isa.* xliii. 6, 8; also *xlix.* 12).

Attend, O isles, unto Me; hearken, ye peoples, from far (*Isa.* xlix. 1; also *Jer.* xxxi. 10).

The voice of the cry of the daughter of My people from a land afar off: Is not Jehovah in Zion? is not her King in her? (*Jer.* viii. 19).

Jehovah, Thou hast planted them, and they have also taken root. But Thou art near in their mouth, but far off from their reins (*Jer.* xii. 2).

Am I a God near, and not a God afar off? (*Jer.* xxiii. 23).

In all these passages "afar off" signifies remoteness from good.

8919. *And they said unto Moses.* That this signifies complaint, is evident from what follows in this verse; for what they said are complaints.

8920. *Speak thou with us, and we will hear.* That this signifies the reception of truth in an accommodated form which so they would obey, is evident from the signification of "speaking," as being influx and communication (n. 2951, 3060, 4131, 5481, 5797, 6228, 7270, 8128), therefore also reception, for that which flows in and is communicated is received; and from the representation of Moses, who was to speak, as being truth from the Divine beneath heaven conjoined with truth Divine in heaven, thus mediating between the Lord and the people (n. 8760; 8787, 8805); hence it is that "Moses" here denotes truth in an accommodated form. [2] As regards truth in an accommodated form, be it known that when truth Divine descends through the heavens to men, as the Word has descended, it is on the way accommodated to all, both to those who are in the heavens, and to those who are on the earth. But truth Divine is in quite a different form in the heavens from what it is in the world. In the heavens it is such as is the internal sense of the Word; in the world it is such as is its sense in the letter. Nay, in the heavens themselves it is in diverse forms, in one form in the inmost or third heaven, in another form in the middle or second heaven, and in still another in the first or ultimate heaven. The form of truth Divine, that is, the perception, thought, and utterance of it, in the inmost or third heaven, so transcends that in the middle or second heaven, that in this heaven it cannot be apprehended, it is so Divine and exalted; for it contains innumerable things that cannot be uttered in the second heaven; it consists of mere changes of state in respect to the affections of love. But the form of truth Divine in the middle or second heaven transcends in like manner that in the first or ultimate heaven, and still more the form of truth Divine in the world. Hence it is that the things which are uttered in those heavens are such as no human mind has ever perceived, nor any ear heard, as those know from experience who have been raised into heaven. [3] They who do not know this believe that in the heavens they think no otherwise and speak no otherwise than on the earth; but this they believe because they do not know that the interiors of man are in a more exalted state than his exteriors, and that the thought and speech of those who are in the heavens is celestial and spirit-

ual, but of those who are on the earth it is natural, the difference between which is so great that it cannot be described in words (but concerning these kinds of speech, see n. 1634–1650, 1757–1759, 1876, 2157, 2472, 2476, 3342–3345, 4104, 4609, 5225, 5287, 6040, 6982, 7002, 7089, 7131, 7191, 7381, 8343, 8733, 8734). [4] From all this it is also evident that unless truth Divine or the Word were presented in an accommodated form, it could not be apprehended; for if it were in a more exalted form than the state of perception, it would not fall into the understanding, thus not into the faith. Hence it is that truth Divine was given to man such as is the Word in the letter; for if it were to appear such as it is in heaven, no man would apprehend it, and on the first view and notice would reject it, because it would not fall into such things as are of natural light; and moreover it would be full of arcana such as could in no wise enter into any idea of man, because they are altogether repugnant to the appearances and fallacies which are derived from the world through the external senses; to say nothing of the deeper arcana which lie hidden within these arcana in manifold series, and that cannot possibly be expressed except by means of variations and changes of state of heavenly light and flame, by which angelic speech and thought are carried on.

8921. *And let not God speak with us.* That this signifies truth in a form not accommodated, is evident from what precedes; for by “Moses” is signified truth Divine beneath heaven conjoined with truth Divine in heaven, thus mediating between the Lord and the people, consequently truth Divine in an accommodated form (as just shown above, n. 8920). Consequently by “Let not God speak with us,” is signified truth Divine in a form not accommodated; for by “God” is here meant the Lord as to Divine truth in heaven (n. 8805), consequently the Divine truth itself; which is also the reason why it is said “God,” and not “Jehovah;” for in the Word where “God” is named, the Lord as to Divine truth is meant; but where “Jehovah” is named the Lord as to Divine good is meant (n. 2586, 2769, 2807, 2822, 3921, 4295, 4402, 7091, 7268, 7873, 8301, 8867).

8922. *Lest perchance we die.* That this signifies that thus the life of heaven with them would perish, is evident from the

signification of "dying," as being to die spiritually (see n. 6119), thus to perish in respect to the life of heaven. That truth Divine in a form not accommodated has this effect, is evident from what was shown just above (n. 8920). For truth in a form not accommodated, such as it is in heaven, transcends the apprehension, and that which transcends the apprehension is not received, and that which is not received does not flow into any faith, thus neither into the life of faith, which is the life of heaven. For man is regenerated, that is, receives the life of heaven, by means of the truth Divine which is of faith (n. 2046, 2063, 2189, 2979, 3155, 3876, 3877, 5893, 5912, 6247, 8635-8640, 8772).

8923. *And Moses said unto the people.* That this signifies information, is evident from the signification of "saying," here by Moses unto the people, as being information; for the things which he said are matters of information about that of which they complained. In like manner in other places by "saying" is signified information, when information is given about the subject of inquiry (see n. 7769, 7793, 7825, 8041).

8924. *Fear not, because God is come to tempt you.* That this signifies that the life of heaven will not perish; this is merely that it may be known that it exists, and what is its quality; is evident from the signification of "not fearing," namely, that they will die, as being that they will perish in respect to the life of heaven (see n. 8922); and from the signification of "to tempt you," as being to teach that there is a life of heaven and what its quality is. That this is signified by "tempting," is because all spiritual temptation teaches and confirms such things with man. For temptations are to the intent that the faith of truth, and the affection of truth, and afterward the affection of good, may be implanted and inrooted, and that thus the man may receive new life, which is the life of heaven. [2] For temptations are combats with evils and falsities, and when the man conquers these, he is confirmed, for he fights from truths and for truths against falsity and evil. That he fights from truths and for truths, the man is not sensible of at the time, because truths are in the interiors; and therefore they do not come manifestly to sense, which is of the exteriors; but that it is from them and for them is evident

from the fact that there is combat and afterward victory, which is not possible except by collisions of things opposite to each other: the opposites are evil and good, and falsity and truth. [3] But be it known that the man does not fight, but the Lord for the man, and indeed against the hells, which then attempt to attack and subdue the man (see n. 840, 1661, 1692, 8159, 8168, 8172, 8175, 8176). From all this it is evident that by the words "Fear not, for God is come to tempt you," is signified that they ought not to fear that the life of heaven will perish, for this comes to pass that they may be taught and know that there is a life of heaven, and also what its quality is. (But concerning temptations, see what has been already said and shown, n. 2272, 2768, 3318, 3927, 3928, 4249, 4299, 4341, 4572, 5036, 5246, 5356, 6144, 6574, 6611, 6657, 6663, 6666, 6829, 8131, 8273, 8351, 8367, 8370, 8403, 8567.)

8925. *And that the fear of Him may be before your faces, that ye sin not.* That this signifies holy fear therefrom of the Divine, and the consequent preservation of spiritual life, is evident from the signification of "the fear of God," as being a holy fear of the Divine (of which below); from the signification of "faces," as being the interiors (n. 1999, 2434, 3527, 4066, 4796, 4797, 5102, 5585, 5592); consequently "the fear of God before their faces" denotes a holy fear of the Divine in their interiors; and from the signification of "that ye sin not," as being the perservation of spiritual life, for spiritual life is preserved by not sinning. To sin is to do and think what is evil and false intentionally and from the will, for the things which are done intentionally and from the will are such as come forth out of the heart and defile the man (*Matt.* xv. 11, 17-19), consequently which destroy spiritual life with him (n. 8910). As regards the holy fear which is signified in the Word by "the fear of God," be it known that this fear is love, but love such as is the love of little children toward their parents, of parents toward their children, of consorts toward each other, who fear to do anything which displeases, thus which in any way does injury to love. Such fear is insinuated into love during man's regeneration. As this fear is in agreement with love, and can be within and actually is within or united to love, it is for this reason called holy fear, and is the

fear of sinning or doing contrary to the commandments, thus contrary to the Lord. But this fear differs with every one according to the quality and amount of the love (see what has been shown about it in n. 2826, 3718, 3719, 5459, 7280, 7788).

8926. Verses 18-20.* *And the people stood afar off, and Moses came near unto the thick darkness where God was. And Jehovah said unto Moses, Thus shalt thou say unto the sons of Israel, Ye have seen that I have spoken with you from heaven. Ye shall not make with Me gods of silver and gods of gold, ye shall not make unto you.* "And the people stood afar off," signifies remoteness from internal truths; "and Moses came near unto the thick darkness where God was," signifies conjunction still of the truth of spiritual good with truth Divine; "and Jehovah said unto Moses," signifies instruction further; "Thus shalt thou say unto the sons of Israel," signifies those who are of the spiritual church; "Ye have seen that I have spoken with you from heaven," signifies all things of the Word by means of influx from the Divine through heaven; "ye shall not make with Me gods of silver and gods of gold," signifies that they should wholly abstain from such things as in the external form appear as true and good, but in the internal form are false and evil; "ye shall not make unto you," signifies that they must carefully beware.

8927. *And the people stood afar off.* That this signifies remoteness from internal truths, is evident from the signification of "standing afar off," as being remoteness from internal things (of which above, n. 8918).

8928. *And Moses came near unto the thick darkness where God was.* That this signifies the conjunction still of the truth of spiritual good with truth Divine, is evident from the representation of Moses, as being truth Divine beneath heaven conjoined with truth Divine in heaven, consequently mediating (see n. 8760, 8787, 8805), thus the truth of spiritual good, for this is truth Divine beneath heaven, in which truth is the spiritual church that is represented by the sons of Israel—this truth is represented by Moses as the head of that church (n. 7041); from the signification of "coming near," as being conjunction, for to come near unto the Divine is to be conjoined

* Verses 21-23 in the English Bible.

therewith; and from the signification of "thick darkness," as being truth Divine relatively to those who are of the spiritual church, also relatively to that people which Moses was in charge of as their leader. That truth Divine is thick darkness to that church and that people, is because they are not in any light in respect to truths Divine. [2] In the first place, those who are of the spiritual church believe that they are in light; but that they are in obscurity, nay, in thick darkness, in respect to truth Divine, is evident from the fact that they do not know, from any internal perception that what the church says is true, but merely from the fact that the church says so; and this they confirm with themselves whether it be false or true; and he who is not in any internal perception concerning truth Divine is in thick darkness, or what is the same thing, to him Divine truth is thick darkness. For example, they who are of the spiritual church do not know, nor desire to know, that there is any internal sense of the Word; and if perchance they were to believe it, it would not be from any internal perception that it is so, but from persuasion from some other source. [3] To take another example: they who are of the spiritual church say that faith is the only means of salvation, even without charity and its goods. This they believe because the church says so, nor do they come to such a light of perception as to perceive that there is no faith except where there is charity, and that the one belongs to the other as consort to consort; consequently that charity is an essential of the church, because it is of good. From this also it is plain in what obscurity, or in what thick darkness, the spiritual church is. And because they are in this thick darkness they divide the church into as many churches as there are diverse doctrines concerning the truths of faith; which they would not do if they were in light. For he who is in light never doubts, still less denies, that love to the Lord and charity toward the neighbor are essentials of the church, and that upon them are based all the truths of the Word, consequently all the truths of faith. The case is similar with all the other truths which hang upon this and are called truths of faith. (But these things have been more plainly shown above, n. 2708, 2715, 2831, 2849, 2935, 2937, 3241, 3246, 6289, 6427, 6865, 6945, 7233. That they who are of the

spiritual church do not attain unto the first threshold of the wisdom, or unto the first ray of light, in which they are who are of the celestial church, see n. 2718, 3833, 6500.) [4] Another reason why Moses is said to have entered into thick darkness when he came near unto God, is that Moses as a leader represented the Israelitish and Jewish people, which was in such thick darkness concerning internal truths as to be wholly ignorant of them, for they made everything of worship and everything Divine to consist in external things. This is the reason why to them the Divine was thick darkness; for it is known to every one that the Divine is never in darkness, but in light, for the Divine is light itself; and therefore when it is called "thick darkness" it is relatively to those who are in no light, for unto such the Divine truths make the light of heaven appear no otherwise; because they are not believed, and are even denied. And the Divine appears unto every one according to the quality of his life and faith, consequently as light to those who are in light, and as thick darkness to those who are in thick darkness. (That the Israelitish and Jewish people was of such a quality, see n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304; also that the Lord appeared unto them upon Mount Sinai in smoke, in a cloud, and in thick darkness, in accordance with their quality, n. 1891, 6832, 8814, 8819.)

8929. *And Jehovah said unto Moses.* That this signifies instruction further, is evident from the signification of "saying," as being instruction, for "saying" involves what follows, here instruction (as also elsewhere, n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 8127).

8930. *Thus shalt thou say unto the sons of Israel.* That this signifies those who are of the spiritual church, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805).

8931. *Ye have seen that I have spoken with you from heaven.* That this signifies all things of the Word by means of influx from the Divine through heaven, is evident from the signification of "speaking from heaven," when by Jehovah to those who are of the church, who are represented by the sons

of Israel (n. 8930), as being truth Divine, or the Word from the Divine through heaven; for that which Jehovah speaks is truth Divine, thus the Word which is in the church; and that which He speaks passes through heaven. [2] Be it known that heaven is not in any certain and determinate place, thus not, according to the common opinion, on high; but heaven is where the Divine is, thus with every one and in every one who is in charity and faith; for charity and faith are heaven, because they are from the Divine, and there also the angels dwell. That heaven is where the Divine is, that is, where the Lord is, is evident from the fact that Mount Sinai, from which the Lord spoke, is here called "heaven;" and this is also the reason why by "Mount Sinai" is signified heaven, from which is Divine truth (n. 8805). [3] That all things of the Word are signified, is because Jehovah or the Lord then began to reveal the Word which should serve the human race for doctrine and life, first by Moses, and afterward by the prophets. In order therefore that they might know that the Word was from the Divine through heaven, the Lord Himself willed to come down, and with a living voice proclaim the ten commandments, and thus show that all that follows of the law, that is, of the Word, was in like manner by means of influx from the Divine through heaven.

8932. *Ye shall not make with Me gods of silver and gods of gold.* That this signifies that they should wholly abstain from such things as in the external form appear as true and good, but in the internal form are false and evil, is evident from the signification of "making gods," as being to worship, for he who makes unto himself gods does it for the sake of worship; from the signification of "silver," as being truth, consequently in the opposite sense, falsity; and from the signification of "gold," as being good, and consequently in the opposite sense, evil (see n. 113, 1551, 1552, 2954, 5658, 6914, 6917, 7999). That those things are meant which appear true and good in the external form, but in the internal are false and evil, is because it is said, "Ye shall not make them with Me," that is, with Jehovah God; for Divine truth itself and Divine good itself are in internals and are likewise in externals; but in externals Divine truth and good are in representative types; for external things in a type have reference to and represent

internal things. External things are false and evil whenever, being separate from internal things, they are accounted holy or are worshiped; and yet they still appear as true and good, because they represent what is true and good. These things are signified by "making with Jehovah God gods of silver and gods of gold." [2] This commandment follows immediately after the ten commandments, for the reason that the Israelitish and Jewish people was such that it accounted holy, and worshiped altogether as Divine, external things separated from internal (n. 3479, 3769, 4281, 4293, 4307, 4314, 4316, 4433, 4680, 4825, 4832, 4844, 4847, 4865, 4903, 6304, 6832, 8814, 8819). That it may be further known what and of what quality are those things which in the external form appear as true and good, but in the internal are false and evil, let us take as an example all the rites of the Jewish Church; as the sacrifices, incenses, washings, and many others. In the external form these were true and good, not of themselves, but because in a type they had reference to or represented internal truths and goods, which are of love and faith in the Lord. When such things were accounted holy in the external form, and especially when they were worshiped, as by the Jews and Israelites when becoming idolaters they applied them to the worship of strange gods, they then retained nothing of the truths and goods which in a type they had reference to or represented, except the appearance, because in the internal form they were falsities and evils. [3] The case was similar with all the other things which with that people were types representative of heavenly and Divine things. For as soon as the external things which represented internal things were applied to the worship of other gods, they became idols which they worshiped, or gods of silver and of gold which they made with Jehovah God; for then in external form they appeared as true and good, but in the internal they were false and evil. [4] In general "gods of silver and of gold" denote all the falsities and derivative evils of worship, which are rendered like truth and good by wrong applications and interpretations of the Word, and at the same time by reasonings from self-intelligence. Such things are signified by "the gods of silver and of gold" in the following passages. In *Isaiah*:—

In that day a man shall cast forth his idols of silver, and his idols of gold, which they made for themselves to bow down to, to the moles and to the bats; to enter into the clefts of the rocks, and into the clefts of the crags (ii. 20, 21);

“moles and bats” denote those who are in darkness, that is, in falsities and in the derivative evils. [5] Again in *Isaiah*:—

In that day they shall cast away every man his idols of silver, and his idols of gold, which your hands have made for you, a sin (xxx. 7);

“which the hands have made” denotes those things which are from self-intelligence. Again:—

The craftsman casteth a graven image, and the caster overlayeth it with gold, and casteth silver chains (*Isa.* xl. 19);

“graven images” denote those things which are from one’s own (see n. 8869); “to overlay with gold” denotes to make them appear good in the external form; “casting silver chains,” denotes to make them cohere together as if connected with truths. (That “gold” denotes good, and “silver” truth, may be seen in the passages cited above.) [6] In like manner in *Jeremiah*:—

The statutes of the nations are vanity: surely he cutteth out wood from the forest, the work of the hands of the workman. He decketh it with gold and with silver; they fasten them with nails and with hammers, that it sway not to and fro (x. 3, 4).

In *Hosea*:—

The Ephraimites sin more and more, and make them a molten image of silver, idols in their intelligence, all the work of the craftsmen (xiii. 2);

“Ephraim” denotes the intellectual of the church (n. 5354, 6222, 6234, 6238, 6267); “a molten image of silver” denotes falsity appearing as truth, wherefore it is said “in their intelligence;” “all the work of the craftsmen” denotes that all was through reasonings from their own. [7] In *Habakkuk*:—

Woe unto him that saith to the wood, Awake; to the dumb stone, This shall teach. Behold this is fixed with gold and silver, but there is no breath in the midst of it (ii. 19);

“wood” denotes evil; “stone” falsity; “fixed with gold and silver” denotes the appearance of good and truth by means of applications. In *Daniel*:—

Belshazzar said while he well tasted the wine, that they should bring the vessels of gold and of silver which his father Nebuchadnezzar had

brought out of the temple that was in Jerusalem; that the king and his great ones, his wives and his concubines, might drink therefrom. And they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, of stone (v. 2-4, 23);

"the vessels of gold and of silver, which were from the temple of Jerusalem," represented the goods and truths of the church and kingdom of the Lord; "to drink wine out of them" signified to profane by means of evils and falsities, which are "the gods of gold and of silver." [8] In *David*:—

Their idols are silver and gold, the work of a man's hands. They have a mouth, but they speak not; eyes have they, but they see not (*Ps.* cxv. 4, 5; cxxxv. 15, 16);

"the silver and gold which are idols" denote falsities and evils; "the work of a man's hands" denote that they are from self-intelligence. In *Moses*:—

The graven images of the gods of the nations shall ye burn with fire; thou shalt not covet the silver and the gold that is on them, to take it unto thee, for that is an abomination to Jehovah thy God; therefore thou shalt not bring an abomination into thy house, that there become what is accursed, like unto it, thou shalt utterly abhor it (*Deut.* vii. 25, 26);

"the silver and gold upon graven images" denote the falsities and evils which are worshiped as truths and goods by reason of the appearance that is induced on them.

8933. *Ye shall not make unto you.* That this signifies that they must carefully beware, is evident from the fact that it is again said that it was not to be done. The iteration or repetition involves that it was not to be done at all, or that they must carefully beware.

8934. Verses 21-23.* *An altar of ground thou shalt make to Me, and shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings, thy flocks, and thy herds; in every place where I shall put the memory of My name, I will come unto thee and I will bless thee. And if thou make Me an altar of stones, thou shalt not build it of hewn stones; for if thou move thy tool upon it, thou wilt profane it. And thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it.* "An altar of ground thou shalt make unto Me," signifies a representative of worship in general from good; "and shalt sacrifice

* Verses 24-26 in the English Bible.

thereon thy burnt-offerings, and thy thank-offerings," signifies worship specifically according to the state of the spiritual life of each one; "thy flocks, and thy herds," signifies goods internal and external; "in every place where I shall put the memory of My name," signifies a state of faith in the Lord with every one; "I will come unto thee and I will bless thee," signifies the presence of the Divine then, and influx; "and if thou make Me an altar of stones," signifies a representative of worship in general from truths; "thou shalt not build it of hewn stones," signifies that it must not be from self-intelligence; "for if thou move thy tool upon it," signifies if it is from one's own; "thou wilt profane it," signifies that then there will be no worship; "and thou shalt not go up on steps unto Mine altar," signifies no elevation to interior things which are celestial; "that thy nakedness be not uncovered upon it," signifies the idea of thought concerning them thus full of falsities, which idea will then be made manifest.

8935. *An altar of ground thou shalt make unto Me.* That this signifies a representative of worship in general from good, is evident from the signification of "an altar," as being the principal representative of the Lord, and consequently of the worship of Him (see n. 921, 2777, 2811, 4489, 4541); and from the signification of "ground," as being good. That "ground" denotes good is because by "ground" is signified the church which is in good (n. 566). Hence Adam was said to be "from the ground" (*Gen.* ii. 7; iii. 19), for by him was signified the man of the celestial church, or the church which is in good (n. 478, 479). There are two things from which the worship of the Lord is effected; good and truth. Worship from good was represented by an altar of ground, but worship from truth was represented by an altar of stones; both kinds of altars are here treated of. These two things from which worship is effected are called faith and charity; worship from truth bears relation to faith, and worship from good to charity. As regards worship from faith and worship from charity, or from truth and from good, the case is this. Before a man is regenerated he is in worship from truth, but when he has been regenerated, he is in worship from good. For before a man has been regenerated he is led by means of truth to good, that is,

by means of faith to charity; but when he has been regenerated he is in good and thence in truth; that is, he is in charity and thence in faith (n. 8516, 8539, 8643, 8648, 8658). These two kinds of worship are what are represented by altars of ground and of stone. (That an altar is the chief representative of the worship of the Lord, because thereon were made burnt-offerings and sacrifices, and these were the things in which the Divine worship of the Hebrew nation, and thus of the Israelitish and Jewish nation, chiefly consisted, see n. 923, 1343, 2180, 2805, 2807, 2830, 3519, 6905.)

8936. *And shalt sacrifice thereon thy burnt-offerings, and thy thank-offerings.* That this signifies worship specifically according to the state of the spiritual life of each one, is evident from the signification of "burnt-offerings and sacrifices," as being all internal worship in general, with variety according to the various kinds of celestial and spiritual things, that is, of good which is of love to the Lord, and of truth which is of faith in the Lord (see n. 922, 923, 2165, 2180, 2805, 2807, 2830, 3519, 6905), thus according to every state of spiritual life specifically. From this it was that sacrifices were instituted of kinds so various, as, besides the daily sacrifices, those of the sabbaths, of the feasts, of the new moons, of inaugurations, of sanctifications, also for every guilt, for sin, for cleansing, for healing, and for birth. From this also it was that according to the state [to be represented] various kinds of animals were employed, as oxen, bullocks, lambs, rams, she-goats, and he-goats, by which were specifically signified the various goods of spiritual life.

8937. *Thy flocks, and thy herds.* That this signifies goods internal and external, is evident from the signification of "flocks," as being internal goods, and from the signification of "herds," as being external goods (see n. 2566, 5913). That by "flocks" are signified internal goods, is because to flocks belong lambs, sheep, kids, she-goats, rams, and he-goats, by which are signified such things as are of innocence, and of celestial and spiritual love in the internal man; and that by "herds" are signified external goods, is because to herds belong oxen, bullocks, calves, by which are signified such things as are of good and truth in the external man. (What is signified by

“oxen,” see n. 2180, 2566, 2781; what by “bullocks,” and by “calves,” n. 1824, 2830; what by “lambs,” n. 3519, 3994, 7840; what by “sheep,” n. 4169; what by “kids,” and by “she-goats,” n. 3519, 4005, 4006, 4871; what by “rams,” n. 2830, 4170; and what by “he-goats,” n. 4169, 4769.)

8938. *In every place where I shall put the memory of My name.* That this signifies a state of faith in the Lord with every one, is evident from the signification of “place,” as being state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); thus “every place” denotes the state of every one, or with every one. That a state of faith is signified, is because the “name of Jehovah” signifies everything in one complex by which the Lord is worshiped, thus all things of faith and charity (n. 2724, 3006, 6674); consequently “to put the memory of the name of Jehovah God” denotes with whom, or in whose heart, are charity and faith from the Lord. It is according to the sense of the letter that they were to sacrifice burnt-offerings and thank-offerings, thus their flocks and their herds, in Jerusalem, which was the place chosen by the Lord for the worship of Himself, thus in which He put the memory of His name. According to the internal sense, however, place is not meant, but every man in whom are faith and charity; for in the internal sense by “place” is not signified place, but state; neither by “name” is there signified name, but faith and worship; thus there is meant the man who is in a state of reception of faith from the Lord. Moreover in Jerusalem, which was the place where the Lord was worshiped by burnt-offerings and thank-offerings, were represented all things that belong to the church. Consequently by “Jerusalem” in the Word, and by the “New Jerusalem” in the *Apocalypse*, is signified the church of the Lord; and the church of the Lord is with every one who is in a state of reception of charity and faith from the Lord; for a man is himself a church, and a number in whom is the church make the church in general. Hence it is also evident that by “in every place in which I put the memory of My name” is signified a state of faith with every one.

8939. *I will come unto thee, and I will bless thee.* That this signifies the presence of the Divine then, and influx, is evident from the signification of “coming unto” any one, when it is

said by Jehovah, as being presence (see also n. 5934, 6063, 6089); and from the signification of "to be blessed," when by Jehovah, as being to be gifted with faith and charity (n. 2846, 3406, 4981, 6091, 6099, 8674), thus also their flowing in, for faith and charity flow in from the Lord with man. These things are "a blessing" in the internal sense, for they are what render man blessed and happy to eternity. During man's life in the world, the things which he calls blessings are those which render him blessed and happy in time, such as riches and honors. But the things which are meant in the internal sense of the Word are not temporal things, but eternal things, compared with which temporal things are of no account. For there is no ratio between what is temporal and what is eternal, not even if the time be extended to thousands or myriads of years, for these have an end, but that which is eternal has no end. Wherefore that which is eternal *is*, for that which is without end *is*, because it has *being* from the Divine, which is infinite, and the infinite as to time is the eternal. But that which is temporal relatively is not, because when it is ended it is no more. Hence also it is plain that "blessing" in the spiritual sense is that which has within it *being* from the Divine, thus the things of eternal life, consequently those which are of charity and faith. [2] That worldly blessing is nothing in comparison with heavenly blessing, which is eternal, the Lord thus teaches in *Matthew*:—

What is a man profited, if he shall gain the whole world, and lose his soul? (xvi. 26).

But the man who is in worldly and earthly things does not apprehend this saying, for worldly and earthly things suffocate it, and cause him not even to believe that there is an eternal life. And yet I can asseverate that as soon as a man dies he is in the other life, and lives as a spirit among spirits, and that he then appears to himself and to others in that life in all respects like a man in the world, endowed with every sense internal and external (n. 1881); consequently that the death of the body is only the casting off of such things as had served for use and service in the world; and moreover that death itself is a continuation of life, but in another world, which is invisible to the eyes of the earthly body, yet is there seen in a light exceeding a thousand times the midday light of the

world. [3] As I know this from the living experience of so many years, which is still continued, I solemnly declare it. I still speak, and I have spoken, with almost all whom I had known in the world and who are dead, with some after two or three days from their decease. Very many of them were exceedingly indignant that they had not believed at all in a life which was to continue after death. I have spoken with them not merely for a day, but for months and years; and it has also been given me to see their states of life in succession, or in progress, either to hell or to heaven. Wherefore let him who wishes to be eternally happy know and believe that he will live after death. Let him think of this and keep it in mind, for it is the truth. Let him also know and believe that the Word is the only doctrine which teaches how a man must live in the world in order to be happy to eternity.

8940. *And if thou make Me an altar of stones.* That this signifies a representative of worship in general from truths, is evident from the signification of "an altar," as being a representative of Divine worship in general (see n. 921, 2777, 2811, 4489); and from the signification of "stones," as being truths (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609). There is worship of the Lord from good, and there is worship of Him from truth. The worship of the Lord from good was represented by an altar of ground, and the worship from truth by an altar of stone (as to both kinds of worship, see above, n. 8935). As an "altar of stone" signified worship from truth, it was therefore commanded that such an altar should be erected as soon as they passed over the Jordan and came into the land of Canaan, and upon it were to be written the commandments of the law, that is, truths Divine from heaven; for by the "ten commandments" are signified all truths Divine in sum total. Concerning this altar it is thus written in *Moses*:—

When ye shall pass over Jordan, thou shalt set thee up great stones, and plaster them with plaster; and then thou shalt write upon them all the words of this law. After, thou shalt build there an altar unto Jehovah thy God, an altar of stones, upon which thou shalt not strike iron. Thou shalt build the altar of Jehovah thy God of whole stones, and thou shalt cause to go up upon it burnt-offerings, and thank-offerings. And thou shalt write upon the stones of the altar the words of the law very plainly (*Deut.* xxvii. 1-8; *Josh.* viii. 30-32).

[2] The reason why the words of the law were to be written upon the stones of the altar, was that by "stones" were signified truths, and by "an altar of stones," worship from truths. This also was the reason why the ten commandments, which signified Divine truths in the complex, were written on tables of stone. That this was to be done as soon as they had passed over the Jordan, was because the Jordan, which was the first and the last boundary of the land of Canaan on the side of the wilderness, signified introduction into the church or heaven, which is effected by means of the knowledges of truth and good, thus by means of truths from the Word (n. 4255); for all the rivers which were boundaries of that land signified the first and the last things of the Lord's kingdom (n. 4116, 4240). By the "stones of the altar" are signified the truths of faith also in *Isaiah*:—

He shall take away sin when He maketh all the stones of the altar as chalkstones that are scattered (xxvii. 9);

speaking of the vastation of the church; "the stones of the altar as chalkstones that are scattered" denotes that so it shall be with the truths of faith which are of worship. As regards altars in general, they were of ground, of stones, of brass, of wood, and also of gold—of brass, wood, and gold, because these signified good. (Concerning an altar of brass, see *Ezekiel* ix. 2; concerning an altar of wood, xli. 22; and concerning an altar of gold, which was the altar of incense, see 1 *Kings* vi. 22; vii. 48; *Rev.* viii. 3.) (That "brass" signifies good, see n. 425, 1551; that "wood" does so, n. 643, 2784, 2812, 3720, 8354; and likewise "gold," see n. 113, 1551, 1552, 5658.)

8941. *Thou shalt not build it of hewn stones.* That this signifies that it must not be from self-intelligence, is evident from the signification of "hewn stones," as being such things as are from self-intelligence; for "stones" denote truths (see n. 8940); and to "hew," or fit, them denotes to hatch or devise truths, or such things as resemble truths, from one's own, or from self-intelligence. For things which are hatched or devised from one's own, or from self-intelligence, have their life from man, which life is no life, because man's own is nothing but evil (n. 210, 215, 694, 874-876, 987, 1047, 5660, 5786, 8480); whereas that which is not from man's own, but from the Divine, has

life in itself, because all life is from the Divine. The worship of the Lord from truth is here treated of, for this worship is signified by "an altar of stones" (n. 8940). [2] The truths from which the Lord is to be worshiped are to be taken solely from the Word, for in every detail of the Word there is life from the Divine. When truths are taken from one's own, they regard and have as their end dignity and eminence over all in the world, and likewise earthly possessions and wealth above all men, and therefore they have in them the love of self and of the world, thus all evils in the complex (n. 7488, 8318). But truths which are from the Word regard and have as their end eternal life, and have in them love to the Lord and love toward the neighbor, thus all goods in the complex. When truths are hatched from one's own, or from self-intelligence, they rule over the truths which are from the Divine, because these are applied to confirm them; when yet the contrary should be the case, namely, that truths from the Divine should rule, and those which are from self-intelligence should serve. Those which are from one's own, or from self-intelligence, are called truths, but they are not truths; they only appear as truths in the external form, for they are rendered like truths by means of applications from the literal sense of the Word, and by reasonings, while in the internal form they are falsities (what and of what quality they are, see above, n. 8932). [3] There are in the world two religiosities which are from self-intelligence,—one in which the love of self and of the world is everything, which religion is that which is called in the Word "Babel;" it is inwardly profane from the love of self and of the world, and outwardly holy from the Word which has been applied to confirm. The other religiosity is that in which the light of nature is everything; they who are in this acknowledge nothing as truth which they do not apprehend. Some from this religiosity acknowledge the Word, but they apply it for confirmation, thus to serve. Some however do not acknowledge the Word; but these make the Divine to consist in nature, for their light, being of nature, falls into nature, and cannot be enlightened by the light of heaven, because they reject the Word from which is all enlightenment. Those who are from these two religiosities are in hell, because they are void of

heavenly life, which they cannot receive because they have rejected the Word. And those of them who have applied the Word for confirmation, have made the Word of none effect in their hearts; but because of its great authority with the common people, they have used it for this service, in order to give weight to the devices of their own intelligence. From all this it can be seen what is signified in the spiritual sense by the altar not being to be built of hewn stones. [4] By "hewn stone" is signified that which is from self-intelligence in the following passages also:—

That the people may know, Ephraim and the inhabitant of Samaria, that say in haughtiness and pride of heart, The bricks are fallen, and we will build with hewn stone (*Isa.* ix. 9, 10).

Although I cry and shout, He hath shut out my prayers, He hath fenced about my ways with hewn stone, He hath overturned my paths (*Lam.* iii. 8, 9).

Forasmuch as ye trample upon the worn one, and seize from him the burden of wheat; ye have built houses of hewn stone, but ye shall not dwell in them (*Amos* v. 11).

In these passages "hewn stone" denotes such things in matters of faith as are from self-intelligence. [5] Such being the signification of "hewn stone," therefore the altar first built in the land of Canaan by the sons of Israel after they had passed over the Jordan, was built of unhewn stones; for by the passage over the Jordan was represented introduction into the kingdom of the Lord, which is effected by means of the truths of faith. Of this altar it is thus written in *Joshua*:—

Joshua built an altar unto Jehovah the God of Israel in Mount Ebal, as Moses the servant of Jehovah commanded the sons of Israel, an altar of whole stones, upon which no man had moved iron (viii. 30, 31; also *Deut.* xxvii. 1-8).

[6] In like manner the temple of Jerusalem was built of whole stones unhewn, of which it is thus written in the first book of the *Kings*:—

As to the house itself, when it was in building, it was built of whole stone, as it was brought; for there was neither hammer nor axe nor any tools of iron heard in the house, while it was in building (vi. 7);

for by the temple of the Lord was represented the Lord as to Divine truth. That the Lord was represented by the temple,

He Himself teaches in *John* ii. 19, 21, 22; and that He was represented as to the Divine truth, was because this truth was there taught; for which reason also it was built of stones, because by "stones" was signified Divine truth (n. 8940); and hence also the Lord Himself was called the "Stone of Israel" (n. 6426). [7] From all this it is now evident what was signified by the stone of the altar, and what also by the stone of the temple, likewise what by the stones being whole and unhewn, namely, that religion was to be formed by truths from the Lord, thus from the Word, and not from self-intelligence. Truths which are from self-intelligence are thus described also in *Isaiah*:—

The workman casteth a graven image, and the founder overlayeth it with gold, and casteth silver chains. He seeketh an intelligent workman to prepare a graven image (xl. 19, 20);

"a graven image" denotes a religiosity that is from one's own, which is set up to be worshiped as Divine (see n. 8869); "the workman" denotes those who hatch and devise from one's own; that they may appear like truths is described by his "overlaying it with gold," "casting silver chains," and "seeking an intelligent workman." [8] Again:—

They that form a graven image are all of them vanity. All his fellows shall be ashamed, and the workmen themselves. He fashioneth the iron with the tongs, and worketh with coal, and formeth it with sharp hammers; thus he worketh it with the arm of his strength; he fashioneth pieces of wood, he stretcheth out a thread, and marketh it off with a rule, he maketh it into its angles, and defineth it with a compass, that he may make it in the form of a man, according to the beauty of a man, to dwell in the house (xliv. 9, 11–13);

in this passage also is described a religiosity which is from self-intelligence. In like manner in *Jeremiah*:—

The statutes of the nations are vanity; surely he cutteth out wood from the forest, the work of the hands of the workman with an axe. He decketh it with silver and with gold; he fasteneth it with nails and with hammers (x. 3, 4).

And also in *Hosea*:—

Nevertheless now they sin more and more, and make them a molten image of silver, idols in their intelligence, all the work of the craftsmen (xiii. 2).

A religiosity that is hatched from self-intelligence, and not derived from the Word, is meant in the internal sense by "idols" and "strange gods," by "molten images" and "graven images," for the things which are from one's own are nothing else, because in themselves they are dead, and yet are adored as living.

8942. *For if thou move thy tool upon it.* That this signifies if it is from one's own, is evident from the signification of a "tool," as being truth devised, thus from one's own; for the tool is of iron, by which stones are cut and fashioned into form. Here therefore it is man's own, for this fashions the things which are to be of religion, in order that they may appear in the form of truth. Instead of "tool," the term "iron" is sometimes used, and sometimes "axe" (see *Deut.* xxvii. 5; *Josh.* viii. 30, 31; *1 Kings* vi. 7; *Isa.* xlv. 11, 12; *Jer.* x. 3), and by these instruments are signified such things as are of self-intelligence, and which devise.

8943. *Thou wilt profane it.* That this signifies that then there will be no worship, is evident from the signification of "profaning," as being to cause that there is not any worship. For that which is from self-intelligence is in itself void of life, nay, is spiritually dead, for man's own is nothing but evil; and therefore if Divine worship is performed from it, this worship is nothing else than the worship of an idol, graven or molten, wherein there is no spirit, that is, no life. But that which is from the Word is alone serviceable for Divine worship, because it is in itself alive. For within everything of the Word there is a spiritual sense, which treats of the Lord's kingdom; and within this sense is the Divine, because the Word in its inmost sense treats of the Lord alone; from this is the sanctity and the life of the Word, and not from any other source. The Word is like a Divine man; the literal sense is as it were his body, but the internal sense is as it were his soul; which shows that the literal sense has life through the internal sense. It appears as if the literal sense vanishes or dies through the internal sense; but on the contrary it does not vanish, still less dies; but through the internal sense it lives. From all this it is now evident that worship truly Divine has its existence from those things which are of the Word, and in no case from

those things which are of self-intelligence. Hence it is that by "if thou move a tool upon the altar thou wilt profane it," is signified, if thou devise not from the Word, but from self-intelligence such things as must be of Divine worship, there is no worship.

8944. It is believed in the world that a man is able to know from the light of nature, thus without revelation, many things that belong to religion; as that there is a God, that He is to be worshiped, and also that He is to be loved, likewise that man will live after death, and many other things that depend upon these; and yet these things being such as are from self-intelligence. But I have been instructed by much experience that of himself, and without revelation, man knows nothing whatever about Divine things, and about the things that belong to heavenly and spiritual life. For man is born into the evils of the love of self and of the world, which are of such a nature that they shut out the influx from the heavens, and open influx from the hells; thus such as make man blind, and incline him to deny that there is a Divine, that there is a heaven and a hell, and that there is a life after death. This is very manifest from the learned in the world, who by means of knowledges have carried the light of their nature above the light of others; for it is known that these deny the Divine, and acknowledge nature in place of the Divine, more than others; and also that when they speak from the heart, and not from doctrine, they deny the life after death, likewise heaven and hell, consequently all things of faith, which they call bonds for the common people. From this it is plain what is the quality of the light of nature without revelation. It has also been shown that many who have written upon natural theology, and from the light of their nature have skilfully confirmed those things which belonged to the doctrine of their church, in the other life at heart deny these same things more than others do; and also deny the Word itself, which they attempt utterly to destroy; for in the other life hearts speak. It has also been shown that the same can receive nothing of influx out of heaven, but only from the hells. Hence it was plain what is the quality of the light of nature without revelation; consequently what is the quality of that which

comes from man's own intelligence. [2] But two considerations have arisen which bring the mind into doubt upon this subject: first, that the ancients who were Gentiles nevertheless knew that there is a Divine, that this is to be worshiped, and that man as to the soul is immortal; second, that these things are known also to many nations at this day, with whom there is no revelation. But as regards the ancients, they did not know these things from the light of their own nature, but from revelation, which had spread from the church even unto them; for the Lord's church had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). From this source such things as pertained to Divine worship spread to the nations round about, and likewise to the neighboring Greeks, and from these to the Italians or Romans. From this source both Greeks and Romans had knowledges about the Supreme Deity, and the immortality of the soul, of which their learned men wrote. [3] As regards the nations at this day who also know that there is a Divine, and that there is a life after death, these have not had this knowledge from the light of their own nature, but from a religiosity derived by them from ancient times, which had been founded on such things as had spread in various ways from the church, which had revelation. This was of the Lord's Divine Providence. Moreover, those of them who from their religiosity acknowledge a Divine over all things, and from their religiosity perform the duties of charity to their neighbor, when instructed in the other life receive the truths of faith, and are saved (see n. 2589-2604).

8945. *And thou shalt not go up on steps unto Mine altar.* That this signifies no elevation to interior things which are celestial, is evident from the signification of "going up by steps," as being to raise one's self to higher or interior things (whether we say "interior things," or "higher things," it is the same, for interior things appear as higher, see n. 2148, 3084, 4210, 4599); and from the signification of "an altar," as being the chief representative of the Lord (n. 921, 2777, 2811); thus by "going up on steps unto Mine altar" is signified to raise one's self to the Lord, consequently to interior things which are celestial; for the Lord is more present in interior things. Those

things are called celestial which are in the inmost heaven, and those spiritual which are in the middle heaven. For heaven is distinguished into two kingdoms, namely, the celestial kingdom and the spiritual kingdom. They who are in the celestial kingdom are in the inmost or third heaven, thus nearest to the Lord; for they who are there are in love to the Lord and in innocence, consequently in wisdom above all the other angels. But they who are in the spiritual kingdom are in the middle or second heaven, thus more remote from the Lord; they who are there are in charity toward the neighbor, and through charity are with the Lord. (Concerning these two kingdoms and the difference between them, see n. 2048, 2088, 2227, 2507, 2669, 2708, 2715, 2718, 3235, 3246, 3374, 3887, 4448, 4585, 4938, 4939, 5113, 5922, 6367, 6435, 7877.) [2] It is to be explained in a few words how the case is with respect to the elevation toward interior things, thus toward celestial things, which is signified by "going up on steps unto the altar." It is not granted any one in the other life to be raised higher into heaven than to the degree of good in which he is; for if he is raised higher, his defilements, that is, the evils of his loves and the falsities therefrom, are made manifest. For the more interior, the more pure and holy, it is in heaven. They who are in a more impure state are kept in a lower sphere, where their impurities are not perceived and do not appear, because they are in a grosser good, and a more obscure truth. [3] It sometimes happens that they who come into heaven desire to come into a more interior heaven, believing that so they will enjoy greater joy. In order that this desire which clings to them may be removed, they are indeed raised into a more interior heaven; but when they come thither, they begin to be distressed by reason of the evils of their loves, which evils then come to their perception, and they also become ugly by reason of the falsities from the evils with them. On perceiving these things, they cast themselves down from the more interior heaven, and do not return into a tranquil and peaceful state until they come into their former station. These are the things which are signified by the statute, "Thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it." [4] The case is similar with those who are beneath heaven. If

these desire to ascend into heaven before they have been prepared, when they are raised there they feel torment almost infernal, and appear to themselves like carcases. Even the very life with them labors, like the life of those who are in the death agony; and therefore they cast themselves down headlong, and afterward no more desire to ascend above the state of life in which they are. [5] Be it known that in the other life heaven is denied by the Lord to no one, and that as many as desire can be admitted. (Heaven consists of societies of angels who are in the good of love toward the neighbor and of love to the Lord; and when any are admitted into heaven, they are let into such societies.) But when the sphere of their life, that is, when the life of their love, is not in agreement, then conflict arises, from which they have anguish and downcasting. In this way they are instructed about the life of heaven, and the state of their own life in comparison, also about the fact that no one has heaven merely by being received or admitted (as is the common opinion in the world), and that by his life in the world a man may become of such a character that he can be with those who are in heaven (see what has been already said and shown on this subject from experience, n. 3938, 4225, 4226, 4299, 4674, 5057, 5058, 7186, 7519, 8794, 8797). These are the things which are signified by the statute, "Thou shalt not go up on steps unto Mine altar, that thy nakedness be not uncovered upon it;" and also by a similar statute in *Exodus* xxviii. 42, 43. [6] It is said "go up on steps," for the reason that elevation to interior things appears in the world of spirits, where celestial and spiritual things are presented in forms like those of the world, as an ascent by steps. This representative it has often been given me to see. For this reason also it was that the angels were seen by Jacob in his dream going up to the Lord by the steps of a ladder (*Gen.* xxviii. 12). Therefore also by "steps" in the Word is signified ascent to higher things, that is, to interior things, as in *Ezekiel* xl. 6, 22, 26, 31, 34; and in *Amos*:—

The Lord Jehovih Zebaoth buildeth His steps in the heavens (ix. 6).

8946. *That thy nakedness be not uncovered upon it.* That this signifies the idea of thought concerning them thus full of

falsities, which idea will then be made manifest, is evident from the signification of "nakedness," as being that which is destitute of truths (see n. 5433), thus an idea of thought full of falsities; and from the signification of being "uncovered," as being to be made manifest. How the case herein is, has been explained just above (n. 8945), namely, that a man, a spirit, or an angel, when raised more interiorly into heaven, appears such as he is as to both his lives; as to the life of his thought with respect to truths, and as to the life of his will with respect to goods; for the more interior the advance into the heavens, the purer is the good, and the purer the truth. In order therefore that the falsities which are of the thought, and the evils which are of the will, should not appear, but be hidden, they are kept in lower parts, where they are in a comparatively obscure light. From all this also it can be seen what was meant by the saying that "no one can see Jehovah and live;" for Jehovah is pure love, and from Him is pure light, and to be seen in these is to perish. Therefore also the angels themselves in heaven are covered with a cloud (n. 6849); and all who are in hell are veiled in thick clouds (n. 3340, 8137, 8138, 8814, 8819); for clouds there are falsities.

ON THE SPIRITS AND INHABITANTS OF THE PLANET
SATURN.

8947. The spirits from that earth, and likewise the earth itself, appear in front at a considerable distance, in the plane at the lower part of the knees; and when the eye is opened thither, a multitude of spirits from that earth come into view. They are seen on this side of that earth, and to the right.

8948. It has also been given me to speak with them, and thereby to know their quality as compared with others. They are upright, and they are modest. And as they esteem themselves small as compared with others, therefore also in the other life they appear small; for the appearance of every one in the other life is according to his mind, and according to his life.

8949. In worship they are very humble; for therein they account themselves as nothing. They worship our Lord, and acknowledge Him as the One Only God. For the Lord sometimes appears to those who are on that earth in an angelic form, and thus as a man; and then the Divine beams forth from the face and affects their mind. Moreover when the inhabitants become of age, they speak with spirits, by whom they are instructed concerning the Lord, and how He is to be worshiped, also how they ought to live.

8950. When any wish to lead astray the spirits of that earth, and draw them away from faith in the Lord, or from humility toward Him, and from uprightness of life, they say that they wish to die. Then little knives are seen in their hands, by which they seem to wish to pierce their breasts. When they are asked why they do so, they say that they would rather die than be led away from the Lord. Sometimes the spirits of our earth laugh at these things, and infest them with questionings why they do so. But they answer that they know very well that they are not going to kill themselves, and that this is only an appearance proceeding from the will of their mind, showing that they would rather die than be drawn away from the worship of the Lord.

8951. There are some also on that earth who call their light at night, which is great, the Lord; but these are separated from the rest, and are not tolerated among them. This nocturnal light is shed from the great belt which encompasses that earth at a distance, and from the moons which are called the satellites of Saturn.

8952. They were asked about that great belt, which appears from our earth to be elevated above the horizon of that planet, and to vary its positions. They said that it does not appear to them as a belt, but only as a snowy light in the heavens in various directions.

8953. The inhabitants and spirits of that earth bear relation to that in man which is in the middle between spiritual sense and natural sense; but they withdraw from the natural and draw near to the spiritual. Therefore it is that these spirits often seem to themselves to be carried away, or caught up, into heaven, and afterward to be let back, thus alternately. For

whatever is of spiritual sense is in heaven ; but whatever is of natural sense is beneath heaven.

8954. There are no cities there, nor kingdoms, but they live distinguished into families, each family apart from others, thus man and wife together with their children. When the children marry, they are separated from the house of their parents, and have no more concern about it. Wherefore the spirits from that earth are seen two and two.

8955. All on that earth, otherwise than on ours, know that they shall live after death ; and therefore they make no account of their bodies, except in so far as may be necessary for the life, which they say is to remain and serve the Lord. For this reason also they do not bury the bodies of the dead, but cast them forth and cover them with branches of trees from the forest.

8956. They have also little solicitude about food and clothing. They live on fruits and vegetables of various kinds which their earth produces. And they are but scantily clothed, for they are encompassed with a thick skin or coat* which wards off the cold.

8957. A continuation about the spirits and inhabitants of the earth Saturn will be found at the end of the following chapter.

CHAPTER THE TWENTY-FIRST.

THE DOCTRINE OF CHARITY.

8958. They who are being regenerated undergo Temptations.

8959. Temptations are spiritual combats in man. For they are combats between the evil that is in him from hell, and the good that is in him from the Lord.

8960. Temptation is induced by evil spirits who dwell with man in his evils and falsities ; these spirits excite his evils, and accuse him. But angels from the Lord, who dwell in his goods

*That is, their own natural skin is so thick that they need but little other clothing.
See *Spiritual Diary*, n. 1522, 3. [REVISER.]

and truths, call forth the truths of faith which are with him, and defend him.

8961. That which is dealt with in Temptations relates to the dominion of the evil that is with the man from hell, and of the good that is with him from the Lord. The evil that wishes to have dominion is in the natural or external man, but the good is in the spiritual or internal man; hence it is that in Temptations that which is dealt with also relates to the dominion of the one over the other; if evil conquers, the natural man has dominion over the spiritual; if good conquers, the spiritual man has dominion over the natural.

8962. These combats are carried on by means of truths of faith which are from the Word. The man must fight against evils and falsities from these; if he fights from anything else, he does not conquer, because the Lord is not in anything else.

8963. As the combat is carried on by means of truths of faith which are from the Word, the man is not admitted into combat until he is in the knowledges of truth and of good, and has obtained therefrom some spiritual life; and therefore these combats do not arise with man until he has come to years of maturity.

8964. He who has not with him truths of faith from the Word by which he may fight, thus who has not any spiritual life in himself from these, is not admitted into any combat, because he yields; and if a man yields, his state after Temptation becomes worse than his state before Temptation, for evil has then acquired to itself power over good, and falsity over truth.

8965. As at this day faith is rare, for the church is at its end, therefore at this day few undergo any spiritual Temptations. Hence it is that it is scarcely known what they are, and to what they conduce.

8966. Temptations conduce to the confirmation of the truths of faith, also to the implantation of them, and the insinuation of them into the will, that they may become goods of charity. For, as before said, man fights from the truths of faith against evils and falsities; and because his mind is then in truths, when he conquers he confirms himself in them and implants them; and also accounts as an enemy, and rejects from him-

self, the evils and falsities which have assailed him. Moreover through Temptations the concupiscences which are of the loves of self and of the world are subdued, and the man becomes humble. Thus he is rendered fit to receive the life of heaven from the Lord, which life is the new life, such as belongs to the regenerated man.

8967. As through Temptations the truths of faith are confirmed, and the goods of charity implanted, and also the concupiscences of evil are subdued, it follows that through Temptations the spiritual or internal man acquires dominion over the natural or external man, thus the good which is of charity and faith over the evil which is of the love of self and of the world. When this is effected, the man has enlightenment, and perception of what is true and what is good, and also of what is evil and false; and consequently he has intelligence and wisdom, which afterward increase day by day.

8968. When a man is being introduced through the truths of faith to the good of charity, he undergoes Temptations; but when he is in the good of charity, Temptations cease, for he is then in heaven.

8969. In Temptations man ought to fight against evils and falsities as from himself, but still believe that he does so from the Lord. If during the Temptation itself he does not believe this, because he is then in obscurity, still he should believe it after the Temptation. If after Temptation the man does not believe that the Lord alone has fought for him and conquered for him, he has undergone only external Temptation, which Temptation does not penetrate deeply, nor cause anything of faith and of charity to take root.

CHAPTER XXI.

1. And these are the judgments which thou shalt set before them.

2. When thou shalt buy a Hebrew servant, six years he shall serve; and in the seventh year he shall go out free for nothing.

3. If in his body he shall come in, in his body he shall go out; if he is master of a woman, then his woman shall go out with him.

4. If his master shall give him a woman, and she bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his body.

5. And if saying the servant shall say, I love my master, my woman, and my children; I will not go out free:

6. Then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore through his ear with his awl; and he shall serve him forever.

7. And when a man shall sell his daughter to be a maid-servant, she shall not go out according to the going out of the menservants.

8. If she be evil in the eyes of her master, so that he will not betroth her, then she shall be redeemed: to sell her unto a strange people he shall have no power, in his acting treacherously against her.

9. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters.

10. If he shall take him another; her food, her covering, and her conjugal due, he shall not diminish.

11. And if he shall not do these three to her, then she shall go out free with no silver.

12. He that smiteth a man, and he die, dying he shall die.

13. And he that hath not lain in wait, and God caused it to happen to his hand; then I will appoint thee a place whither he shall flee.

14. And when a man shall act of set purpose against his companion, to kill him with deceit; thou shalt take him from Mine altar that he may die.

15. And he that smiteth his father and his mother, dying he shall die.

16. And he that stealeth a man, and selleth him, and if he shall be found in his hand, dying he shall die.

17. And he that curseth his father and his mother, dying he shall die.

18. And when men shall dispute, and a man shall smite his

companion with a stone, or with his fist, and he dieth not, and lieth down in bed:

19. If he rise and walk abroad upon his staff, the smiter shall be guiltless; only he shall give his cessation, and healing shall heal him.

20. And when a man shall smite his manservant, or his maidservant, with a rod, and he die under his hand; in being avenged he shall be avenged.

21. Nevertheless if he shall stand for a day or two, he shall not be avenged, because he is his silver.

22. And when men shall quarrel, and shall strike a pregnant woman, and her births go forth, and harm is not done, with fining he shall be fined, as the woman's master shall lay upon him; and he shall give according to the judges.

23. And if harm is done, then thou shalt give soul for soul,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, blow for blow.

26. And when a man shall smite the eye of his manservant, or the eye of his maidservant, and shall destroy it; he shall let him go free for his eye.

27. And if he shall knock out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth.

28. And when an ox shall strike with the horn a man or a woman, and he dieth, with stoning the ox shall be stoned, and his flesh shall not be eaten; and the master of the ox shall be guiltless.

29. But if the ox were wont to strike with his horn from yesterday the day before yesterday, and it hath been attested to his master, and he hath not watched him, and he hath killed a man or a woman; the ox shall be stoned, and his master also shall die.

30. If expiation be laid on him, then he shall give the redemption of his soul according to all that is laid upon him.

31. Whether he have struck with the horn a son, or struck with the horn a daughter, according to this judgment shall it be done to him.

32. If the ox shall strike with the horn a manservant, or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33. And when a man shall open a pit, or when a man shall dig a pit and not cover it, and an ox or an ass shall fall in there:

34. The master of the pit shall repay; he shall pay silver to its master, and the dead one shall be his.

35. And when a man's ox shall strike the ox of his companion, and he die; then they shall sell the living ox, and shall divide the silver of it; and the dead one also they shall divide.

36. Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday, and his master hath not watched him; repaying he shall repay ox for ox, and the dead one shall be his.

37.* When a man shall steal an ox, or one of the flock, and shall kill it, or sell it, he shall repay five oxen for an ox, and four of the small cattle for one of the small cattle.

THE CONTENTS.

8970. In this chapter in the internal sense the subject treated of is those who injure or destroy, in themselves or in others, the truth of faith or the good of charity; what is the penalty; and what the restoration. Such things are here involved in the judgments or laws relating to servants, to the death or injury occasioned to companions or to servants, also relating to oxen that strike with the horn, and to a pit.

THE INTERNAL SENSE.

8971. That the Word is holy, nay, most holy, is known to every one within the church. This is not only acknowledged, but is also perceived, by those who are in the truths of faith and in a life according to them, for when reading the Word they are continually kept in the idea of what is holy. But

* In the English Bible this is verse 1 of chapter xxii. [REVISER.]

those who are not in the truths of faith and in a life according to them do not acknowledge, still less perceive, anything of holiness in the Word. When these persons read the Word, they do not see anything higher in it than in any other writing. And they who in their hearts deny the holiness of the Word also say to themselves when they read it, that the writings of men are finer, because in so far as regards the literal sense they are composed in a finer style. This has been shown me by living experience with regard to those in the other life who in their hearts have denied that the Word has been inspired by the Divine. But when they were told that the Word is holy and Divine as to every jot and smallest point in it, they stood amazed, and marveled whence this could be. And when they were told further, and also shown to the life, that all things which are in the Word contain in them a spiritual sense which does not appear in the letter, and that this sense of the Word is with the angels in heaven when the Word is being read by man, they then acknowledged it because it was shown; but they said that they did not know this in the world, and that because they did not know it, they are free from blame. But when these same persons were examined, it was observed that they had lived just as they liked, without any restraints from conscience, and had therefore at heart denied the Divine, heaven and hell, the life after death, and all other matters of faith, and that this was the cause of their not having acknowledged the holiness of the Word. And it was further shown that all those who have been in the truths of faith and in a life according to them, have held the Word to be holy, and have also while reading it perceived in themselves that it is so. From this they were convinced that the cause was not in the Word, but in themselves. For with those who are in a life of good the interiors are open into heaven, whence the holiness of the Word flows in from the angels; whereas with those who are in a life of evil the interiors are closed toward heaven, but are open into hell, whence there flows in the contrary. [2] Take for example the judgments or laws in this chapter about menservants, maidservants, and oxen. They who deny the holiness of the Word, because they are in a life of evil, will say that in these judgments or laws they do not see anything

Divine—as when it is said that a manservant who does not desire to go away free should be brought to a door or a door-post, and his master should bore through his ear with an awl, and accordingly he should serve forever; also that if a manservant who is smitten shall live a day or two, his master who smote him shall not be punished, because he is his silver; as also that a manservant should be free for the loss of an eye or a tooth; and that an ox striking with the horn should be stoned, besides the other things there mentioned. They who in their hearts deny the holiness of the Word regard these things as not worthy of the Word, and still less worthy to be dictated by Jehovah Himself on Mount Sinai; in like manner do they regard all other things that are in the Word, whether historical or prophetical. But the reason why they so regard them is that heaven is closed to them on account of their life of evil, consequently they have a contrary perception. The case is quite different with those who are in a life of good. [3] Whence comes the holiness of the Word which flows in from heaven, is evident from all that has hitherto been said and shown about the internal sense of the Word; namely, that the Word alone has an internal sense, and that this sense treats of such things as belong to heaven, which are the things of eternal life, and that inmosty it treats of the Lord alone, thus of holy things, nay, of Divine things themselves which are most holy; and that this sense is for the angels who are with man while the Word is being read, consequently that there is from this source an influx of holiness, and a perception of it, with those who are in the life of faith and charity. As regards the judgments or laws in this chapter about menservants, maid-servants, and oxen, these contain in the internal sense such things as are of Divine order with respect to those who are in the truth of faith, and also with respect to those who injure or destroy the things which belong to faith and charity, and those which belong to love to the Lord; and in the inmost sense, those things which would injure or destroy the Lord Himself. From this every one can see how holy in themselves these judgments are, however little they appear so in the letter.

8972. Verse 1. *And these are the judgments which thou shalt set before them,* signifies exterior truths, such as there must

be in the civil state where there is a representative church, and which flow from the internal truths which are of order in the heavens. That these things are signified by "the judgments which were to be set before the sons of Israel" is evident from the signification of "judgments," as being truths (see n. 2235, 6397, 7206, 8685, 8695). The reason why "judgments" denote truths is that all judgment is effected by means of truths; consequently by "doing judgment" in the Word is signified doing truth, that is, judging according to truths. But by "judgments," in the plural, are signified civil laws, thus exterior truths such as are in the civil state. It is said "where there is a representative church," for the reason that interiorly they contain and involve in them those truths which are of order in the heavens, as can be seen from their internal sense.

[2] The laws which were enacted and commanded the sons of Israel by the Lord were distinguished into "commandments," "judgments," and "statutes." Those were called "commandments" which belonged to life; those "judgments" which belonged to the civil state; and those "statutes" which belonged to worship. As regards "judgments" specifically, they are such things as are contained in this chapter, and also in several chapters that follow. They served for laws in a church wherein the internal things which are of heaven and the church were represented by external things. But they do not serve for laws in a church wherein internal things are no longer represented by external, as in the Christian Church. The reason is that to the man of this Church internal things have been revealed, and therefore communication with heaven is effected by means of internal things, and not by means of external things, as before. This is the reason why the man of the Christian Church is not bound to observe in their external form those things which are called "judgments" and "statutes," but in their internal form. Nevertheless holiness abides in them, because they contain holy things within them, as do also all and each of the things commanded in the Word about sacrifices. Although these things have been abrogated, they nevertheless are holy things of the Word by reason of the Divine things which are in them, and which they represented. For when they are read by a Christian man, the Divine things that are within them, and

that were represented, are perceived in the heavens, and fill the angels with that which is holy, and at the same time by influx from the angels they fill the man who reads, especially if he himself then thinks of the Divine things that are within them. From this it is plain that the Word even of the Old Testament is most holy. [3] 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 in the following passages:—

Jehovah said unto Moses, Go, say to them, Return ye into your tents. But as for thee, stand thou here with Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them (*Deut.* v. 28, 30, 31).

Now these are the commandments, the statutes, and the judgments, which Jehovah your God commanded to teach you (*Deut.* vi. 1).

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them (*Deut.* vii. 11).

If his sons forsake My law, and walk not in My judgments; if they profane My statutes, and keep not My commandments; I will visit their transgression with the rod (*Ps.* lxxxix. 30–32).

[4] Moreover all the laws, in so far as they belonged to the representative church, were in general called "judgments" and "statutes," as in *Moses*:—

Now, therefore, O Israel, hear the statutes and the judgments which I will teach you, that ye may do them. What great nation is there that hath statutes and judgments so just as all this law, which I will give before you this day? (*Deut.* iv. 1, 8; v. 1).

Jerusalem hath changed My judgments into wickedness more than the nations, and My statutes more than the lands that are round about her; for they have rejected My judgments, and have not walked in My statutes (*Ezek.* v. 6, 7).

Let them walk in My statutes, and keep My judgments, to do the truth (*Ezek.* xviii. 9).

Besides many other places (as *Lev.* xviii. 5; xix. 37; xx. 22; xxv. 18; xxvi. 15; *Deut.* xxvi. 17; *Ezek.* xi. 12, 20; xx. 11, 13, 25; xxxvii. 24).

8973. Verses 2–6. *When thou shalt buy a Hebrew servant, six years he shall serve; and in the seventh year he shall go out free for nothing. If in his body he shall come in, in his body he shall go out; if he is master of a woman, then his*

woman shall go out with him. If his master shall give him a woman, and she shall bear him sons or daughters, the woman and her children shall be his master's, and he shall go out in his body. And if saying the servant shall say, I love my master, my woman, and my children; I will not go out free; then his master shall bring him unto God, and shall bring him unto the door, or unto the door-post; and his master shall bore through his ear with his awl; and he shall serve him forever. "When thou shalt buy a Hebrew servant," signifies those within the church who are in the truths of doctrine and not in good according to them; "six years he shall serve," signifies a state of labor and of some combat and of the consequent confirmation of truth; "and in the seventh year he shall go out free for nothing," signifies a state of truth confirmed without exertion on his part; "if in his body he shall come in," signifies truth without delight; "in his body he shall go out," signifies a state of truth without delight also after combat; "if he is master of a woman," signifies truth with delight adjoined; "then his woman shall go out with him," signifies a state of truth with delight conjoined also after combat; "if his master shall give him a woman," signifies good from the spiritual adjoined to truth while in combat; "and she bear him sons or daughters," signifies the truths and goods thence derived; "the woman and her children shall be his master's," signifies that good adjoined to truth by the spiritual, together with the goods and truths thence derived, shall not be appropriated to truth; "and he shall go out in his body," signifies the state after combat, which is merely one of confirmed and implanted truth; "and if saying the servant shall say," signifies thought then from the implanted truth; "I love my master, my woman, and my children," signifies the delight of the remembrance of spiritual goods; "I will not go out free," signifies the delight of obedience; "then his master shall bring him unto God," signifies a state into which he then enters according to Divine order; "and shall bring him to the door, or unto the door-post," signifies a state of communication of truth confirmed and implanted with spiritual good; "and his master shall bore through his ear with his awl," signifies a representative of obedience; "and he shall serve him forever," signifies to eternity.

8974. *When thou shalt buy a Hebrew servant.* That this signifies those within the church who are in the truths of doctrine and not in good according to them, is evident from the signification of “buying,” as being to procure and appropriate to one’s self (see n. 4397, 5374, 5397, 5406, 5410, 5426, 7999); and from the signification of “a Hebrew servant,” as being those within the church who are in the truths of doctrine and not in good of life according to them; for “servant” is predicated of those who are in truth and not in the corresponding good, and in general, of truth relatively to good (n. 3409), and “Hebrew” is predicated of those things which are of the church, and of those things which are of some service (that it is predicated of those things which are of the church, see n. 5136, 5236, 6675, 6684; also that it is predicated of those things which are of some service, n. 1703, 1741, 5013). As in what now follows, the menservants and maidservants of the sons of Israel are treated of, it must be told what the statutes concerning them involve in the internal sense. Every one can see that the statutes contain within them secret things of heaven, because they were spoken and commanded orally by Jehovah to Moses on Mount Sinai, and because they follow immediately after the words of the decalogue. Apart from such secret things they would be merely civil and public laws like the laws of other nations on earth, in which there is no secret thing of heaven. But the secret things here contained are not manifest except to the angels in the heavens, consequently not to men except by the internal sense; for this teaches how the angels perceive the Word, consequently it teaches the secret things that are within the Word. What and of what quality these secret things are, will be plain in the following explication of each particular. [2] That a general idea may be had, it shall be briefly told what is specifically meant by “Hebrew servants” in the internal sense. In the spiritual church, which the sons of Israel represented, there are two kinds of men: there are those who are in the truth of faith and not in the corresponding good of life, and there are those who are in the good of charity and in the corresponding truth of faith. They who are in the good of charity and in the corresponding truth of faith are they who constitute the very

church itself, and are men of the internal church. In the internal sense of the Word these are they who are called the "sons of Israel." These are of themselves free, because they are in good; for they who are led by the Lord by means of good are free (n. 892, 905, 2870-2893). But they who are in the truth of faith and not in the corresponding good of life are men of the external spiritual church. These are they who in the internal sense of the Word are meant by the "Hebrew servants." They are represented by servants because those things which are of the external church are relatively nothing else than things of service. The case is similar also with the truth of faith relatively to the good of charity; for the truth of faith serves for introducing the man of the church into the good of charity. [3] Be it known moreover that he who makes everything of the church, thus everything of salvation, to consist in the truth of faith and not in the good of charity, and who also does good from obedience only and not from the affection which is of the love, cannot be regenerated, as can those who are in the good of charity, that is, who do what is good from the affection of love. They can indeed be reformed, but not regenerated. Their reformation is here treated of in the internal sense in the laws concerning menservants and concerning maidservants. The secret things of this reformation are not at this day known to any one, for the reason that an almost total ignorance prevails within the church of what the truth of faith effects toward salvation, and what the good of charity effects. Nay, it is not known what charity is, or that charity and faith must marry together for anything of the church to exist in man; for the marriage of good and truth is the church itself, because it is heaven in man (n. 2173, 2618, 2728, 2729, 2803, 3132, 3155, 4434, 4823, 5194, 5502, 6179).

8975. *Six years he shall serve.* That this signifies a state of labor and of some combat and of the consequent confirmation of truth, is evident from the signification of "six years," as being states of labor and combat (that "six" signifies labor and combat see n. 737, 900, 8888; and that "years" signify states, n. 487, 488, 493, 893, 7839). That the confirmation of truth is also signified, is because spiritual truth, which is called the truth of faith, is confirmed by labor and combat. It is said

"somewhat of combat," because they who are in the truth of faith and not in the corresponding good of life are not admitted into any grievous combat, that is, into temptation, because they would yield. For the Lord cannot flow in with them by means of good, and thus defend them against the evils and falsities which assail in temptations. They are only external men, and whatever flows in from the Lord must flow in through the internal man into the external. When men are not in the good of charity, the internal man is not open, for good is that which opens the internal man, and which dwells there.

8976. *And in the seventh year he shall go out free for nothing.* That this signifies a state of truth confirmed without exertion on his part, is evident from the signification of "the seventh year," as being a state of the conjunction of good and truth; for by "the seventh year" is signified the like as by "the seventh day," or "the sabbath," (that by this is signified the conjunction of good and truth, or the heavenly marriage, thus the state of peace which succeeds after a state of servitude, see n. 8494, 8495, 8510, 8888, 8890, 8893). But here, as those who are in truth and not in the corresponding good of life are treated of, by "the seventh year" is signified a state of confirmed truth. The reason is that with such there is no conjunction of truth and good, as there is with those who are in the good of charity, and who are understood in the representative sense by the sons of Israel; but instead of this conjunction there is the confirmation of truth. And from the signification of "for nothing" (*gratis*), as being without exertion on their part; for when they are in labor and in some combat the truth of faith with them is confirmed by the Lord without any exertion of theirs. The like is signified by "for nothing," or "freely" in these passages:—

I will give unto him that is athirst from the fountain of the water of life freely (*Rev.* xxi. 6.)

He that heareth, let him say, Come; and he that is athirst, let him come; and he that will, let him take the water of life freely (*Rev.* xxii. 17).

Every one that thirsteth, go ye to the waters, and he that hath no silver; go ye, buy and eat; go ye, I say, buy wine and milk without silver and without price (*Isa.* lv. 1);

"the waters" denote truths from the Word; "wine," the truth of good therefrom; and "milk," the good of truth.

8977. *If in his body he shall come in.* That this signifies truth without delight, is evident from the signification of "body," as being truth alone, thus truth without its delight; for by "body" is meant the manservant alone without a woman, thus without delight, for the "woman" of a manservant denotes delight conjoined with truth, as will be plain from what follows. With regard to this secret the case is this. The men of the external church, who were represented by the Hebrew servants, are they who learn truth from no delight, but solely for the reason that it is the truth of the church, by means of which they believe that they can be saved. It is this necessity which enjoins them to learn and to know it. These are they who in the internal sense are meant by "menservants who come in their body and go out in their body." With these, truth is merely confirmed. In the other life such persons are in the entrance to heaven, and not in heaven itself; they are called "the cuticulars," because in the Grand Man they correspond to the skin (see n. 5553-5559). [2] But they who are in truth to which delight is adjoined are they who in the internal sense are here meant by the menservants who come with a woman, for "the woman" signifies good, when "the man" signifies truth; but here "woman" signifies delight, for in the man of the external church this takes the place of good. The good in which this man is, is not from a spiritual origin, but from a natural origin, for it has its relish from the delight of living and of teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self. This is the reason why it is called "delight," but not "good." In the external form it does indeed appear as good, but because it is natural good, that is, because it has its origin from the world, and not from heaven, it is called delight. [3] But good from a spiritual origin is meant in the internal sense by the woman whom the master gives his servant; but this cannot be conjoined; and therefore it was decreed that when the manservant should go forth, the woman should be the master's, and also her sons and daughters. For spiritual good is good not for the sake of gain, or for the sake of honor; but for the sake of the church, and for the sake of the salvation of the neighbor. Such good cannot be conjoined with those who are in the ex-

ternals of the church, for it is the very good of charity, and it springs from the affection which is of love. For they who are in the externals of the church cannot be affected by the truths of faith in any other way than chiefly for the sake of themselves, and secondarily for the sake of the church; and they who are of such a character can indeed act according to truths, thus can do what is good, not from affection, but from obedience. These are they who in the internal sense are meant by those who desire to serve forever. [4] These are the arcana which in the internal sense are contained in these statutes concerning menservants, and which can in no wise be apprehended except by those who are in the good of charity; but not by those who are in the truths of faith without this good. The reason is that they who are in the good of charity are in the light of heaven, and from this light they see the things which are in the light of the world; whereas they who are in the truth of faith, and not in the good of charity, are in the light of the world, from which light the things which are in heaven cannot be seen. For the light of heaven is above, that is, within; but the light of the world is beneath or without, and lower or exterior things can be seen from higher or interior ones, but not the reverse; for heaven can flow into the world, but not the world into heaven (n. 3721, 5119, 5259, 5779, 6322).

8978. *In his body he shall go out.* That this signifies a state of truth without delight also after combat, is evident from the signification of "body," as being truth without delight (of which just above, n. 8977); and from the signification of "going out," as being after he has served six years, thus a state after combat; for by the service of six years is signified a state of labor and of combat (n. 8975). (How this is, is plain from what has just been said above, n. 8977.)

8979. *If he is master* of a woman.* That this signifies truth with delight conjoined, is evident from the signification of "master," as being truth (of which below); and from the signification of "a woman," as being good, but here delight (of which also below). That "a master" denotes truth, is because by "master" is here meant the manservant as the woman's man, and in the internal sense by a "manservant," as also by

* "Master" is *dominus* all through this chapter. [REVISER.]

a woman's "man," is signified truth. (That truth is signified by "a manservant," see n. 8974; also that it is signified by "a man," n. 3134, 3309, 3459, 7716.) That "a woman" denotes delight is because by the woman of a man is signified in the internal sense good (n. 915, 2517, 4823, 6014, 8337). But as by a manservant from the Israelitish people is represented a man of the external church, who indeed has truth of doctrine, but not the corresponding good (n. 8974), because he does not do truth for the sake of truth, nor good for the sake of good, but that he may be recompensed; therefore in the truth and good which he does, there is the idea of self, and this idea does not belong to good, but to delight; for in the spiritual sense nothing is called "good" except that which belongs to love to the Lord and to love toward the neighbor. This good does indeed appear also as delight in the natural man; but it is the spiritual that is within it that makes it to be good. [2] That it may be further known how the case is in regard to this, it is to be borne in mind that the man of the internal church acts from charity, thus from the affection which is of love toward the neighbor; whereas the man of the external church does not act from the good of charity, but from the truth of faith; thus not from the affection which is of love toward the neighbor, but from obedience, because it has been so commanded. It flows from this that the man of the internal church is free, but the man of the external church is relatively a servant; for he who acts from the affection which is of love, acts from freedom (n. 2870-2893); but he who acts from obedience does not act from freedom, for to obey is not freedom. This is the reason why he who acts from the good of charity is a true man of the spiritual church, and therefore in the Word is represented by Israel, whereas he who does not act from the good of charity, but from the truth of faith, is not a true man of the spiritual church, but is relatively his servant; and he was therefore represented by the manservant who was called a "Hebrew servant," because bought from the sons of Israel.

8980. *Then his woman shall go out with him.* That this signifies a state of truth with delight also conjoined after combat, is evident from the signification of "going out," namely,

from service, as being the state after combat (see n. 8975); and from the signification of "a woman," as being the conjoined delight (of which just above, n. 8979). From all this it is evident who were here represented by menservants, namely, they who are in the faith of the doctrinal things of their church, and not in the corresponding good, but in a delight which counterfeits the corresponding good. Their service with their master signifies their state before they can be admitted into heaven, and their going out from service signifies their state when they are received into heaven. But as they are merely in the faith of the doctrinal things of their church, and not in the corresponding good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be admitted further into heaven than to the entrance of it. For they who are in the entrance to heaven communicate by the truth which is of faith with those who are in heaven, and by delight conjoined with truth with those who are outside of heaven—no otherwise than as do the skins or coats which encompass the body, which by the sense of touch communicate with the world, and by a fibrous connection, with the life of the soul in the body. From this it is that they who are in the entrance to heaven, and are represented by the Hebrew servants, are called "the cuticulars" in the Grand Man (n. 5552-5559). But such are of as many genera and species as are the cuticles or coats in the body; for there are those which encompass the whole body; there are those which encompass the interiors in general, as the peritoneum, the pleura, the pericardium; and there are those which specifically encompass each of the viscera therein. All are relatively things of service.

8981. *If his master shall give him a woman.* That this signifies good from the spiritual adjoined to truth while in combat, is evident from the signification of "master," as here being the spiritual; for by "master" is here meant some one of the sons of Israel, and by the "sons of Israel" are signified those who are true men of the spiritual church, that is, who do what is good from the affection which is of love, or what is the same, from charity. (That "the sons of Israel" denote the men of the spiritual church, see n. 6426, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805; consequently

by the same in the abstract sense are signified spiritual truths and goods, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5833, 5879.) From this it is that by "master" is here signified the spiritual. And from the signification of "giving him a woman," as being to adjoin good to truth; for "to give," when said of a woman, denotes to adjoin, and "a manservant" denotes one who is in the truth of doctrine and not in the corresponding good (n. 8974); and "a woman" denotes delight (n. 8980), but here good, because it is given (that is, adjoined) from the spiritual; for all that which comes from the spiritual is called "good," because the spiritual itself is the good of charity (that "a woman" denotes good, see n. 915, 2517, 4823, 6014, 8337). The reason why it denotes in combat, is that it is said that if his master have given him a woman, at the end of his service the woman should be the master's. From this it is evident that the woman was the manservant's while he was in service, and not afterward; thus while in combat, and not after combat; for by the service of six years is signified labor and combat (n. 8975). [2] Who cannot see that in this statute there is a secret which cannot be known except by him to whom it has been revealed? For in the external form it appears contrary to Divine justice that a woman given to a manservant should remain the master's when the servant went out from service, seeing that a woman ought to be her man's forever. Of the same character are also many other things that were commanded the sons of Israel by Jehovah, as that they should ask of the Egyptians vessels of gold and of silver, and garments, and thus should spoil them; besides other things of a similar nature spoken of in their places. But although, as has been said, in the outward form these things appear contrary to Divine justice, they nevertheless are not so, for they flow from the laws of Divine order in the heavens, which laws are the very laws themselves of justice; but these laws are not clear unless they are unfolded from the sense of the letter by means of the internal sense. The law from which this statute flows is that spiritual good cannot be conjoined with those who are in the externals of the church from infancy, but can only be adjoined to them so long as they are in combat, and that after combat it recedes. [3] That it may be clear how the case

herein is (for it is a secret), it shall be briefly explained. They who from infancy have thought little about eternal life, thus about the salvation of their soul, but only of worldly life and its prosperity, and yet have lived a good moral life, and have also believed in the truths of the doctrine of their church, when they come to more adult age, cannot be reformed otherwise than by the adjoining of spiritual good when they are in combat; but still they do not retain this good, but only confirm the truths of their doctrine by means of it. The reason why they are of this character is that in their past life they have indulged worldly loves; and when these loves have been rooted in, they do not suffer spiritual good to be conjoined with truth, because these loves are altogether repugnant to that good. Nevertheless spiritual good can take possession of the thought when these loves become inactive, as is the case when they are in anxiety, in misfortunes, and in sicknesses, and the like. Then the affection of welldoing from charity flows in, but this affection serves only for confirming and rooting in more deeply the truths of doctrine; but it cannot be conjoined with truth. The reason is that this influent affection of charity fills only the intellectual part of the mind, but does not enter into its will part, and that which does not enter into the will part is not appropriated, thus is not conjoined, because the conjunction of good and truth with man is effected when truth enters the will; consequently when the man wills truth, and from willing does it. Then for the first time truth becomes good, or what is the same, faith becomes charity. [4] This cannot be effected with those who from infancy have indulged the loves of the world, and yet are in the truth of the doctrine of their church; for their will part is possessed by these loves, which are wholly in opposition to and reject spiritual good. They merely admit this into the intellectual part of the mind, that is, into the thought, when these loves are dormant, which is the case, as said above, in a state of sickness or of misfortune, or in anxiety, consequently in labor, and in some combat. This is the secret which lies hidden in this statute. And as this statute was thus representative of the law of Divine order with respect to those who are in the truth of doctrine and not in the corresponding good, therefore in the represent-

ative church it was in agreement with Divine justice, even in the external form.

8982. *And she bear him sons or daughters.* That this signifies the truths and goods thence derived, is evident from the signification of "sons," as being truths (see n. 489, 491, 535, 1147, 2803, 2813, 3373, 3704, 4257); and from the signification of "daughters," as being goods (n. 489-491, 2362, 3024). That derived truths and goods are signified is plain, because by the woman who is the mother of whom they are born, is signified spiritual good (n. 8981), and in the internal sense by "births" are signified derivations (n. 1330, 3263, 3279).

8983. *The woman and her children shall be his master's.* That this signifies that good adjoined to truth by the spiritual, together with the truths and goods thence derived, shall not be appropriated to truth, is evident from the signification of "the woman," as being spiritual good adjoined to truth when in combat (of which above, n. 8981); from the signification of "children," as being derived truths and goods (of which just above, n. 8982); and from the signification of "shall be his master's," as being that they shall belong to the spiritual from which they are, and not to truth (for "the master" denotes the spiritual, n. 8981, and "the manservant," truth without the corresponding good, n. 8974; consequently that they shall not be appropriated to this truth). For in the internal sense by "man and woman" is signified the conjunction of truth and good, because marriage on earth represents the heavenly marriage which is that of good and truth; and moreover conjugal love corresponds to this marriage (n. 2727-2759, 2803). [2] But between a manservant and a woman given him by his master there is no marriage, but only a coupling like that of a concubine with a man, which coupling does not correspond to the heavenly marriage; and therefore it is dissolved when the manservant goes forth, for then the woman together with the children become the master's. The reason why such a coupling takes place, is that the truth which is represented by the manservant is in the external man, and the good which is represented by the woman is in the internal man; and the good of the internal man cannot be conjoined with the truth of the external unless conjunction has been previously effected in the in-

ternal man. This cannot be done, because the manservant represents the merely external man who has not the corresponding good, and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external unless conjunction has been first effected in the internal man, can be seen from what has been already said about the regeneration of man (n. 3321, 3469, 3493, 3573, 3616, 3882, 4353); for regeneration is the conjunction of good and truth.

8984. *And he shall go out in his body.* That this signifies the state after combat, which is merely one of confirmed and implanted truth, is evident from the signification of "going out," namely, from service, as being the state after combat (see above, n. 8980); and from the signification of "in his body," as being with truth without good (n. 8977, 8978). The reason why it denotes a state of confirmed and implanted truth, is that this is signified by "going out in the seventh year" (n. 8976), and here that spiritual good, which is represented by the woman, had served to confirm that truth, and also to implant new truth (n. 8981).

8985. *And if saying the servant shall say.* That this signifies thought then from the implanted truth, is evident from the signification of "saying," as being thought (see n. 7094, 7107, 7244); and from the signification of "manservant," as being truth without the corresponding good (n. 8974); here, this truth confirmed and implanted, because it is said of that servant when he was about to go forth (n. 8984). It is said that "manservant" denotes truth, but there is meant the man who is in truth without the corresponding good. The reason why truth is called a "manservant," and not the man who is in such truth, is that abstract speech, that is, speech separate from man, is angelic speech. For in heaven they think about a thing apart from the person, because when the person also is there thought of, the society which is in the thing in question is excited, and thus the thought is determined thither, and is fixed. For in heaven where the thought is, there the presence is; and presence would bend to itself the thoughts of those who are in the society, and would thus disturb the influx from the Divine there. It is otherwise when they think abstractedly about a thing; in this case the thought diffuses itself in every

direction according to the heavenly form which the influx proceeding from the Divine produces, and this without the disturbance of any society. For it insinuates itself into the general spheres of the societies, and in this case does not touch or move any one in the society; thus does not divert any one from the freedom of thinking according to the influx from the Divine. In a word, abstracted thought can pervade the whole heaven without stopping anywhere; but thought determined to person, or to place, is fixed and stays.

8986. *I love my master, my woman, and my children.* That this signifies the delight of the remembrance of spiritual goods, is evident from the signification of "loving," as here being the delight of remembrance (of which below); from the signification of "master," as being the spiritual good which is the source (see above, n. 8981); from the signification of "woman," as being the good that is adjoined from the spiritual (n. 8981); and from the signification of "children," as being the goods and truths thence derived (see n. 8982); consequently by "master, woman, and children," taken together, are signified spiritual goods. That the delight of the remembrance of such goods is signified by "loving," is because they who were represented by the Hebrew menservants are those who within the church are in truths of doctrine and not in good in accordance with these truths (see n. 8974, 8976). Such cannot be affected with truth for the sake of good, but for the sake of delight; and therefore by "loving," here, because it is said of such, is signified the delight of remembrance.

8987. *I will not go out free.* That this signifies the delight of obedience, is evident from the signification of "going out free," as being the state after combat, which is merely a state of confirmed and implanted truth (of which above, n. 8976, 8980, 8984); for the service, which was of six years, and is called "a week" in *Genesis* xxix. 27, 28, signifies labor or some combat, such as those have who are in truths and not in the corresponding good, and who in the spiritual sense are meant by the "Hebrew menservants." These are of such a nature that they cannot be regenerated, but only reformed. For to be regenerated is said of those who suffer themselves to be brought by the Lord, by means of the truths called the truths of faith,

to the good of spiritual life; but to be reformed is said of those who cannot be brought to the good of spiritual life by means of the truths which are of faith; but only to the delight of natural life. [2] They who suffer themselves to be regenerated, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only to be reformed, do not act from affection, but from obedience. The difference is this. They who act from affection, act from the heart, and thus from freedom, and they also do truth for the sake of truth, and good for the sake of good, and thus they exercise charity for the sake of the neighbor; but they who act from obedience do not thus act from the heart, consequently not from freedom. If they seem to themselves to act from the heart and from freedom, it is for the sake of something of self-glory which causes it to be so perceived; and they do not do truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from this glory. Thus they do not practise charity toward the neighbor for the sake of the neighbor, but in order to be seen, and in order to be recompensed. From this it is evident who and of what quality are they who are represented by the sons of Israel, and who and of what quality are they who are represented by the Hebrew men-servants. [3] But within the church at this day the knowledge of this distinction has been lost. The reason is that the church at this day is proclaimed and said to be from faith and not from charity; and few know what faith is; most persons believing that faith consists in knowing those things which the doctrine of the church teaches, and in being persuaded that they are true; but not that it consists in living according to them. Life according to them they call "moral life," which they separate from the doctrine of the church, and entitle it Moral Theology. But the learned believe that faith is confidence or trust that they are saved by the Lord's having suffered for them, and redeemed them from hell; and they say that those are saved who have this confidence; thus by faith alone. But such persons do not consider that there cannot be the confidence of faith, except with those who live a life of charity. [4] These are the reasons why knowledge has been lost concerning the difference between those who are in truths of faith and not in the corre-

sponding good of life, and those who are in good of life corresponding with the truths of faith; and because this knowledge has been lost, what has now been said about those who are in truths and not in good, who are signified by "the Hebrew men-servants," cannot but appear strange.

8988. *Then his master shall bring him unto God.* That this signifies a state into which he then enters according to Divine order, is evident from the signification of "bringing unto God," when those are treated of who are in truths and cannot be in good, as being to cause them to enter into a state according to Divine order; for by "bringing unto" is signified to enter; and by "God" is signified Divine order (of which in what follows). That these things are signified is plain from what follows in this verse, in which is described the state of those who are in truths and not in the corresponding good, namely, that it is a state of perpetual obedience. For they who are in this state are in servitude relatively to those who are in good that corresponds with truths; because as these latter act from good, they act from affection; and they who act from affection, act from the will, thus of themselves; for whatsoever is of the will with man is his own, seeing that the being of man's life is his will. But they who act merely from obedience do not act from their will, but from the will of their master; thus not from themselves, but from another; and therefore they are relatively in servitude. To act from truths, and not from good, is to act solely from the intellectual part; for truths bear relation to the intellectual part, and goods to the will part; and to act from the intellectual part, and not from the will part, is to act from that which stands without and serves, because the understanding has been given to man to receive truths, and to introduce them into the will, that they may become goods; for truths are called goods when they become of the will. [2] But to serve the Lord, by doing according to His commandments, and thus by obeying Him, is not to be a servant, but is to be free, for the veriest freedom of man consists in being led of the Lord (n. 892, 905, 2870, 2872), because the Lord inspires into the very will of man the good from which he is to act, and though it is from the Lord, still it is perceived as if it were from self, thus from freedom. This free-

dom is possessed by all who are in the Lord, and it is conjoined with inexpressible happiness. [3] The term "God" here denotes Divine order, because in the Word "God" is named where truth is treated of, and "Jehovah" where good is treated of (n. 2769, 2807, 2822, 3921, 4402, 7010, 7268, 8867); and therefore in the supreme sense the Divine truth proceeding from the Divine good of the Lord is "God," and His Divine good from which the Divine truth proceeds is "Jehovah." The reason is that the Divine good is *Being* itself, and the Divine truth is the derivative *Coming-forth*; for that which proceeds comes forth by so doing. The case is similar with good and truth in heaven, or with the angels, and also in the church with men. The good there is *being* itself, and the truth is the derivative *coming-forth*; or what is the same, love to the Lord and love toward the neighbor are the very *being* of heaven and of the church, but faith is the derivative *coming-forth*. From this it is clear whence it is that "God" denotes also Divine order, for it is the Divine truth proceeding from the Lord which makes order in heaven, inso-much that Divine truth is order itself. (That Divine truth is order, see n. 1728, 1919, 7995, 8700.) And therefore when a man or an angel receives Divine truth from the Lord in good, there is with him the order which is in the heavens, consequently he is a heaven or kingdom of the Lord in particular; and this in the degree in which he is in good from truths, and afterward in the degree in which he is in truths from good; and—what is a secret—the angels themselves appear in a human form in the heavens absolutely according to the truths which pertain to them in good, with a beauty and brightness according to the quality of the good from truths. As to their souls so also do the men of the church appear in heaven. It is the Divine truth itself proceeding from the Lord that leads to this, as can be seen from what has been shown about heaven as the Grand Man, and about its correspondence with everything in man, at the end of many chapters. [4] This secret is what is meant by these words of John in the *Apocalypse*:—

He measured the wall of the holy Jerusalem, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (*Rev. xxi. 17*);

who can possibly understand these words that does not know what is signified by "the holy Jerusalem;" what by "the wall" thereof; what by a "measure;" what by "the number one hundred and forty and four;" and thus what by "a man, that is, an angel?" By "the new and holy Jerusalem" is signified the New Church of the Lord which is at this day about to succeed the Christian Church (n. 2117); by "the wall" are signified the truths of faith which will defend that church (n. 6419); by "measuring" and "the measure" is signified its state as to truth (n. 3104); by the number "one hundred and forty and four" is signified the like as by "twelve," for one hundred and forty-four is a number compounded of twelve multiplied into twelve. (That by these numbers are signified all truths in the complex, see n. 7973). From this it is clear what is signified by "the measure of a man, that is, of an angel," namely, truth itself proceeding from the Lord in its own form, which as before said is the form of an angel man in heaven. All this makes clear the secret involved in the above words, namely, that by them are described the truths of that Church which is to succeed the Christian Church existing at this day. [5] That these are truths from good is described in the next following verse in these words:—

The building of the wall thereof was jasper; and the city was pure gold, like to pure glass (verse 18);

by "jasper" is signified truth such as will be the truth of that church, for by stones in general are signified truths (n. 1298, 3720, 6426), and by "precious stones," truths which are from the Lord (n. 643); by "gold" is signified the good of love and of wisdom (n. 113, 1551, 1552, 5658). Who could ever foresee that such things are involved in the above words? and who cannot see from this that innumerable arcana lie hidden in the Word, which in no wise appear to any one except through the internal sense? and that by this sense, as by a key, are opened truths Divine such as are in heaven, consequently heaven and the Lord Himself, who, in the inmost sense, is the all in all of the Word.

8989. *And he shall bring him to the door, or unto the doorpost.* That this signifies a state of communication of truth

confirmed and implanted with spiritual good, is evident from the signification of a "door," as being the introduction of truth to good (see n. 2356, 2385), here of truth confirmed and implanted, which is signified by a Hebrew manservant after a service of six years (n. 8976, 8984), and as "a door" denotes introduction, it also denotes communication, for one room communicates with another by means of a door; and from the signification of "door-post," as being the conjunction of such truth with good, for a door-post stands between two rooms and joins them together. Who cannot see that this ritual for the menservants who remain contains in it some secret, and indeed a Divine one? for it was dictated and commanded by Jehovah from Mount Sinai. They who do not believe that there is anything more holy and Divine in the Word than that which appears in the letter, must needs wonder that these and many other things contained in this chapter and in the following chapters were dictated by Jehovah in a living voice; for in the letter they appear to be such things as are contained in the laws of nations—as this concerning menservants—that one who did not wish to go forth from service should be brought to a door or to a door-post, and should have his ear bored through with an awl by his master. In the sense of the letter this does not savor of anything Divine; nevertheless it is most Divine; but this does not appear except through the internal sense. The internal sense is that they who are in mere truths and not in the corresponding good, but yet are in the delight of the remembrance of spiritual goods (n. 8986, 8987), have some communication and conjunction with spiritual good. [2] This was represented by the ear of the servant being bored through at a door or at a door-post by his master; for "a door" denotes communication, and "a door-post" conjunction; the "ear" denotes obedience; and boring it through with an awl is representative of the state in which he would remain. Thus do the angels perceive these things who are with a man who is reading this word. For the angels do not think of a door or of a door-post, nor of an ear and its boring, nor even of a manservant; but instead thereof they think of the aforesaid communication and conjunction. For the angels are in the understanding of such things, because they are in light; and

the things presented to them are spiritual and heavenly, not natural and worldly as are the things contained in the sense of the letter of the Word; for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and heavenly; the literal sense is for men, the internal sense is for the angels, consequently there is a communication and conjunction of heaven with man by means of the Word. [3] In order that the arcana which are contained in this procedure with menservants that remain with their master may be opened still further, it must be told whence it is that "a door" and "a door-post" signify communication and conjunction. Angels and spirits have habitations which appear quite like those which are in the world (see n. 1116, 1626-1628, 1631, 4622), and—what is a secret—each and all things that appear in their habitations are significative of spiritual things; for they flow forth from the spiritual things which are in heaven, and which are consequently in their minds. Communications of truth with good are there presented to view by means of doors, and conjunctions by means of door-posts, and other things by the rooms themselves, by the courts, by the windows, and by the various adornments. That this is so, a man at this day, especially one who is merely natural, cannot believe, because such things are not manifest to the senses of the body. Nevertheless that such things were seen by the prophets when their interiors had been opened into heaven, is evident from the Word. They have also been perceived and seen by me a thousand times. I have moreover frequently heard them say, when their thoughts were in communication with me, that "the doors of their rooms were opened," and when they did not communicate, that they "were closed." [4] From this it is that mention is made of "doors" in the Word, where communication is treated of; as in *Isaiah*:—

Go, My people, enter thou into thy chambers, and shut thy door after thee; hide thyself as for a little moment, until the anger be overpast (xxvi. 20);

"to shut the door after one's self until the anger be overpast" denotes no communication with evils, which are "the anger" (see n. 3614, 5034, 5798, 6358, 6359, 6997, 8284, 8483). In *Malachi*:—

Shall He receive faces from you? said Jehovah Zebaoth. Who is there even among you that would rather shut the doors? and not kindle a light upon Mine altar in vain (i. 9, 10);

“to shut the doors” denotes not to communicate with holy or Divine things. In *Zechariah*:—

Open thy doors O Lebanon, that the fire may devour thy cedars (xi. 1);

“to open the doors” denotes to afford a passage or communication. [5] In *David*:—

He commanded the skies from above; He set open the doors of the heavens (*Ps.* lxxviii. 23);

“to set open the doors of the heavens” denotes to give communication with the truths and goods which are from the Lord in the heavens. Again:—

I have chosen to stand at the door in the house of my God, rather than dwell in the tents of wickedness (*Ps.* lxxxiv. 10);

“to stand at the door” denotes to communicate abroad with good, which is “the house of God” (n. 3720). Again:—

Lift up your heads, O ye gates; be ye lifted up, ye doors of the world; that the King of glory may come in (*Ps.* xxiv. 7, 9);

“the doors of the world being lifted up” denotes the opening and elevation of hearts to the Lord, who is “the King of glory,” and so to give communication, that is, that He may flow in with the good of charity and with the truth of faith. The Lord is called “the King of glory” from the truth which is from good. [6] In *Isaiah*:—

Jehovah said to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings: to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places straight. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I Jehovah, who have called thee by thy name, am the God of Israel (xlv. 1-3);

speaking of the Lord as to His Human, who in the representative sense is “Cyrus;” to “open the doors before him” denotes to give entrance to the Divine Itself. Hence it is that even as to His Human He is called “God,” here “the God of Israel.” [7] In *John*:—

Behold I have set before thee an open door, which no one can shut; for thou hast a little power, and hast kept My word (*Rev.* iii. 8);

“to set an open door” denotes communication with heaven. In the same:—

After these things I saw, and behold a door opened in heaven. I heard, Come up hither, that I may show thee the things which must come to pass hereafter (iv. 1);

here “a door” plainly denotes communication, because it is said of the revelation which he was about to receive from heaven. From this also it is plain that communication is there represented by a door, as was said above. In the same:—

Behold I stand at the door, and knock; if any one hear My voice and open the door, I will come in to him, and will sup with him, and he with Me (iii. 20);

here also “a door” plainly denotes entrance and communication with heaven, where the Lord is, and thus with the Lord. [8] In like manner in *Matthew*:—

The bridegroom came, and the virgins went in to the wedding, and the door was shut. At last came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (xxv. 10–12);

what these words signify in the internal sense, see at n. 4635–4638, namely, that “the virgins” denote those who are within the church; “to have oil in their lamps” denotes the good of charity in the truths of faith; and “not to have oil in their lamps” denotes to have the truths of faith, and no good of charity therein; to these latter the door is said to be “shut,” because they do not communicate with heaven, that is, through heaven with the Lord. Communication with heaven, and through heaven, is effected by means of the good of charity and of love, but not truths, which are called the truths of faith, without good therein; and therefore these latter are called “foolish virgins,” but the former “prudent virgins.” [9] So in *Luke*:—

Many shall seek to enter, but shall not be able. From the time when the master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He answering will say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say to you, I know you not whence ye are; depart from Me all ye workers of iniquity (xiii. 24–27);

here also "a door" plainly denotes entrance and communication, as above. That they to whom the door is shut and who knock thereat and are not let in, are those who are in truths of faith from the Word and not in the good of charity, is signified by "eating and drinking in the presence of the Lord and hearing the Lord teach in the streets," and yet not living the life of faith; for they who do not live this life are "workers of iniquity." [10] In *John*:—

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. I am the door; by Me if any one shall enter in, he shall be saved (x. 1, 2, 9);

"to enter in by the door" denotes by the truth which is of faith to the good of charity and of love, thus to the Lord, for the Lord is good itself; He is also the truth which introduces, thus likewise the "door," for faith is from Him. [11] That by "a door" is signified communication, appears like a metaphorical way of speaking, or like a comparison; but in the Word there are no metaphorical expressions or comparisons, but real correspondences. Even the comparisons therein are made by such things as correspond, as can be seen from what has been said about a door, namely, that doors actually appear in heaven with angels and spirits, and that their opening and shutting are according to the communications. And so in everything else.

8990. *And his master shall bore through his ear with his awl.* That this signifies a representative of obedience, is evident from the signification of "the ear," as being obedience (see n. 2542, 3869, 4551, 4652-4660); and from the signification of "boring through with an awl," namely, to the door, or to the door-post, as being to affix; here, as obedience is treated of, as being to assign; and therefore it follows that "he shall serve him forever," that is, shall be obedient. From this it is plain that the boring through of the ear with an awl to the door or to the door-post by his master is representative of obedience. [2] How the case herein is, can be seen from what precedes, namely, that they who are in truths alone, and not in the corresponding good, that is, who are in faith and not in charity, are not free, but are servants. For they who act from good, or

charity, are free, because they act from themselves; for to act from good, or charity, is to act from the heart, that is, from the will, thus from what is one's own; for that which is of the will belongs to the man, and that which is done from the will is said to go forth from the heart. But they who are only in the truths of faith and not in the good of charity, are relatively servants, for they do not act from themselves, because they have no good in themselves from which to act; but it is outside of themselves, and they act from it as often as they remember it. They who are of this character even to the end of life, remain after death in this state; and they cannot be brought to a state so as to act from the affection of charity, thus from good, but only from obedience. In the Grand Man, which is heaven, these persons constitute those things which serve the interiors, such as the membranes and skins (n. 8977, 8980). [3] From all this it can be seen how the case is with faith alone, thus with those who from doctrine set faith in the first place, and the good of charity in the second place, and even in the last place. They who actually, that is, in the life itself, so regard faith, are Hebrew servants in the representative sense. From all this it may also be concluded how the case is with those who make everything of salvation to consist in the truths of faith, and nothing in the good of charity; namely, that actually, or in the life itself, they cannot enter into heaven; for good reigns in heaven, and not truth without good; neither is truth truth, nor faith faith, except with those who are in good. [4] That the boring through of the ear with an awl by his master is representative of obedience, is plain also from the fact that to affix the ear to the door is to cause attention to be given to those things which his master, who is in the room, commands; thus it is to hear continually, and consequently to obey; here in the spiritual sense the things which good wills and commands, for by the master of the servant is represented spiritual good (n. 8981, 8986). As "the ear" signifies the hearing which is of obedience, therefore by virtue of an origin coming from the spiritual world there has flowed into human speech the expression, "to pinch the ear," meaning to cause a person to be attentive, and to remember; in like manner the expressions "to hear," and "to hearken to," any one, meaning to obey. For the

interior sense of very many expressions has flowed from the spiritual world by virtue of correspondences; in like manner as when we speak of "spiritual light," and the consequent "sight," as denoting what is of faith; also of "spiritual fire," and the consequent "life," as denoting what is of love. [5] The reason why the boring through of the ear was to be done with an awl, was because by an "awl" is signified the like as by a "peg," or a "nail," namely, an affixing or joining to, and in the spiritual sense an assignment to anything; but the awl was an instrument of service, and therefore serves to represent assignment to perpetual obedience on the part of the servant. That "pegs" or "nails" signify an affixing, or adjoining to, is evident from the passages where they are mentioned; as in *Isa.* xxii. 23; xxxiii. 20; xli. 7; liv. 2; *Jer.* x. 4; *Exod.* xxvii. 19; xxxviii. 31; *Num.* iii. 37; iv. 32.

8991. *And he shall serve him forever.* That this signifies to eternity, is evident from the signification of "serving," as being to obey, for servants are they who obey, and masters are they who command; that those who were represented by the menservants denote those who have done what is good from obedience, but not from the affection of charity, is evident from what precedes; and from the signification of "forever," as being to eternity. In the sense of the letter "forever" here signifies service with his master even to the end of his life; but in the internal or spiritual sense it signifies what is eternal, because it signifies the state after death. It is said "to eternity," because they who do what is good from the obedience of faith, and not from the affection of charity, who are represented by the menservants, in the other life can never be brought to a state of good, that is, to act from good; because every one's life remains after death. Such as a man is when he dies, such he remains; according to the common saying, "as the tree falls so it lies;" not that he is such as he is near the hours of death, but such as from the whole course of his life he is when he dies. And therefore they who during their life in the world have become habituated to doing what is good from obedience only, and not from charity, remain such to eternity. They are indeed perfected in respect to obedience; but they do not attain to anything of charity.

8992. Verses 7–11. *And when a man shall sell his daughter to be a maidservant, she shall not go out according to the going out of the menservants. If she be evil in the eyes of her master, so that he will not betroth her, then he shall let her be redeemed: to sell her to a strange people he shall have no power, in his acting treacherously against her. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. If he shall take him another; her food, her covering, and her conjugal due, he shall not diminish. And if he shall not do these three to her, then she shall go out free with no silver.* “And when a man shall sell his daughter to be a maidservant,” signifies the affection of truth from natural delight; “she shall not go out according to the going out of the menservants,” signifies a state not like truth without affection; “if she be evil in the eyes of her master,” signifies if the affection of truth from natural delight does not agree with spiritual truth; “so that he will not betroth her,” signifies so that it cannot be conjoined; “then he shall let her be redeemed,” signifies alienation from these truths; “to sell her to a strange people he shall have no power,” signifies not to those who are not of the faith of the church; “in his acting treacherously against her,” signifies this being contrary to the laws of Divine order; “and if he shall betroth her to his son,” signifies if it agrees with any derived truth so that it can be conjoined therewith; “he shall do to her according to the judgment of daughters,” signifies that it shall be as is the genuine affection of truth; “if he shall take him another,” signifies conjunction with the affection of truth from another stock; “her food, her clothing, and her conjugal due he shall not diminish,” signifies no deprivation of the interior life which is “food,” nor of the exterior life which is “clothing,” thus no deprivation of conjunction which is the “conjugal due;” “and if he shall not do these three to her,” signifies the deprivation of these; “she shall go out free with no silver,” signifies alienation therefrom without truth conjoined with it.

8993. *And when a man shall sell his daughter to be a maidservant.* That this signifies the affection of truth from natural delight, is evident from the signification of “a man’s daughter,” as being the affection of truth, for by “a daughter” is

signified affection (see n. 2362, 3963), and by "man," truth (n. 3134), as also by "an Israelite," who is here meant by "a man" (n. 5414, 5879, 5951, 7957, 8234); and from the signification of "a maidservant," as being external or natural affection (n. 2567, 3835, 3849); consequently by "a man's daughter being sold for a maidservant" is signified the affection of truth from the delight of natural affection. [2] By natural delight is meant the delight that flows forth from the love of self and the love of the world. They who are in the affection of truth from this, are they who learn the doctrinal things of the church, which are called the truths of faith, either for the sake of gain, or for the sake of honors, and not for the sake of life. Such affections of truth, which do not flow forth from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man sold to be a handmaid or maidservant; for everything which has its origin from the love of self, or from love of the world, is not free; but servile (what is meant by "free," and what by "servile," see n. 892, 905, 1947, 2870-2893, 6205). How the case is with the affections of truth that originate from these loves, is described in the internal sense in what now follows. [3] Bear in mind that the genuine affection of truth is willing and longs to know the veriest truths of faith for the sake of good use as the end, and for the sake of life; but the affection of truth that is not genuine desires and longs for truths for the sake of self, thus for seeking honors, and for hunting gains. They who are in the affection of truth from this origin do not care whether the truths they know are genuine, provided they are such as they can pass off as truths; and therefore they stick in the mere confirmation of the doctrinal things of the church in which they were born, whether these be true or not true. They are also in darkness in respect to truths themselves, for worldly ends which are gains, and bodily ends which are honors, completely blindfold them. [4] But they who are in the genuine affection of truth, that is, who long to know truths for the sake of good use, and for the sake of life, also abide in the doctrinal things of the church until they arrive at the age when they begin to think for themselves; then they search the Scriptures and supplicate the Lord for enlightenment, and when they are enlightened

they rejoice from the heart. For they know that if they had been born where there is another doctrine of the church, nay, the greatest heresy, without searching the Scriptures from the genuine affection of truth, they would have remained in that doctrine; as for example, if they had been born Jews, or if they had been born Socinians. From this it is plain who and of what quality they are who are in the genuine affection of truth, and who and of what quality they are who are in an affection of truth that is not genuine. They who are in the genuine affection of truth are in the representative sense the daughters of Israelitish men; but they who are in an affection of truth that is not genuine are in the representative sense maidservants from the daughters of Israel.

8994. *She shall not go out according to the going out of the menservants.* That this signifies a state not like truth without affection, is evident from the signification of "going out," namely, from service, as being the state after combat, or labor (see above, n. 8980, 8984); and from the signification of "menservants," as being those who are in truths and not in the corresponding good (n. 8974), thus who are in truth without affection. From this it is plain that by "she shall not go out according to the going out of the menservants" is signified a state not like truth without affection. [2] How this is shall be briefly told. There are some who are in truth and not in the affection of it; and there are some who are in this affection. The former were represented by the menservants from the sons of Israel; but the latter by the maidservants also from the sons of Israel. By the maidservants however were not represented those who are in the genuine affection of truth; but those who are in an affection not genuine (as can be seen from what has been shown just above, n. 8993). [3] The difference between those who are in truth without affection, who were represented by the menservants, and those who are in the affection of truth, who were represented by the maidservants, is such as there is between knowing truth, and willing truth. To know truth belongs solely to the intellectual part, but to will truth to the will part; and thus the difference is such as is that between knowledge and affection. They who are in the knowledge of truth and good, and who in the repre-

sentative sense are “menservants,” or “men,” are not affected with truth and good, but only with the knowledge thereof; consequently they are delighted with truths for the sake of knowledge. But they who are in the affection of truth and of good, and who in the representative sense are “maidservants,” or “women,” are not affected with knowledge, but with the truths and goods themselves when they hear them, and perceive them in others. Such affection is common with good women, but the affection of the knowledge of truth is common with men. [4] From this it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in knowledges; for it is according to Divine order that men should be in knowledges, but women solely in affections; and thus that women should not love themselves from knowledges, but should love men; whence comes the conjugal. From this also it is that it was said by the ancients that women should be silent in the church. This being the case, knowledges are represented by men, but affections by women; here the affections of truth which spring from the delights of natural loves, by the maidservants; and as these are of a totally different nature from those who are affected with knowledges, therefore the case with maidservants is quite different from what it is with menservants. This then is what is signified by the statute that the maidservant shall not go out according to the going out of the menservants. But be it known that the case is so with those who are of the Lord’s spiritual kingdom; but the other way about with those who are of His celestial kingdom. In the latter kingdom husbands are in affection, but wives in the knowledges of good and truth. From this comes the conjugal with these.

8995. *If she be evil in the eyes of her master.* That this signifies if the affection of truth from natural delight does not agree with spiritual truth, is evident from the signification of “a maidservant,” of whom it is said that she is “evil,” as being affection from natural delight (see n. 8993, 8994); from the signification of “evil,” when said of this affection relatively to spiritual truth, as being not to agree therewith (of which below); from the signification of “in the eyes,” as being in the perception (see n. 2829, 3529, 4083, 4339); and from the signification

of "master," as being spiritual truth (n. 8981). [2] How the case herein is must be told. That "a maidservant" denotes the affection of truth from the delights of the love of self or of the love of the world was said above (n. 8993, 8994); and that this affection can be conjoined with spiritual truth can be seen from the fact that the affection of spiritual truth is an internal affection, or is in the interior man; whereas the affection of truth from natural delight is in the external man. The internal affection which is of the spiritual man is constantly conjoined with the external affection which is of the natural man, but still in such a way that the internal affection of truth is the ruling affection, and the external affection is subservient; for it is according to Divine order that the spiritual man should rule over the natural (n. 8961, 8967). Moreover when the spiritual man rules, the man looks upward, which is represented by having the head in heaven; but when the natural man rules, the man looks downward, which is represented by having the head in hell. [3] To throw more light on this subject something further shall be said. Most men by the truths which they learn, and the goods which they do, do indeed think of a consequent advantage, or of honor in their country; but if these things are regarded as the end, the natural man rules and the spiritual serves; if however they are not regarded as the end, but only as means to the end, the spiritual man rules and the natural man serves, according to what has been already said (n. 7819, 7820). For when gain or honor is regarded as a means to an end, and not as the end, the gain or honor is not regarded, but the end, which is use. As for example he who desires and procures for himself riches for the sake of use, which he loves above all things, is not in this case delighted with riches for the sake of riches, but for the sake of uses. Moreover the very uses make the spiritual life with men, and riches merely serve as means (see n. 6933-6938). From this it can be seen what must be the quality of the natural man in order that it may be conjoined with the spiritual, namely, that it must regard gains and honors, thus riches and dignities, as means, and not as the end; for that which is regarded by a man as the end makes his veriest life, because he loves it above all things, for that which is loved is regarded as the end. [4]

He who does not know that the end, or what is the same, the love, makes the spiritual life of a man, consequently that a man is where his love is, in heaven if the love is heavenly, in hell if the love is infernal, cannot comprehend how the case is in regard to this. He may suppose that the delight of natural loves, which are the love of self and the love of the world, cannot agree with spiritual truth and good; for he does not know that in the course of regeneration a man must be wholly inverted, and that when he has been inverted he has his head in heaven, but that before he has been inverted he has his head in hell. He has his head in hell when he regards the delights of the love of self or of the love of the world as the end; but he has his head in heaven when these delights are as means to the end. For the end, which is the love, is the only thing with man that is alive; the means to the end are of themselves not alive, but they receive life from the end. Consequently the means from the ultimate end are called mediate ends; and these, in so far as they regard the ultimate end which is the principal end, are so far alive. From this it is that when a man has been regenerated, consequently when he has as the end to love the neighbor and to love the Lord, he then has as means the loving of himself and the world. When man is of this character, then when he looks to the Lord he accounts himself as nothing, and also the world; and if he regards himself as anything, it is that he may be able to serve the Lord. But previously the contrary had been the case; for when he looked to himself, he had accounted the Lord as nothing, or if as anything, it was that thereby he might have gain and honor. [5] From all this it can be seen what is the nature of the secret that lies hidden in these statutes concerning the maidservants from the daughters of Israel, namely, that though they were servants, still, if they were good, they were betrothed to the master by whom they were bought, or to his son; but if evil, they were not betrothed, but were either redeemed, or sold; according to what is contained in these verses. Moreover to betroth maidservants, or to have them for concubines, was permitted in the representative church, especially in the Jewish and Israelitish church, for the reason that a wife represented the affection of spiritual truth, but a maid-

servant the affection of natural truth; thus the former represented the internal of the church with man, but the latter the external. This was represented by Hagar, who was betrothed to Abraham; and also by the two handmaids who were betrothed to Jacob. From all this it is now evident what is meant in the internal representative sense by a maidservant not being able to be betrothed if she was evil; namely, if the affection from natural delight (which is "a maidservant") does not agree with the spiritual, which chiefly happens owing to the fact that it wishes to rule, and that it is of such a disposition and heart that it cannot be bent to love the Lord. Moreover the agreement or disagreement with the spiritual of the affection from natural delight is according to the quality of each; but to divide these into their categories would be too tedious. (That "a maidservant" also denotes an affirmative means that serves for the conjunction of the external and the internal man, see n. 3913, 3917, 3931.)

8996. *So that he will not betroth her.* That this signifies that it cannot be conjoined, is evident from the signification of "to be betrothed," as being to be conjoined; for they who are betrothed are conjoined. In the internal sense by "to be betrothed" is properly signified the agreement of dispositions or of minds which precedes the conjunction of marriage; and as in the spiritual world agreement conjoins, and disagreement disjoins, therefore by "to be betrothed" is here signified to be conjoined.

8997. *Then he shall let her be redeemed.* That this signifies alienation from these truths, is evident from the signification of "being redeemed" by him who sold her, or by another, thus of being sold by the master, as being alienation from that spiritual truth. (That "to be sold" denotes alienation, see n. 4098, 4752, 4758, 5886; also that "master" denotes spiritual truth, n. 8981, 8995.)

8998. *To sell her to a strange people he shall have no power.* That this signifies not to those who are not of the faith of the church, is evident from the signification of "a strange people," as being those who are outside of the church, thus who are not of the faith of the church (see n. 2049, 2115, 7996); and from the signification of "selling," as being to alienate (of which

just above, n. 8997). In regard to this, the case is that those who have been born within the church, and from infancy have been imbued with the principles of the truth of the church, ought not to contract marriages with those who are outside of the church, and have thus been imbued with such things as are not of the church. The reason is that there is no conjunction between them in the spiritual world, for every one in that world is in consociation according to his good and the truth thence derived; and as there is no conjunction between such in the spiritual world, neither ought there to be any conjunction on earth. For regarded in themselves marriages are conjunctions of dispositions and of minds, the spiritual life of which is from the truths and goods of faith and of charity. On this account moreover marriages on earth between those who are of a different religion are accounted in heaven as heinous, and still more so marriages between those who are of the church and those who are outside of the church. This also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles (*Deut.* vii. 3, 4), and why it was absolutely heinous to commit whoredom with them (*Num.* xxv. 1-9). [2] This appears still more evidently from the origin of conjugal love, which is from the marriage of good and truth (n. 2727-2759). When conjugal love descends from this source, it is heaven itself in man. This is destroyed when two consorts are of unlike heart from unlike faith. From this then it is that a maidservant from the daughters of Israel, that is, from those who are of the church, was not to be sold to a strange people, that is, to those who are outside of the church; for these would then betroth her, that is, would be conjoined with her, and would thus profane the things which are of the church; and therefore it is said that this is "to act treacherously."

8999. *In his acting treacherously against her.* That this signifies that this is contrary to the laws of Divine order, is evident from the signification of "acting treacherously," as being contrary to truth Divine, or what is the same, contrary to the laws of Divine order; that this is signified by "acting treacherously" is plain from what was adduced just above (n. 8998). In heaven the laws of Divine order are truths, for Divine order

is from the Divine truth which proceeds from the Lord (n. 8700, 8928). "To act 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; as in *Isaiah* xxi. 2; xxxiii. 1; xlviii. 8, and elsewhere; *Jer.* iii. 20; v. 11; xii. 1, 6; *Hosea* v. 7; vi. 7; *Mal.* ii. 10, 11, 14, 15; *Ps.* lxxviii. 57; cxix. 158.

9000. *And if he shall betroth her to his son.* That this signifies if it agrees with any derived truth so that it can be conjoined therewith, is evident from the signification of "a son," as being truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257), here derived truth, because by the master who is the father is signified the principal truth from which the rest are derived (n. 8981); and from the signification of "betrothing," as being to be conjoined (of which above, n. 8996).

9001. *He shall do to her according to the judgment of daughters.* That this signifies that it shall be as is the genuine affection of truth, is evident from the signification of "according to the judgment," as being with the same right; for by the "judgment" is signified external truth or right such as is in the civil state in which is the representative church (n. 8972); and from the signification of "daughter," as being the affection of truth (n. 2362, 3024, 3963), here the genuine affection of truth, because by "the maidservant" is signified the affection of truth from natural delight (n. 8993), thus not genuine until she has been betrothed either to her master, or to his son. But when she has been betrothed, that is, when this affection has been conjoined with the spiritual truth which is signified by "master," and by "son," then it becomes as it were genuine, for then the natural has been subordinated to spiritual truth, and when it has been subordinated it is no longer in its own right, but in that of the spiritual truth under which it has been subordinated; consequently the natural becomes as the spiritual, because it acts as a one with it. And then also the life of spiritual truth is transferred into the natural, and vivifies it. But betrothal, or conjunction, with a maidservant, differs from conjunction with a daughter in the fact that the latter conjunction is effected in the interior man, but the former in the external man.

9002. *If he shall take him another.* That this signifies conjunction with the affection of truth from another stock, is evident from the signification of “taking” or “betrothing” another, as being to be conjoined (see n. 8996); for in the spiritual sense, matrimony, which is here meant by “betrothing,” denotes the conjunction of the life of the one with that of the other. According to Divine order there is a conjunction of the life from the truths of faith with the life from the good of charity. From this comes all spiritual conjunction, from which as from its origin comes forth natural conjunction. By “taking another” is signified conjunction with the affection of truth from another stock, for the “maidservant” before spoken of denotes the affection of truth from natural delight (n. 8993); consequently “another” denotes the affection of truth from another stock. [2] What is meant by “affection from another stock” may be known from the fact that all affection which is of love is of the widest extension, so wide indeed as to surpass all human understanding. The human understanding does not even go so far as to know the genera of the varieties of this affection, still less the species of these genera, and less still the particulars, and singulars of the particulars. For whatsoever is in man, especially that which is of affection or love, is of infinite variety, as can plainly be seen from the fact that the affection of good and truth, which is of love to the Lord and of love toward the neighbor, constitutes the universal heaven, and that nevertheless all who are in the heavens, where there are myriads, differ from one another as to good, and will differ even if they should be multiplied to countless myriads of myriads. For there cannot be in the universe one thing that is exactly like another, and that subsists in a distinct way; it must be various, that is, different from all others, in order that it may be anything by itself (see n. 684, 690, 3241, 3744, 3745, 3986, 4005, 4149, 5598, 7236, 7833, 7836, 8003). From all this it can in some measure be known what is meant by “an affection from another stock,” namely, an affection which differs from the other, but which can nevertheless be conjoined with the same spiritual truth. Such affections as are represented by maidservants betrothed to one man, are of one genus; but there is a difference among them as to species, which is called

a "specific" difference. These things might be illustrated by various examples; but the general idea derived from what has been already said will suffice. [3] In order that there might be represented the conjunctions and subordinations of such affections under one spiritual truth, it was permitted the Israelitish and Jewish nation to have a number of concubines—as to Abraham (*Gen.* xxv. 6), also to David, Solomon, and others. For whatever was permitted that nation was for the sake of the representation; namely, that by things external they might represent the internal things of the church (n. 3246). But when the internal things of the church had been opened by the Lord, the representations of internal things by external ceased, because it was then internal things, which are those of faith and love, with which the man of the church was to be imbued, and by means of which he was to worship the Lord; and therefore it was then no longer permissible to have more wives than one, nor to have concubines for wives (n. 865, 2727–2759, 3246, 4837).

9003. *Her food, her raiment, and her conjugal due, he shall not diminish.* That this signifies no deprivation of the interior life which is "food," nor of the exterior life which is "clothing," thus no deprivation of conjunction which is the "conjugal due," is evident from the signification of "food," as being the sustenance of the interior life, for in the spiritual sense "food," or meat and drink, denote the knowledges of good and truth, "meat," the knowledges of good (n. 5147), and "drink," the knowledges of truth (n. 3168, 3772); and therefore "food" denotes the things which nourish the spiritual life of man (n. 5293, 5576, 5579, 5915, 8562); from the signification of "covering," or "clothing," as being the sustenance of the exterior life, for in the spiritual sense "covering," or "clothing," denotes lower memory-knowledges, because these are what sustain the external life of man (n. 5248, 6918); from the signification of the "conjugal due," as being conjunction; and from the signification of "not to diminish," as being not to deprive of. [2] The case herein is that natural affection conjoined with spiritual truth, which is signified by "a maid-servant betrothed to a son," requires continual sustenance of life from the spiritual truth with which it has been conjoined;

for affection without sustenance therefrom perishes. It is with the affection of man as it is with man himself—unless it is sustained with food it dies. Moreover in respect to his interiors man is nothing but affection; a good man the affection of good and the truth thence derived; but an evil man the affection of evil and the falsity thence derived. This is especially evident from a man when he becomes a spirit, for the sphere of life which then flows forth from him is a sphere either of the affection of good, or of the affection of evil. His nourishment or sustenance then is not from natural food and drink, but from spiritual food and drink, which are falsity from evil to an evil spirit, and truth from good to a good spirit. The nourishments of human minds during their life in the body in the world, are no other, and from this it is that all things which relate to food, such as bread, flesh, wine, water, and many other things, in the spiritual sense in the Word signify such things as belong to spiritual nourishment. [3] From this it is also plain what is meant by these words of the Lord:—

Man doth not live by bread alone, but by every word that goeth forth out of the mouth of God (*Matt.* iv. 4).

Ye shall eat and drink upon My table in My kingdom (*Luke* xxii. 30).

I say unto you, I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in My Father's kingdom (*Matt.* xxvi. 29);

saying these words after He had instituted the Holy Supper, in which "the bread and the wine" denote those things which are of love and faith; in like manner also "the flesh and the blood." From this it may be clearly known what is meant by "the flesh and blood" of the Lord in *John* vi. 49-58; and also by these words in the same chapter:—

My flesh is food indeed, and My blood is drink indeed (verse 55).

(That "flesh" in the Word denotes the good of love, see n. 3813, 7850; also that "blood" denotes the good of faith, n. 4735, 6978, 7317, 7326, 7846, 7850, 7877; in like manner "bread and wine," n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 6377.)

9004. *If he shall not do these three to her.* That this signifies the deprivation of these things, is evident without explication.

9005. *Then she shall go out free with no silver.* That this signifies alienation therefrom without truth conjoined with it, is evident from the signification of “going out,” here from service and from coupling, as being abandonment by her master-husband (*dominus vir*), thus alienation; and from the signification of “free with no silver,” as being without truth conjoined therewith (that “silver” denotes truth, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932). How the case herein is, is evident from what was shown just above (n. 9003), namely, that natural affection conjoined with spiritual truth, which is signified by “a maidservant betrothed to a son,” cannot possibly subsist without sustenance from spiritual truth; and therefore if it is not sustained, the conjunction is dissolved, consequently there is alienation. The reason why this takes place without this truth being conjoined with it, is that it is then associated with another truth, which cannot be effected with the life derived from truth from another source. Such is the signification of the above words, because such is the case with consociations in the spiritual world.

9006. Verses 12–15. *He that smiteth a man, and he die, dying he shall die. And he that hath not lain in wait, and God caused it to happen to his hand; then I will appoint thee a place whither he shall flee. And when a man shall act of set purpose against his companion, to kill him with deceit; thou shalt take him from Mine altar, that he may die. And he that smiteth his father and his mother, dying he shall die.* “He that smiteth a man, and he die,” signifies the injuring of the truth of faith and the consequent loss of spiritual life; “dying he shall die,” signifies damnation; “and he that hath not lain in wait,” signifies when it was not of foresight from the will; “but God caused it to happen to his hand,” signifies appearing as of chance; “then I will appoint thee a place whither he shall flee,” signifies a state of blamelessness, and thus exempt from punishment; “and when a man shall act of set purpose against his companion,” signifies premeditation from a depraved will; “to kill him with deceit,” signifies the consequent malice and ardor of depriving the neighbor of eternal life; “thou shalt take him from Mine altar, that he may die,” signifies damnation even although he flees to the worship of the Lord, and suppli-

cates for forgiveness, and promises repentance; "and he that smiteth his father and his mother," signifies the blaspheming of the Lord and of His kingdom; "dying he shall die," signifies damnation.

9007. *He that smiteth a man, and he die.* That this signifies the injuring of the truth of faith and the consequent loss of spiritual life, is evident from the signification of "smiting," as being to injure by falsity (see n. 7136, 7146); from the signification of "a man (*vir*)," as being the truth of faith (of which below); and from the signification of "dying," as being the loss of spiritual life (n. 5407, 6119, 7494); for in the internal sense no other life is meant, but in the external sense natural life is meant. The reason why spiritual life perishes by the injuring of the truth of faith, is that good united to truth constitutes that life; and therefore when truth is stolen away, good, and thus spiritual life, falls to the ground. That "a man" denotes the truth of faith, is because in heaven no attention is paid to person, or to anything of person; but to things abstracted from person (n. 4380, 8343, 8985); consequently where "a man" is mentioned in the Word, they do not perceive a man, because a man is a person; but instead they perceive that faculty of his by virtue of which he is a man, namely, the intellectual faculty; and when they perceive this faculty, they perceive the truth of faith, because the truth of faith belongs to it, and not only enlightens it, but also forms it. And as by "a man (*vir*)" there is perceived in heaven the intellectual of man, so by "a man (*homo*)" there is perceived his will; because man is man (*homo*) from the will; but is man (*vir*) from the understanding. And as the will is the man himself, therefore the good of love is the man, for this belongs to the will, and perfects, and makes it. (That "man (*vir*)" denotes the intellectual, and therefore the truth of faith, see n. 158, 265, 749, 1007, 2517, 3134, 3309, 3459, 4823, 7716; and that "man (*homo*)" denotes the good of love, n. 768, 4287, 7523, 8547, 8988.)

9008. *Dying he shall die.* That this signifies damnation, is evident from the signification of "dying to die," as being damnation (see n. 5407, 6119, 7494). That "death" denotes damnation, is because with those who are damned the truths of faith and the goods of love have been extinguished, for these are

what constitute the veriest life of man, because they are from the Lord who is the only source of life. When these have been extinguished, falsities and evils succeed in their place, which being opposite to the truths and goods that are of life, are therefore of death, but of spiritual death, which is damnation, hell, eternal unhappiness. That nevertheless those are alive who are in evils and falsities, or who are in hell, is because they have been born men, and therefore into the capacity of receiving life from the Lord; and also do receive so much of life from the Lord as to be able to think, reason, and speak, and thereby to cause the evil in themselves to appear as good, and the falsity as truth; and thus to live as semblances of life.

9009. *And he that hath not lain in wait.* That this signifies when it was not of foresight from the will, is evident from the signification of "lying in wait," as being to act with deliberation, thus with foresight, for the evil which one who lies in wait is about to do he foresees in his mind; and because he does such evil with foresight, he therefore does it also from the will, for it proceeds therefrom. There are evils which proceed from the will of man, but are not of foresight; and there are evils which proceed from the will, and are of foresight. Those which proceed from the will, and from foresight, are much worse than those which are not from foresight; because the man sees that they are evils, and can therefore desist from them, but is not willing, and he thereby confirms them in himself, and evils confirmed put on nature, so that afterward they can scarcely be extirpated; for in such case he summons spirits from hell who afterward do not easily retire. [2] Evils which proceed from one part of the mind and not at the same time from the other, such as those which come from the intellectual part, and not at the same time from the will part, are not rooted in and appropriated to the man. That alone is rooted in and appropriated to him which passes from the intellectual part into the will part; or what is the same, which passes from the thought which is of the understanding into the affection which is of the will, and thence into act. Those things which enter into the will are those which are said to enter into the heart. [3] But evils which proceed solely from the will, thus not with premeditation, are such as the man inclines to hered-

itarily, or from some previous consequent actual doing of evil. These are not imputed to the man unless he has confirmed them in his intellectual part (see n. 966, 2308, 8806); but when they have been confirmed in this part, they have then been inscribed on the man, and become his own, and are imputed to him. But these evils cannot be confirmed with a man in his intellectual part except in his adult age, namely, when he begins to think, and understand things, for himself; for before this he had no faith from himself, but only from his teachers and parents. From all this it is evident what is signified by, "if he has not lain in wait," namely, when it was not of foresight from the will.

9010. *But God caused it to happen to his hand.* That this signifies appearing as of chance, is evident from the idea concerning chance among the ancients, which was that it happened from God; and therefore they expressed the idea of chance by the phrase, "God caused it to happen to the hand." For they who were of the ancient churches knew that the Providence of the Lord is in each and all things, and that things which happen, that is, which appear as of chance, were of Providence. Wherefore the simple, who could not distinguish between the things which were of permission, and those which were of good pleasure, attributed to the Lord both good and evil; good because they knew that all good is from Him; and evil by reason of the appearance. For when a man does evils, and thereby turns himself away from the Lord, it appears as if the Lord turns Himself away; for the Lord then appears to him behind, and not in front. From this then it is that if any one smote another by chance, thus without will from foresight, it was expressed by the words, "God caused it to happen to the hand." (That the Providence of the Lord is in each and all things, has been already shown, see n. 1919, 4329, 5122, 5155, 5195, 5894, 6058, 6481-6487, 6489, 6491, 7004, 7007, 8478, 8717; also that things which happen, or are of chance, are of Providence, n. 5508, 6493, 6494; and that evil is attributed to the Lord, when yet it is from man, n. 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7877, 7926, 8197, 8227, 8228, 8282, 8284, 8483, 8632.)

9011. *Then I will appoint thee a place whither he shall flee.* That this signifies a state of blamelessness, and that is exempt

from punishment, is evident from the signification of "place," as being state (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and from the signification of "an asylum," or place whither he should flee who unexpectedly, or by chance, had killed any one, as being a state of blamelessness, and thus exempt from punishment; for they who had smitten any one by chance, that is, without intent, thus not with premeditation, nor from an evil affection which is of the will, were not in any fault of their own; and therefore when such came to a place of asylum they were exempt from punishment. By these persons were represented those who not of set purpose injure any one in respect to the truths and goods of faith, and consequently extinguish his spiritual life; for such are in a blameless state and one exempt from punishment; as for instance are those who have complete faith in their religiosity, which is also in what is false, and who from this reason against the truth and good of faith, and thus persuade, as heretics will sometimes do who are conscientious, and consequently are zealots. [2] That such persons were represented by those who were to flee to asylums is evident in *Moses*.—

Ye shall select suitable cities, which shall be cities of refuge for you; that the manslayer may flee thither that smiteth a soul through error; as if he hath struck him unexpectedly, without enmity, or hath cast upon him any instrument without set purpose, or with any stone wherewith he may die, seeing him not, so that he make it fall upon him, and he die, when yet he was not his enemy, neither sought his evil (*Num.* xxxv. 11, 22, 23).

This is the word of the manslayer, who shall flee thither that he may live; when he hath smitten his companion unawares, when he was not his hater yesterday and the day before, when he come into the forest with his companion to hew wood, but when his hand hath struck with the axe, to cut the wood, and the iron hath been shaken off from the wood, and hath found his companion that he die; he shall flee unto one of these cities, that he may live (*Deut.* xix. 4, 5).

[3] Here is described the state of one who is blameless and exempt from punishment, and who has injured some one by the falsities of faith which he had believed to be truths, or by means of memory-knowledges derived from the fallacies of the senses, and thus has done injury to the internal or spiritual life of the other. In order that this might be signified, such error or chance is described by an instrument of some kind, and by a

stone which he cast upon his companion, so that he died, and likewise by an axe, or the iron thereof, falling from its wood while they were both hewing wood in the forest. The reason why this is described by such things, is that "an instrument" signifies memory-knowledge; "a stone" the truth of faith, and in the opposite sense falsity; in like manner "the iron of an axe;" and "to hew wood" signifies disputation concerning good from one's religiosity. [4] Every one can see that homicide committed through error would not have been described without a secret reason by the iron of an axe falling from its wood in a forest, because such a mischance can rarely happen, in fact scarcely once in the course of many years. But such a mischance is so described on account of the internal sense, in which is described the injury to a soul by another through the falsities of faith which from his religiosity he had believed to be truths; for he who does an injury by means of falsities which he believes to be truths, does it not of set purpose, or from a better conscience, because he does it from the faith and consequent zeal of his religiosity. That these things might be signified in the internal sense, they are described, as before said, by those who kill their companions by mistake, with a stone, by hewing wood in a forest and the iron of the axe then falling from the wood upon a companion; for "a stone" denotes the truth of faith in the natural man, and in the opposite sense falsity (see n. 643, 1298, 3720, 6426, 8609, 8941), in like manner "iron" (n. 425, 426); "the iron of an axe falling from its wood" denotes truth separated from good, for "wood" denotes good (n. 643, 2812, 3720, 8354), "hewing wood," the placing of merit in works (n. 1110, 4943, 8740); but "hewing wood in a forest" denotes discussing these and the like things, and also bringing them into question; for "a forest" denotes a religiosity. [5] Such things are signified by "hewing wood in a forest with axes" in *Jeremiah*:—

The hirelings of Egypt will go in strength, and will come against her with axes, as hewers of wood, they shall cut down her forest, said Jehovah (lxvi. 22, 23);

here "to cut down wood in a forest" denotes to act from a false religiosity, and to destroy such things as are of the church; for the church is called a "forest," a "garden," and a "paradise"—

a "forest" from knowledge, a "garden" from intelligence, and a "paradise" from wisdom (n. 3220), because "trees" denote the perceptions of good and of truth, and also the knowledges thereof (n. 103, 2163, 2722, 2972, 4552, 7690, 7692); and as a "forest" denotes the church as to knowledge, thus as to external things, it also denotes a religiosity. [6] The church as to knowledge, or as to external things, is signified by a "forest" in *David*:—

The field shall exult, and all that is therein; then shall all the trees of the forest sing (*Ps.* xcvi. 12).

Lo we heard of Him in Ephrata, we found Him in the fields of the forest (*Ps.* cxxxii. 6);

speaking of the Lord. In *Isaiah*:—

The light of Israel shall be for a fire, and his Holy One for flame. And it shall burn the glory of his forest, and his Carmel; it shall consume from the soul even to the flesh; whence the rest of the trees of his forest shall be a number that a child may describe them. He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a magnificent one (x. 17-19, 34);

"the forest" denotes the church as to the knowledges of truth; "Carmel," the church as to the knowledges of good; in like manner "Lebanon" and "Hermon;" the "trees of the forest" denote knowledges, as above; to be "a number that a child may describe" means few; "the thickets of the forest" denote memory-knowledges (n. 2831). [7] In the same:—

Thou hast said, By the multitude of my chariots I will go up to the height of the mountains, to the sides of Lebanon, and I will cut down the tall cedars thereof, the choice of the fir-trees thereof; then will I come unto the height of his border, the forest of his Carmel (xxxvii. 24).

I will visit upon you according to the fruit of your works, and I will kindle a fire in her forest (*Jer.* xxi. 14).

Prophecy against the forest of the field unto the south; and say to the forest of the south, Behold I will kindle a fire in thee, and it shall devour every tree (*Ezek.* xx. 46, 47).

Feed Thy people with Thy rod, the flock of Thine heritage who dwell alone in the forest in the midst of Carmel (*Micah* vii. 14).

Who does not see that in these passages by "a forest" is not meant a forest, and that by "Lebanon" and "Carmel" which are "forests" are not meant Lebanon and Carmel, but something of the church? yet what of the church is meant has been

hitherto hidden, because the internal sense lies hidden. And it is wonderful that in so learned a world as is Europe above all the rest, where they have the Word, in every particular of which there is an internal sense, the very knowledge of this sense is wanting; when yet this knowledge existed among the ancients in Chaldea, in Assyria, in Egypt, in Arabia, and thence in Greece, in whose books, emblems, and hieroglyphics such things are still to be met with. But the reason why such knowledge has perished, is that there is no faith that the spiritual is anything.

9012. *And when a man shall act of set purpose against his companion.* That this signifies premeditation from a depraved will, is evident from the signification of “to act of set purpose,” as being to act with premeditation, for he who proposes to himself evil, does it with premeditation; and as it is evil, and he does it, it is from the will; for the doing of evil is originally from this source. But the falsity by which evil is affirmed, defended, and thus promoted, is of the thought; thus comes from a depraved or inverted understanding. (That man is guilty when he does evil from both, namely, from the understanding and from the will, may be seen above, n. 9009.)

9013. *To kill him with deceit.* That this signifies the consequent malice of depriving the neighbor of eternal life, is evident from the signification of “to kill,” as being to take away faith and charity from the neighbor, and thus to deprive him of spiritual life, which is eternal life (see n. 6767, 8902); and from the signification of “deceit,” as being malice from the will with forethought or premeditation, thus from set purpose. Evils are done either from enmity, or from hatred, or from revenge, and either with deceit or without it. But evils done with deceit are the worst, because deceit is like a poison which infects and destroys with infernal venom, for it goes through the whole mind even to its interiors. The reason is that he who is in deceit meditates evil, and feeds his understanding with it, and takes delight in it, and thus destroys everything therein that belongs to man, that is, which belongs to life from the good of faith and of charity. [2] They who in the world have ensnared the neighbor with deceit in respect to worldly and earthly things, in the other life ensnare the neighbor with

deceit in respect to spiritual and heavenly things; and because they do this in secret, they are dispatched to the hells behind the back, deep down according to the malignity and hurtfulness of the deceit, and in this way are separated from those who are in front; the latter being called "spirits," but the former, "genii" (5035, 5977, 8593, 8622, 8625). Genii are not admitted to men as spirits are, because they flow into the affections of the will, by acting against the good of love and charity so secretly that it cannot possibly be perceived; and in this way they destroy the truth of faith. In their own hell they render themselves invisible before their companions; for they who have acted secretly in the world can render themselves invisible in the other life; but when they appear, they appear among themselves like men; whereas when they are looked at by the angels they appear like serpents, for they have the nature of serpents, and that which goes forth from them is like poison, and indeed is spiritual poison. [3] Wherefore in the Word "poison" signifies deceit, and poisonous serpents, such as "asps," "cockatrices," and "vipers," signify the deceitful; as in the following passages:—

In heart ye work perversities, their poison is like the poison of a serpent; like that of the deaf asp (*Ps. lviii. 2, 4*).

They cogitate evils in the heart, they sharpen their tongue like a serpent; the poison of the asp is under their lips (*Ps. cxl. 2, 3*).

They lay eggs of the asp, and weave the spider's webs, he that eateth of their eggs dieth (*Isa. lix. 5*).

He shall suck the poison of asps; the viper's tongue shall slay him (*Job xx. 16*).

Their wine is the poison of dragons, and the cruel gall of asps (*Deut. xxxii. 33*).

Woe unto you, scribes and Pharisees, hypocrites! Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna (*Matt. xxii. 29, 33*).

[4] Deceit is called "hypocrisy" when there is piety in the mouth, and impiety in the heart; or when there is charity in the mouth, but hatred in the heart; or when there is innocence in the face and gesture, but cruelty in the soul and breast; consequently when they deceive by a show of innocence, charity, and piety. Such are "serpents" and "vipers" in the internal sense, because, as before said, when such are looked at by

the angels in the light of heaven, they appear like serpents and like vipers, who hide evils under truths; that is, who deceitfully bend truths to the doing of evils; for such hide poison as it were under the teeth, and thus kill. [5] But they who are in the faith of truth and in the life of good from the Lord, cannot be injured by the poisons of such, for they are in light from the Lord, in which the deceitful appear like serpents, and their deceits like poisons. That these are kept in safety by the Lord is meant by His words to the disciples:—

Behold I give unto you power to tread upon serpents and scorpions (*Luke x. 19*).

These signs shall follow them that believe; they shall take up serpents; and if they drink any deadly thing, it shall not harm them (*Mark xvi. 17, 18*).

The suckling shall play on the hole of the viper (*Isa. xi. 8*).

[6] Those who have been interiorly infected with spiritual deceit, that is, with hypocrisy, are they who are meant by those who speak against the Holy Spirit, for whom there is no forgiveness, in *Matthew*:—

I say unto you, All sin and blasphemy shall be forgiven unto men; but the blasphemy of the spirit shall not be forgiven unto men. Nay, if any one shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree bad and its fruit bad. O offspring of vipers, how can ye, being evil, speak what is good! (*xii. 31-34*);

by “saying a word against the Holy Spirit” is meant to speak well and think evil, and to do well and will evil, respecting those things which are of the Lord, of His kingdom, and of His church, also which are of the Word; for thus falsity lies inwardly hidden in the truths which they speak; and evil, which is hidden poison, in the goods which they do; consequently they are called “an offspring of vipers.” [7] In the other life an evil person is allowed to speak evil and also falsity; but not good and truth, because there all are compelled to speak from the heart, and are not allowed to be of a divided mind. They who do otherwise are separated from the rest, and are hidden in hells from which they cannot possibly go forth. That such are they who are meant by “those who say a word

against the Holy Spirit" is evident from the above words of the Lord, "Either make the tree good and its fruit good, or make the tree bad, and its fruit bad; how can ye, being evil, speak what is good?" The "Holy Spirit" denotes the Divine truth proceeding from the Lord, thus the Holy Divine Itself, which is thereby interiorly blasphemed and profaned. [8] That it will not be forgiven them is because hypocrisy or deceit in connection with Holy Divine things infects the interiors of man, and destroys everything of spiritual life in him, as was said above, insomuch that at last there is nothing sound in any part of him. For the forgiveness of sins is the separation of evil from good, and the rejection of evil to the sides (n. 8393), which cannot be done with him in whom all good has been destroyed. Therefore it is said "It shall not be forgiven him, neither in this age nor in that which is to come." Of this character also are those who are meant by "him that had not on a wedding garment," who was bound hand and foot and cast out into outer darkness (*Matt.* xxii. 11-13, see n. 2132). [9] That "deceit" in the Word denotes hypocrisy is evident from the following passages:—

Beware ye every man of his companion, and put ye not your trust upon any brother; for every brother supplanteth. They mock, a man with his companion, and speak not the truth; they have taught their tongue to speak a lie. Thy dwelling is in the midst of deceit; through deceit they have refused to know Me, said Jehovah (*Jer.* ix. 4-6).

Thou shalt destroy them that speak a lie; Jehovah abhorreth the man of bloods and deceit (*Ps.* v. 6).

Blessed is the man unto whom Jehovah imputeth not iniquity, provided in his spirit there is no deceit (*Ps.* xxxii. 2).

Deliver my soul from the lip of a lie, from a tongue of deceit (*Ps.* cxx. 2).

In like manner *Ps.* lii. 4; cix. 2.

9014. *Thou shalt take him from Mine altar, that he may die.* That this signifies damnation even although he flees to the worship of the Lord, and supplicates for forgiveness, and promises repentance, is evident from the signification of "the altar of Jehovah," as being the chief representative of the worship of the Lord (n. 921, 2777, 2811, 4541, 8935, 8940), and because it was a representative of worship, therefore "to flee to the altar" denotes to flee to the Lord, and to supplicate for forgiveness, and also to promise repentance, for the one follows

the other; and from the signification of "dying," as being damnation (n. 5407, 6119, 9008). [2] How it is in regard to this can be seen from what was shown in the paragraph above (n. 9013), namely, that in spiritual things, deceit, that is, hypocrisy, cannot be forgiven. The reason is that deceit is like poison, for it penetrates even to the interiors, and kills everything of faith and charity, and destroys the remains, which are the truths and goods of faith and charity stored up by the Lord in the interiors of man, which being destroyed nothing of spiritual life any longer survives. (With respect to remains, see n. 468, 530, 560-563, 660, 661, 798, 1050, 1738, 1906, 2284, 5135, 5342, 5344, 5897, 5898, 6156, 7560, 7564.) Wherefore when such persons supplicate the Lord for forgiveness, and promise repentance, which is signified by "fleeing to the altar," they supplicate and promise nothing whatever from the heart, but only from the mouth. Therefore they are not heard, for the Lord looks at the heart, and not to words abstracted and estranged from the heart. Consequently for such there is no forgiveness, because no repentance is possible with them. [3] It is believed by many within the church that the forgiveness of sins is the wiping out and washing away thereof, as of filth by water; and that after forgiveness they go on their way clean and pure. Such an opinion prevails especially with those who ascribe everything of salvation to faith alone. But be it known that the case with the forgiveness of sins is quite different. The Lord forgives every one his sins, because He is mercy itself. Nevertheless they are not thereby forgiven unless the man performs serious repentance, and desists from evils, and afterward lives a life of faith and charity, and this even to the end of his life. When this is done, the man receives from the Lord spiritual life, which is called new life. When from this new life the man views the evils of his former life, and turns away from them, and regards them with horror, then for the first time are the evils forgiven, for then the man is held in truths and goods by the Lord, and is withheld from evils. From this it is plain what is the forgiveness of sins, and that it cannot be granted within an hour, nor within a year. That this is so the church knows, for it is said to those who come to the Holy Supper that their sins are forgiven if they begin a new life by

abstaining from evils and abhorring them. [4] From all this then it is evident how the case is with hypocrites, who through deceit are filled with evils as to the interiors, namely, that they cannot do the work of repentance; for the very remains of good and of truth in them have been consumed and destroyed, and therewith everything of spiritual life; and because they cannot do the work of repentance, they cannot be forgiven. This is signified by the statute that those who kill the neighbor with deceit should be taken from the altar that they may die. [5] The damnation of such is described by the prophetic words of David with respect to Joab, when he had slain Abner with deceit:—

There shall not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that lacketh bread (2 *Sam.* iii. 27, 29);

“one that hath an issue” signifies the profanation of the good of love; “one that is a leper” signifies the profanation of the truth of faith (n. 6963); “one that leaneth on a staff,” or that is lame, signifies those in whom all good has been destroyed (n. 4302, 4314); “one that falleth by the sword” signifies those who are continually dying through falsities (n. 4499, 6353, 7102, 8294); “one that lacketh bread” signifies those who are destitute of all spiritual life, for “bread” denotes the sustenance of spiritual life by good (n. 6118, 8410). As such were signified by “Joab,” therefore by the command of Solomon Joab was slain at the altar whither he had fled (1 *Kings* ii. 28–32).

9015. *And he that smiteth his father and his mother.* That this signifies the blaspheming of the Lord and of His kingdom, is evident from the signification of “smiting,” as being to injure by means of falsities (see n. 7136, 7146, 9007), and when predicated of the Lord and of His kingdom, as being to blaspheme; and from the signification of “father,” as being the Lord; and of “mother,” as being His kingdom. See n. 8897, where the fourth commandment of the decalogue was unfolded, and it was shown what is meant in the internal sense by “honoring father and mother,” namely, to love the Lord and His kingdom, and therefore in the relative sense, to love good and truth. So also “to smite father and mother,” in the relative sense denotes to blaspheme the good and truth of the church.

9016. *Dying he shall die.* That this signifies damnation, is evident from the signification of “dying,” as being damnation (see n. 9008).

9017. Verses 16, 17. *And he that stealeth a man, and selleth him, and if he shall be found in his hand, dying he shall die. And he that curseth his father and his mother, dying he shall die.* “And he that stealeth a man, and selleth him,” signifies the application of the truth of faith to evil, and alienation; “and he shall be found in his hand,” signifies nevertheless the acknowledgment of it; “dying he shall die,” signifies damnation; “and he that curseth his father and his mother,” signifies the denial in every possible way of the Lord and of His kingdom by those who are of the church, and thus profanation of the good and truth of the church; “dying he shall die,” signifies damnation.

9018. *And he that stealeth a man, and selleth him.* That this signifies the application of the truth of faith to evil, and alienation, is evident from the signification of “stealing a man,” as being the application of the truth of faith to evil (that “a man,” here a man of the sons of Israel, denotes the truth of faith, see n. 5414, 5879, 5951, 7957, 9007); and that “stealing” denotes its application to evil (n. 5135); and from the signification of “selling,” as being alienation (n. 4098, 4752, 4758, 5886).

9019. *And if he shall be found in his hand.* That this signifies nevertheless the acknowledgment of it, namely, of the truth of faith, is evident from the signification of “to be found in the hand,” when said of the truth of faith, as being acknowledgment; for when truth is acknowledged with some faith, it is found with that person; “in his hand” denotes with him.

9020. *Dying he shall die.* That this signifies damnation, see above (n. 9008). That they are damned who apply the truths of faith to evils, and thus alienate them from themselves, is because they had before acknowledged them. For when the truth of faith which has once been acknowledged is afterward applied to evil, it is commingled with falsity from evil, consequently there is profanation (that this is profanation may be seen from the passages cited below, n. 9021). In order that this may be better understood, let it be illustrated by an

example. When those who, in order to rule over all and to gain the world, wish to dispense at their own good will and pleasure the things that belong to the Lord, especially those which belong to the heavenly life with a man, draw confirmations from the Lord's words, they are "thieves" in the spiritual sense, for they steal truths from the Word and apply them to evils. That they are evils is because they have as their end dominion and gain, and not the salvation of souls. If without any regard to dominion and gain these same persons have previously acknowledged the truths from the Word which they now apply to evils, they profane them, for by so doing they commingle falsities from evils with the truths. Such persons cannot possibly escape damnation, for by so doing they deprive themselves of all spiritual life. That they deprive themselves of spiritual life is plain from the fact that when they are by themselves, and think from themselves, and talk among themselves, they have no faith in truths, and do not believe in the Lord, in heaven, or in hell. Nevertheless above all others they have these things in their mouths, because the ardor for rule and gain incites them thereto, as means to their ends. This reigns especially in Christian paganism, where the images of sanctified men are exhibited for adoration, before which they bend their knees and fall prostrate. Even they themselves do this, from deceit, in order to mislead and persuade.

9021. *And he that curseth his father and his mother.* That this signifies the denial in every possible way of the Lord and of His kingdom by those who are of the church, and thus the profanation of the good and the truth of the church, is evident from the signification of "cursing," as being aversion and disjunction (see n. 245, 379, 1423, 3530, 3584, 5071), consequently also denial in every possible way, for he who turns himself away and disjoins himself from the Lord, at heart denies Him; and from the signification of "father and mother," as being the Lord and His kingdom, and in the relative sense the good and truth which are from the Lord (n. 8897, 9015). The reason why it signifies "by those who are within the church" is that the commandments, judgments, and statutes which were promulgated by the Lord from Mount Sinai, were specifically for the sons of Israel, among whom the representa-

tive of a church was at that time being instituted, and by whom therefore the church was signified (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805). Therefore also by "cursing father and mother" is signified profanation, for those within the church who wholly deny the Lord and the things which are of His kingdom and church, profane them. (That those who are within the church can profane holy things, but not those who are outside of the church, see n. 1008, 1010, 1059, 2051, 3398, 3399, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8882.) For this reason denial of the Lord is not profanation with those who are outside of the church, as for instance with the Gentiles, Mohammedans, and Jews.

9022. *Dying he shall die*, signifies damnation (as above, n. 9008, 9016, 9020).—How the particulars in the internal sense cohere together, is evident from what has been said and shown. For the internal sense treats in a series of the denial, blaspheming, and profanation of the truth and good which are from the Lord. But in the external sense no such series appears, for in this sense various things are treated of; as those who smite a man so that he dies; those who kill a companion with deceit; those who smite father and mother; those who steal a man and sell him; and those who curse father and mother. Such is the Word in its particulars, namely, that in the internal sense things follow in order and as it were in a chain; although in the external sense, that is, in the sense of the letter, they are scattered, and in many places disconnected.

9023. Verses 18–21. *And when men shall dispute, and a man shall smite his companion with a stone or with his fist, and he dieth not, and lieth down in bed; if he rise and walk abroad upon his staff, the smiter shall be guiltless; only he shall give his cessation, and healing he shall heal him. And when a man shall smite his manservant, or his maidservant, with a rod, and he die under his hand; in being avenged he shall be avenged. Nevertheless if he shall stand for a day or two, he shall not be avenged, because he is his silver.* "And when men shall dispute," signifies contention among themselves about truths; "and a man shall smite his companion with a stone, or with his fist," signifies the invalidating of some one [truth of the church] by reason of some memory or general truth; "and he

dieth not," signifies and it is not extinguished; "and he lieth down in bed," signifies what is separate in the natural; "if he rise and walk abroad upon his staff," signifies the strength of life therein; "the smiter shall be guiltless," signifies not to be guilty of evil; "only he shall give his cessation," signifies indemnification; "and healing he shall heal him," signifies restoration; "and when a man shall smite his manservant, or his maidservant, with a rod," signifies if any one within the church ill-treats the truth of memory or its affection from his own power; "and he die under his hand," signifies so that it is extinguished under his view; "in being avenged he shall be avenged," signifies the punishment of death; "nevertheless if he shall stand for a day or two," signifies a state of life abiding even to fulness; "he shall not be avenged," signifies no punishment of death; "because he is his silver," signifies what is acquired from one's own.

9024. *And when men shall dispute.* That this signifies contention among themselves about truths, is evident from the signification of "disputing," as being to contend (of which below); and from the signification of "men (*viri*)," as being those who are intelligent and who are in truths, and in the abstract sense things intellectual and truths (see n. 3134, 9007); consequently "the disputing of men" signifies contention about truths among those who are of the church, and in the abstract sense about truths among themselves. For in the spiritual sense "to dispute" denotes to contend about such things as are of the church, consequently such as are of faith. Nothing else is meant in the Word by "disputing," for the Word is spiritual and treats of spiritual things, that is, of those things which belong to the Lord, His kingdom in heaven, and His kingdom on the earth, that is, the church. That in the Word "to dispute" signifies contention about truths, and in general in favor of truths against falsities, likewise also defence and liberation from falsities, is plain from the following passages. [2] In *Jeremiah*:—

A tumult is come even to the end of the earth; for Jehovah hath a dispute against the nations, He will enter into judgment with all flesh; He will deliver the wicked to the sword. Behold evil shall go forth from nation to nation, and a great tempest shall be raised up from the sides of the earth (xxv. 31, 32);

thus is prophetically described the perverted state of the church; "a tumult" denotes contention in favor of falsities against truths, and in favor of evils against goods; "the earth" denotes the church; "the dispute of Jehovah against the nations" denotes the contention of the Lord in favor of truths against falsities, and in favor of goods against evils, thus also defence; "the nations" denote falsities and evils; "a sword" denotes falsity fighting and conquering; "a great tempest" denotes falsity ruling; "the sides of the earth" denotes where falsities burst forth from evil. [3] In the same:—

Jehovah shall dispute their dispute; that He may give rest to the earth (l. 34);

"to dispute the dispute" denotes to defend truths against falsities and to liberate; "the earth" denotes the church, which has "rest" when it is in good, and consequently in truths. In the same:—

O Lord, Thou hast disputed the disputes of my soul; Thou hast liberated my life (*Lam.* iii. 58);

"to dispute the disputes of the soul" denotes to defend and liberate from falsities. In *David*:—

Dispute Thou my dispute, and redeem me; vivify me according to Thy word (*Ps.* cxix. 154);

"to dispute the dispute" here also denotes to liberate from falsities. In *Micah*:—

Dispute Thou with the mountains, and let the hills hear Thy voice (vi. 1);

"to dispute with the mountains" denotes to contend and defend against the exalted ones, and also against the evils of the love of self; "the hills which are to hear His voice" denote the humble, and those who are in charity. In *Isaiah*:—

I will not eternally dispute, and I will not be wroth forever (lvii. 16);

"to dispute" denotes to contend against falsities. In *Hosea*:—

Jehovah hath a dispute with Judah (xii. 2);

where the meaning is similar. Besides other passages.

9025. *And a man shall smite his companion with a stone, or with his fist.* That this signifies the invalidating of some one

[truth of the church] by reason of some memory or general truth, is evident from the signification of "smiting," as being to injure (see n. 7136, 7146, 9007), here to invalidate, because it is said of truths from memory-knowledges; from the signification of "a stone," as being truth (n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8940), namely, truth in the ultimate of order, that is, in the natural, thus memory-knowledge (n. 8609); and from the signification of "a fist," as being general truth; for by "the hand" is signified the power which belongs to truth (n. 3091, 4931, 7188, 7189), consequently by "the fist" is signified full power from general truth. That is called general truth which has been received, and everywhere prevails; consequently "to smite with the fist" denotes with full force and power; in the spiritual sense, by means of truths which are from good; and in the opposite sense, by means of falsities which are from evil. In the latter sense it is used in *Isaiah*:—

Behold ye fast for dispute and contention, to smite with the fist of wickedness (lviii. 4);

"to smite with the fist of wickedness" denotes with full force by means of falsities from evil. [2] What is meant by invalidating any truth of the church by means of memory or general truth, shall be explained. By memory-truths are meant truths which are from the literal sense of the Word. General truths therefrom are such as are received among people generally, and consequently are in general discourse. There are very many such truths, and they prevail with much force. But the literal sense of the Word is for the simple, for those who are being initiated into the interior truths of faith, and for those who do not apprehend interior things; for this sense is according to the appearance before the sensuous man, thus is according to his apprehension. Hence it is that in this sense things frequently appear dissimilar, and as it were contradictory, to each other—as for example, that the Lord leads into temptation, and elsewhere that He does not lead into temptation; that the Lord repents, and elsewhere that He does not repent; that the Lord acts from anger and wrath, and elsewhere that He acts from pure clemency and mercy; that souls

come to judgment immediately after death, and elsewhere that this is at the time of the Last Judgment; and so on. As such truths are from the literal sense of the Word, they are called memory-truths, and differ from the truths of faith which are of the doctrine of the church. For the latter arise from the former by an unfolding; for when they are unfolded, the man of the church is instructed that such things have been said in the Word for the sake of apprehension, and according to the appearance. Hence also it is that in very many cases the doctrines of the church depart from the literal sense of the Word. Be it known that the true doctrine of the church is that which is here called "the internal sense;" for in the internal sense are truths such as the angels have in heaven. [3] Among priests, and among the men of the church, there are those who teach and who learn the truths of the church from the literal sense of the Word; and there are those who teach and those who learn from doctrine drawn from the Word, which is called the doctrine of faith of the church. The latter differ very much from the former in perception, but they cannot be distinguished by the common people, because they both speak from the Word nearly alike. But those who teach and who learn only the literal sense of the Word without the doctrine of the church as a guide, apprehend only those things which belong to the natural or external man; whereas those who teach and who learn from true doctrine drawn from the Word, understand also things which are of the spiritual or internal man. The reason is that the Word in the external or literal sense is natural, but in the internal sense it is spiritual. The former sense is called in the Word a "cloud," but the latter sense is called the "glory" in the cloud (n. 5922, 6343, 6752, 8106, 8781). [4] From all this it can now be seen what is meant by "contention among themselves about truths," and by the "invalidating of some one [truth of the church] by means of some memory or general truth." As before said, memory or general truth is truth from the literal sense of the Word. And as this varies, and as it were contradicts itself, according to the appearance, it must needs sometimes invalidate the spiritual truths which are of the doctrine of the church. These are invalidated when the thought comes into doubt from passages in

the Word which are in conflict with each other. This state in connection with the truths of faith with man is here treated of in the internal sense.

9026. *And he dieth not.* That this signifies, and it is not extinguished, is evident from the signification of "dying," as being to cease to be such as before (see n. 494, 6587, 6593), consequently to be extinguished, here not to be extinguished. As the internal sense here treats of the agreement of the truths of faith with the truths of the literal sense of the Word, and as the truths of the literal sense of the Word cannot be extinguished, because they are truths in the ultimate of order, therefore the smiting of a man from which he dies is not here treated of, but only the smiting of a man from which he does not die; for the truths of the literal sense of the Word can indeed be invalidated, but cannot be extinguished. Moreover after they have been invalidated, they can be set aside, but again by an unfolding of their meaning they can be restored. These things are signified by what was decreed about a man smitten by his companion, but rising again and walking upon his staff. [2] He who investigates the interior things of the Word can see that for some secret reason which does not fall under the understanding unless this is enlightened by the light of heaven, it was decreed by the Lord that the smiter should be guiltless, if the person smitten rose again from his bed and walked abroad upon his staff; and especially that it was decreed by the Lord that he who smiteth his servant, and the servant die not for a day or two, should not be punished, because he is his silver; when yet this is the taking away of a man's life, for the servant is a man, although a servant. But the secret reason why it was so decreed by the Lord does not appear except by means of the internal sense, in which the subject treated of is the truths of the church derived from the Word, the case with which is similar, when by "a man disputing and smiting his neighbor," and also by "a man smiting his manservant and his maidservant," are meant such things as in the spiritual sense correspond, and which are now unfolded. With the Israelitish nation there was instituted a representative church, that is, a church in which the internal things which are of heaven and the church were represented by external things. There-

fore such things were decreed, and indeed commanded, as have no validity as laws since the internal things of the church were opened and revealed by the Lord; for since that time man is to live an internal life, which is a life of faith and charity, and such an external life as internal things make it.

9027. *And he lieth down in bed.* That this signifies what is separate in the natural, is evident from the signification of "lying down," as being to be separated; and from the signification of "a bed," as being the natural (see n. 6188, 6226, 6463). How the case herein is will appear from what follows.

9028. *If he rise and walk abroad upon his staff.* That this signifies the strength of life therein, is evident from the signification of "rising," which involves something of elevation, here of spiritual truth to agreement with memory-truth; from the signification of "walking," as being to live (see n. 519, 1794, 8417, 8420); and from the signification of "a staff," as being strength, for "a rod" signifies the power which belongs to truth, thus strength (n. 4876, 4936, 6947, 7011, 7026), and in like manner "a staff," but as applied to those who are not in good health. In this sense it is used also in *David*:—

They preceded me in the day of my calamity; but Jehovah was my staff, and He brought me forth into breadth (*Ps.* xviii. 18, 19);

"the day of calamity" denotes a weak state in respect to the faith of truth; "Jehovah being a staff" denotes power then; "to bring forth into breadth" denotes into the truths which are of faith (that this is meant by "bringing forth into breadth," see n. 4482). So also in *Isaiah*:—

The Lord Jehovah Zebaoth doth take away from Jerusalem and from Judah the rod and the staff, the whole rod of bread, and the whole rod of water (iii. 1);

"to take away the rod and the staff" denotes to take away the power and strength of life derived from truth and good; "the rod of bread" denotes power from good; and "the rod of water," power from truth. In the original tongue "staff" is a term implying to lean upon and be supported, which in the spiritual world is effected by means of truth and good.

9029. *The smiter shall be guiltless.* That this signifies not to be guilty of evil, is evident from the signification of "to be

guiltless," as being not to be guilty of evil; for those are treated of who from some spiritual truth, which is the truth of the doctrine of faith of the church from the Word, look at some memory-truth, which is truth from the sense of the letter of the Word; and because there appears to be no agreement, the spiritual truth is invalidated and for some time set aside, but is not denied, or exterminated. Of these persons it is said that they "are not guilty of evil." And from the signification of "to smite," as being to invalidate (see above, n. 9025).

9030. *Only he shall give his cessation.** That this signifies indemnification, is evident from the signification of the "cessation," as being indemnification, here that of spiritual truth, which was invalidated through memory-truth. That is called "spiritual truth" which together with good makes the life of the internal man, but that is called "memory-truth" which makes the life of the external man. This truth is from the literal sense of the Word, but spiritual truth is from the internal sense of the Word, thus also from the genuine doctrine of faith of the church, for this doctrine is the doctrine of the internal sense.

9031. *And healing he shall heal him.* That this signifies restoration, namely, by means of interpretation, is evident. For if the things which are in the literal sense of the Word are looked at interiorly, they all agree together. This is circumstanced like that which is said in the Word about the sun, that it rises and sets, when yet it does not rise or set; but such an appearance is presented to the inhabitants of the earth, because the earth rotates every day around its axis. This natural truth lies hidden in the former, which is according to the appearance to the external sight. If it had been said in the Word contrary to this appearance, the common people would not apprehend it, and what the common people do not apprehend they do not believe. The case is similar with the Sun of heaven, which is the Lord, concerning which it is also said that it "rises," but in hearts, when man is being regenerated; and also when he is in the good of love and faith; and that it "sets" when man is in evil and in the consequent falsity. And yet the Lord is continually in His rising, from which also

* That is, compensate him for the loss of his time. [REVISER.]

He is called the "Sunrise," or "East," and He is never in any setting; nor does He turn Himself away from man, but man turns himself away from Him. From this arises the appearance that the Lord turns away His face and also brings evil; and therefore it is also so said in the Word. This likewise is the truth, but apparent truth, thus it is not in conflict with the former. From all this it can now be seen what is meant in the internal sense by "healing he shall heal," namely, the restoration of spiritual truth, which is effected by means of a right interpretation of the memory-truth, or that of the literal sense of the Word. [2] The case is similar with every truth of the literal sense, for in the natural light, which is that of the sensuous man, this appears just as it is expressed in the Word, because the literal sense is natural, and is for the sensuous man. But when the same is presented in the light of heaven, it then appears according to the internal sense; for this sense is spiritual, and is for the heavenly man, because those things which are of natural light vanish away in the light of heaven; for natural light is like shade or cloud, and heavenly light is like the glory and the brightness when the cloud is taken away. And therefore also the literal sense of the Word is called "a cloud," and the internal sense "glory" (see the preface to *Genesis* xviii., and n. 4391, 5922, 6343, 8106, 8443, 8781). [3] By "healing he shall heal" is signified in the spiritual sense to restore, because disease and sickness signify the infirmity of the internal man, which infirmity exists when he is sick in respect to his life, which is the spiritual life; thus when he turns aside from truth to falsity, and from good to evil. When this is the case, the spiritual life sickens; and when he wholly turns himself away from truth and good, it dies; but this death is called "spiritual death," which is damnation. As this is the case with the life of the internal man, therefore such things as relate to diseases and death in the natural world are said in the Word of the diseases of the spiritual life, and of its death. So also the cures of diseases, or healings, as in *Isaiah*:—

Jehovah smiteth Egypt, smiting and healing; whence he turneth himself unto Jehovah, and He shall be entreated for them, and shall heal them (xix. 22).

Surely He was pierced for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and in His wound we are healed (liii. 5);

speaking of the Lord. [4] In *Jeremiah*:—

Return, ye perverse sons, I will heal your backslidings (iii. 22).

Behold, I will cause to come up to it cure and healing, and I will heal them; and I will reveal to them abundance of peace and truth (xxxiii. 6).

Go up to Gilead, and take balm, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (xli. 11).

And in *Ezekiel*:—

By the river upon the bank thereof, on this side and on that, cometh up the tree for food, whose leaf falleth not, neither is the fruit consumed; it springeth up again in its months, because the waters thereof go forth out of the sanctuary; therefore the fruit thereof shall be for food, and the leaf thereof for medicines (xlvii. 12);

“the fruit which shall be for food” denotes the good of love and charity which is for the nourishment of the spiritual life; “the leaf which shall be for medicine” denotes the truths of faith which are for the refreshment and restoration of that life. (That “fruit” denotes the good of love and of charity, see n. 3146, 7690; and that “leaf” denotes the truth of faith, n. 885.) [5] As diseases and sicknesses, and also healings and medicines, are not said in the Word of the natural life, but of another life which is distinct from the natural life; it is therefore plain to him who gives some consideration to the matter, that man has another life, which is that of his internal man. They who have gross thoughts with respect to the life of man, believe that he has no other life than that of the body, which is the life of the external or natural man. They wonder what the life of the internal man may be, and even what the internal man is. If they are told that that life is the life of faith and charity, and that the internal man is man’s spirit, which lives after death, and which is essentially the man himself, they wonder still more. And such of them as live only for the body, and not for the soul, thus who are merely natural men, have no apprehension whatever of what is said about the life of faith and charity, and about the internal man, because their thought is merely from natural light, and not at all from spiritual light. Wherefore also after death they remain gross

in respect to thought, and live in the shadow of death, that is, in falsities from evil; and they are wholly in thick darkness, and blind to the light of heaven.

9032. In the last two verses the subject treated of is spiritual truth, which is the truth of the doctrine of faith from the Word, invalidated by means of memory-truth, which is the truth of the literal sense of the Word. But as it is commonly believed that the truth of the doctrine of faith of the church is one and the same thing with the truth of the literal sense of the Word, the subject may be illustrated by an example. The genuine truth of the doctrine of the church is that charity toward the neighbor and love to the Lord make the church with man, and that these loves are insinuated by the Lord through faith, that is, by means of the truths of faith which are from the Word, consequently that faith alone does not make the church with man. He who is in this truth, and consults the Word, is everywhere confirmed therein. But when he meets with words about faith, and no mention is made at the same time of love, he hesitates, and begins to revolve doubts with respect to the truth of the doctrine of his faith. Consequently this truth is for the time invalidated, and is separated from the other truths which are of undoubted faith. [2] Let the words of the Lord in *Mark* about faith serve for illustration:—

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned (xvi. 16);

as faith is here treated of, and not love at the same time, the mind may halt in doubt concerning the truth of its doctrine—that heavenly love insinuated by means of the truths of faith makes the church. But when this memory-truth, that is, truth of the literal sense of the Word, is viewed interiorly, it is plain that it nevertheless does agree with the truth of doctrine; for in the internal sense by “being baptized” is signified to be regenerated (see n. 4255, 5120), and to be regenerated is to be led into the good of love and charity by means of the truths of faith (n. 8548–8553, 8635–8640, 8742–8747). From this it is evident that the truth which is the truth of the literal sense of the Word agrees with the truth of doctrine, provided it is understood what is signified by “being baptized.” And the

reason why it is said that "he that believeth not shall be condemned," is that such a one cannot be "baptized," that is, regenerated, thus cannot be introduced into the church, still less become a church; for baptism is a symbol of regeneration, and thus of introduction into the church, which is effected by introduction into good by means of truths from the Word. [3] From all this it is now plain how it is to be understood what is signified in the internal sense by "a man smiting his companion with a stone or with his fist, and that if the man did not die, but lay down in bed, and then rose and walked with his staff, the smiter should be guiltless," but that "he should give his cessation, and should heal him;" in the internal sense, that if the truth of the doctrine of faith of the church be invalidated by means of memory-truth from the literal sense of the Word, and yet is not extinguished, it shall be made good and restored, which is effected by a right interpretation.

9033. The invalidation of spiritual truth, that is, of the truth of the doctrine of faith of the church, has been treated of in the two preceding verses; and in the two verses which follow, the subject treated of is the invalidation of memory-truth, which is the truth of the literal sense of the Word. This truth indeed appears like the former, but still it is not like it; and therefore here for the sake of elucidation take this example. It is a spiritual truth, or a genuine truth of the doctrine of faith of the church, that the Lord punishes no one, because He is mercy itself; and therefore whatsoever He does, He does from mercy, and by no means from anger and revenge; and yet the Lord says in *Matthew*:—

Be ye not afraid of those who are able to kill the body, but rather fear Him who is able to destroy both body and soul in Gehenna (x. 28);

here it is said of God that He is "to be feared," because He "is able to destroy body and soul in Gehenna," when yet He destroys no one. Nevertheless this is a truth; and therefore it is not to be extinguished, that is, denied; for if it is denied, faith in the Word perishes; and if this perishes, man cannot spiritually live, for man has spiritual life through faith from the Word. [2] The case herein is this. It is a law of Divine order that good should have its recompense—thus heaven—within itself; and it is from this that evil has in itself its punish-

ment, thus hell. The former law is from the Lord, because the Lord wills good to all; but the latter law not so, because the Lord wills evil to no one. Nevertheless so it is done; not from the Lord, but from the man who is in evil, consequently from evil. Yet this is attributed to the Lord in the sense of the letter of the Word, because it so appears. Therefore, because it is an apparent truth, it must not be denied, that is, extinguished; for thus faith in the Word would be extinguished, which faith is for the simple (see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8631, 8632, 9010).

9034. *And when a man shall smite his manservant, or his maidservant, with a rod.* That this signifies if any one within the church ill-treats the truth of memory, or its affection, from his own power, is evident from the signification of "smiting," as being to ill-treat, for "smiting" is predicated of any injury whatsoever; from the signification of "a man (*vir*)," here a man of the sons of Israel, as being one who is of the church, and who consequently is in spiritual truth, which is the truth of the doctrine of faith of the church from the Word (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805); from the signification of a "manservant," as being memory-truth, which is the truth of the Word, but of its literal sense (of which below); from the signification of a "maidservant," as being natural affection, thus the affection of memory-knowledges, because these are in the natural (n. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of a "rod," as being natural power (n. 4876, 4936, 6947, 7011, 7026), here, one's own power, because the manservant of whom it is said, was bought. From this it is plain that by the words, "if a man shall smite his manservant, or his maidservant," is signified if any one within the church ill-treats the memory-truth of the Word, or its affection. [2] The reason why a "manservant" denotes the truth of the literal sense of the Word, is that by a "servant" in general are signified lower or exterior things, because these serve higher or interior things (n. 2541, 5161, 5164, 5936, 7143); consequently by a "servant" is signified the natural, because this serves the spiritual (n. 3019, 3020, 5305, 7998), consequently memory-truth, which belongs

to the literal sense of the Word, for this serves spiritual truth, which belongs to the internal sense. The truth of the internal sense of the Word is the same as the genuine truth of the doctrine of faith of the church. [3] How the truth of the literal sense of the Word serves spiritual truth, shall be briefly told. The man of the church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light. This truth is received by an external way, that is, by hearing, and is stored up in the memory of the external man, where are also various memory-knowledges derived from the world (n. 2469–2494). Afterward the things stored up in this memory are subjected to the sight or view of the internal man, who sees from the light of heaven. The internal man calls forth therefrom by selection the truths which agree with the good which flows in from the Lord by the way of the soul, and which the man had received. There the Lord conjoins these truths with good. The truths which are thus conjoined in the internal man are called “spiritual truths,” and the good with which the truths are conjoined is called “spiritual good.” This good, formed by means of truths, is what makes the spiritual life of man. The truths themselves there are called “the truths of faith,” and the good is called “the good of charity.” The good in which truths have thus been implanted is the church with man. [4] From this it is plain in what manner the truths of the literal sense of the Word serve for the formation of spiritual truths, in general for the formation of faith and of charity, which make the spiritual life; which life consists in being affected with truths for the sake of good, and in being affected with good from truths, and finally in being affected with truths from good.

9035. *And he die under his hand.* That this signifies so that it be extinguished under his view, is evident from the signification of “dying,” as being to be extinguished (see above, n. 9026); and from the signification of “under his hand,” as being under his view, for by “hand” is signified the power which belongs to spiritual truth (n. 5327, 5328, 7011), thus which is of the view, for this is effected by virtue of this truth, and is notice. For the truths of the literal sense of the Word, stored up

in the natural memory of man, form there as it were a field for the view of the internal man, into which light from heaven flows. From this field, as before said, the internal man selects such things as agree with the good in him, comparatively as the eye selects from the field of a garden such things as conduce to the uses of its life.

9036. *In being avenged he shall be avenged.* That this signifies the punishment of death, is evident from the signification of "avenging," or "taking vengeance," as being the punishment of death, here of spiritual death, which is damnation; for the truth of the literal sense of the Word is being extinguished, and with it faith in the Word. (How the case herein is, see above, n. 9033; and also below, n. 9039.)

9037. *Nevertheless if he shall stand for a day or two.* That this signifies a state of life abiding even to fulness, is evident from the signification of "a day," as being a state of life (see n. 893, 2788, 3785, 4850); and from the signification of "two days," as being a succeeding state (n. 1335), thus a full state, namely, of view; for when mention is made in the Word of "one day," or "one week," or "one month," or "one year," an entire period of time, or state, is signified (n. 2906); and when it is added, "or two days," the signification is, even to fulness.

9038. *He shall not be avenged.* That this signifies no punishment of death, is evident from the signification of "vengeance being taken," as being the punishment of death (see above, n. 9036).

9039. *Because he is his silver.* That this signifies what is acquired from one's own, is evident from the signification of "silver," as being truth (see n. 1551, 2954, 5658, 6112, 6914, 6917), here, as a bought slave is treated of, it denotes truth acquired by one's own. That is called "truth acquired by one's own" which by induction from principles conceived from one's own is believed to be truth, and yet is not truth. Such is the truth with those who explain the Word without being enlightened by the light of heaven; that is, who read it not with any affection of truth for the sake of the good of life; for these are not enlightened. If after a full view this truth is extinguished, there is no punishment of death, that is, damnation, because it is not Divine spiritual truth; but if it is extinguished before a

full view, there is damnation, because there is a rejection of the truth of faith itself. For that which has been made of any one's faith, even if it is not true, ought not to be rejected, except after taking a full view; if it is rejected sooner, the first beginning of the man's spiritual life is plucked up by the roots; and therefore the Lord never breaks such truth with a man, but as far as possible bends it. Let an example serve for illustration. [2] He who believes that the glory and therefore the joy of heaven consist in rule over many, and from this conceived principle explains the Lord's words concerning the servants who gained ten pounds and five pounds, that they should have power over ten cities and over five cities (*Luke* xix. 11); and also the Lord's words to the disciples, that they should sit upon thrones and judge the twelve tribes of Israel (*Luke* xxii. 30); if before taking a full view he extinguishes his faith, which is a faith of truth from the literal sense of the Word, he occasions the loss of his spiritual life. But if after taking a full view, he interprets these words of the Lord from His other words—that "whosoever will be greatest must be the least," and "whosoever would be the first must be the servant of all" (*Matt.* xx. 26–28; *Mark* x. 42–45; *Luke* xxii. 24–27), if he then extinguishes his faith as regards heavenly glory and joy from rule over many, he does not occasion the loss of his spiritual life; for by the "cities" over which those were to have power who gained the pounds are signified the truths of faith (n. 2268, 2449, 2712, 2943, 3216), and the derivative intelligence and wisdom; in like manner by the "thrones" upon which the disciples were to sit (n. 2129, 6937). [3] Those in heaven who are pre-eminently in intelligence and wisdom from the truths of faith, are in such humiliation that they attribute everything of power to the Lord, and nothing to themselves; and therefore they do not make anything of glory and joy to consist in ruling, but in serving; and when they are in this state, they are in rule, and also in glory and joy, above others; yet not as before said from the love of rule, but from the affection of love and charity, which is that of serving others. For the Lord flows with power into those who are humble; but not into those who are puffed up, because the former receive influx, but the latter reject it (n. 7489–7492).

9040. Verses 22-27. *And when men shall quarrel, and shall strike a pregnant woman, and her births go forth, and harm is not done, with fining he shall be fined, as the woman's master shall lay upon him; and he shall give according to the judges. And if harm is done, then thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow. And when a man shall smite the eye of his manservant, or the eye of his maid-servant, and shall destroy it; he shall let him go free for his eye. And if he shall knock out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth.* "And when men shall quarrel," signifies grievous contention among truths; "and shall strike a pregnant woman," signifies the injuring of the good which is from truth; "and her births go forth," signifies if nevertheless it is confirmed in the natural; "and harm is not done," signifies thus no injury there; "with fining he shall be fined," signifies amendment; "as the woman's master shall lay upon him," signifies until it agrees with the truth of good; "and he shall give according to the judges," signifies according to what is equitable; "and if harm is done," signifies injury; "then thou shalt give soul for soul," signifies the law of order that thou shalt do to thy neighbor as thou wouldest that he should do to thee, consequently that what thou doest to another shall be done to thyself, "the soul," denotes the spiritual life; "eye for eye," signifies if anything in the interior intellectual; "tooth for tooth," signifies if anything in the exterior intellectual; "hand for hand," signifies if anything of the power of spiritual truth; "foot for foot," signifies if anything of the power of natural truth; "burning for burning," signifies if anything of the affection of love which is interiorly in the will; "wound for wound," signifies if anything of the affection of love which is exteriorly in the will; "blow for blow," signifies if anything of affection in the intellectual—that is to say, if anything of all these be extinguished or injured; "and when a man shall smite the eye of his manservant," signifies if the internal man shall injure the truth of faith in the external or natural man; "or the eye of his maidservant," signifies or the affection of truth therein; "and shall destroy it," signifies if he shall extinguish it; "he shall let

him go free for his eye," signifies that it can no longer serve the internal man; "and if he shall knock out his manservant's tooth, or his maidservant's tooth," signifies if he shall destroy truth or the affection of it in the sensuous part; "he shall let him go free for his tooth," signifies that it can no longer serve the internal man.

9041. *And when men shall quarrel.* That this signifies grievous contention among truths, is evident from the signification of "quarreling," as being grievous contention; and from the signification of "men (*virī*)," here men of the sons of Israel, as being those who are of the church and in its truths; in the abstract sense, the truths of the church (see above, n. 9034).

9042. *And shall strike a pregnant woman.* That this signifies the injuring of the good which is from truth, is evident from the signification of "to strike," as being to injure; and from the signification of "a pregnant woman," as being the formation of good from truth. That this is signified by "a pregnant woman," is because the regeneration of man, which is the generation of the spiritual life in him, is meant in the internal sense of the Word by the generation of his natural life which is from his parents. For when a man is born anew, he is then first conceived, afterward carried as in the womb, and finally is born. And because regeneration, or the generation of spiritual life, is the conjunction of truth and of good, that is, of faith and of charity, therefore by "carrying in the womb" is signified the initiation of truth into good. From this it is plain what is signified by "a pregnant woman," namely, the state of the formation of good from truths. (That "the womb" denotes where truth and good lie conceived, see n. 4918, 6433; and that "to be in the womb," and "to come forth from the womb" denote to be regenerated, n. 4904, 8043; also that "generations" and "births" denote those of faith and charity, n. 613, 1145, 1255, 2020, 2584, 6239.) [2] The state of the formation of good from truths is also signified by "a pregnant woman" in *Jeremiah*:—

Behold I bring them from the land of the north, and I will gather them from the sides of the earth; among them the blind and the lame, she that is pregnant, and she that bringeth forth together (xxxi. 8);

in the internal sense this treats of a new church from the Lord, in which sense by "bringing them from the land of the north" is signified from an obscure state of faith (see n. 3708); by "the sides of the earth from which they shall be gathered" is signified where the truth and good of the church begin, for "the earth" denotes the church (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732), and its "sides" denote where its first and its last are; by "the blind" are signified those who are in ignorance of truth, and yet receive truth when instructed (n. 2383, 6990); by "the lame," those who are in good, but not genuine good because of their ignorance of truth (n. 4302); by "she that is pregnant," those in whom good is being formed by means of truths; and by "she that bringeth forth," those who are in the life of faith in act (n. 3905, 3915, 3919). That such things are here signified can be seen from the fact that otherwise it would have been superfluous and worthless to make mention of "the blind and lame," or of "she that is pregnant, and she that bringeth forth together."

9043. *And her births go forth.* That this signifies if nevertheless it is confirmed in the natural, is evident from the signification of "going forth," when said of the formation of good from truths, as being to go from the internal or spiritual man into the external or natural (of which below); and from the signification of "births," as being goods from truths acknowledged in memory and perception, and thus confirmed; for in the spiritual sense by "bringing forth" is meant to acknowledge in faith and act (n. 3905, 3915, 3919, 6585). The case herein is that the man who is conceived anew, carried as it were in the womb, and born, that is, who is being regenerated, first learns from the doctrine of the church, or from the Word, the things which are of faith and charity, which he then stores up among the memory-knowledges that are in the memory which belongs to the external or natural man. From this they are called forth into the internal man, and are stored up in its memory (that man has two memories see n. 2469-2494). This is the beginning of spiritual life with the man, but he is not yet regenerated. In order to be regenerated, the external or natural man must be in compliance, and consequently in agreement,

with his internal man. (That a man has not been regenerated until his external or natural man has also been regenerated, see n. 8742-8747; and that the external man is regenerated through the internal by the Lord, n. 3286, 3321, 3493, 4588, 5651, 6299, 8746; and also that the whole man has been regenerated when his natural has been regenerated, n. 7442, 7443.) Seeing then that the things which belong to regeneration are expressed in the Word by the things which belong to the generation or birth of man from his parents in the world, it can be seen from the process of regeneration above described what is meant or signified in the spiritual sense by "conception," by "gestation in the womb," and what by "going forth from the womb," and by "birth;" namely, that "going forth from the womb" denotes to go from the internal man into the external or natural, and that "birth" denotes spiritual good, that is, the good of charity formed from the truths of faith, going forth from the internal man into the external or natural man. When good is in the natural man, the man is a new man; his life is then from good, and his form is from truths derived from good; and he is like an angel, for the angels have their life from good, and their form from truths, which form is the human form. But to the natural man this is a paradox.

9044. *And harm is not done.* That this signifies thus no injury there, namely, in the natural, is evident without explication.

9045. *With fining he shall be fined.* That this signifies amendment, is evident from the signification of "to be fined," as being amendment, for a fine is for the sake of amendment.

9046. *As the woman's master shall lay upon him.* That this signifies until it agrees with the truth of good, is evident from the signification of "as he shall lay upon him," when spoken of a fine, as being amendment even to satisfaction, thus until there is agreement (of which below); from the signification of "the master," that is, of the woman, as being truth; and from the signification of "the woman," as being good. For in the spiritual sense of the Word "the master," or "man (*vir*)," signifies truth, and "the woman" good, because by the marriage of a man with a woman is represented the marriage of truth and good (see n. 915, 2517, 4510, 4823). By "amendment un-

til there is agreement," is meant restoration for the injury occasioned by the untimely birth; in the spiritual sense, that is occasioned by the bringing forth or thrusting out, not in right order, of good derived from truths, by the internal man into the external or natural man. Restoration is made when they afterward come into agreement, and they do this when the external or natural man does not act from itself, but from the internal man; or when the spiritual acts in the natural, as the soul in its body. When this comes to pass, the external or natural lives from the life of the internal, and this is the new life, or life of the regenerated man.

9047. *And he shall give according to the judges.* That this signifies according to what is equitable, is evident from the signification of "the judges," as being those who decide and decree from what is just and fair; consequently "to give according to the judges," or before the judges, denotes according to what is equitable, thus neither more nor less; if more, they shall make it equal, also if less.

9048. *And if harm is done.* That this signifies injury, is evident without explication.

9049. *Then thou shalt give soul for soul.* That this signifies the law of order that thou shalt do to thy neighbor as thou wouldest have another do to thee, consequently that what thou doest to another shall be done to thee, is evident from the fact that "to give soul for soul, eye for eye, tooth for tooth," and so forth, denotes that as thou hast done to another so shall it be done to thee. The reason why this law was given to the sons of Israel, is that such is the law in the spiritual world. He who there does good to another from the heart, receives the like good. Consequently he who does evil to another from the heart, receives the like evil. For good that is from the heart is conjoined with its reward, and evil that is from the heart is conjoined with its punishment; consequently there is heaven for the good, and hell for the evil. That this is so, it has been given me to know from much experience. The case herein is this. With him who does good from the heart, there inflows from heaven on every side, good into the heart and soul of him who does it, and by inspiring inspires it; and then at the same time the affection of love for the neighbor to whom he does

good is increased, and with this affection a delight which is heavenly and unutterable. The cause of this is that in heaven the good of love from the Lord reigns universally, and constantly flows in according to the degree in which it is practised toward another. The case is similar in respect to evil. With him who from the heart does evil to another, there inflows from hell on every side evil into the heart of him who does it, and by exciting excites it; and then at the same time the affection of the love of self is increased, and with it the delight of hatred and revenge against those who do not submit themselves. The cause of this is that in hell the evil of the love of self reigns universally, and constantly flows in according to the degree in which it is practised toward another. When this occurs, the punishers are at once present, who ill-treat the offender; and thereby the evil with its delight is restrained. [2] These things are so for the reason that the laws of order in the other life are not learned from books, and stored up therefrom in the memory, as with men in the world, but are written on hearts, the laws of evil on the heart of the evil, and the laws of good on the heart of the good. For every man carries with him into the other life that which by his life in the world he had set in his heart; namely, evil with the evil; and good with the good. [3] The law of order from which these things flow is that which the Lord taught in *Matthew*:—

All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets (vii. 12; *Luke* vi. 31).

Order is from the Divine truth which proceeds from the Lord. The laws of order in heaven are truths from good, and in hell are truths separated from good. They are said to be separated, not by reason of the Lord, but by reason of man. Good is separated by the non-reception of it. [4] The law which is called "the law of retaliation," is thus described in *Leviticus*:—

He that smiteth the soul of a beast shall restore it, soul for soul; if a man shall cause a blemish in his neighbor; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he shall cause a blemish in a man, so shall it be rendered unto him. He that smiteth a beast shall restore it; and he that smiteth a man shall be killed (xxiv. 18-21).

As evil carries with it its penalty, it is therefore said by the Lord that "evil must not be resisted," and at the same time in

the following words in *Matthew* it is explained how the case is with this law in the spiritual world, with those who are in good, relatively to those who are in evil:—

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not evil; but whosoever shall strike thee on thy right cheek, turn to him the other also. And if any man would drag thee to law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to every one that asketh thee, and from him that would borrow of thee turn not thou away (v. 38-42).

[5] Who cannot see that these words are not to be understood according to the sense of the letter? For who will turn the left cheek to him who deals a blow on the right cheek? And who will give his cloak to him who would take away his coat? And who will give his property to all who ask? And who will not resist evil? But no one can understand these words who does not know what is signified by “the right cheek” and “the left cheek,” what by “a coat” and “a cloak,” also what by “a mile,” and likewise by “borrowing,” and so on. The subject there treated of is spiritual life, or the life of faith; not natural life, which is the life of the world. The Lord there opens, and also in this chapter, and the following, the interior things that belong to heaven, but by means of such things as are in the world. The reason why He did so by such things, was that not worldly men, but only heavenly men, should understand. The reason why worldly men were not to understand, was lest they should profane the interior things of the Word, for by so doing they would cast themselves into the most frightful hell of all, which is the hell of the profaners of the Word. Therefore it is said by the Lord in *Luke*:—

Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not hear (viii. 10).

And in *John*:—

Isaiah said, He hath blinded their eyes, and hardened their heart; that they may not see with their eyes, and understand with their heart, and should convert themselves, and I should heal them (xii. 39, 40);

it is said “lest I should heal them,” because they who are healed and return again to falsities and evils, commit profana-

tion. These are they who are meant in *Matthew* xii. 43–45. [6] But it shall now be told what is meant in the internal sense by the words of the Lord above quoted. In this sense it there treats of those who wish to destroy by means of falsities the truths of faith, thus the spiritual life with a man when he is in temptations, and in persecutions; and in good spirits when they are in infestations by evil spirits. By “the cheek” is signified the affection of interior truth, by “the right cheek” the affection of truth from good; by “dealing a blow” is signified the act of injuring this affection; by “coat” and “cloak” is signified truth in the external form (n. 4677, 4741, 4742); by “dragging to law” is signified the endeavor to destroy; by “a mile” is signified that which leads to truth, for the like is signified by “a mile” as by “a way” (that “a way” denotes that which leads to truth, see n. 627, 2333, 3477); by “lending” is signified to instruct. From this it is plain what is signified by “giving to all who ask,” namely, to confess all things of one’s faith in the Lord. The reason therefore why evil ought not to be resisted, is that evil does no harm to those who are in truth and good, for they are protected by the Lord. [7] These are the things which have been hidden under the above words of the Lord; and this being the case, the Lord only says, “Ye have heard that it was said, An eye for an eye, and a tooth for a tooth,” but says no more; because by “an eye” is signified the interior truth of faith; and by “a tooth,” the exterior truth of faith, as will be seen in what follows. From all this it is evident in what manner the Lord spake when He was in the world, namely, that He spake, as everywhere in the Word of the Old Testament, at the same time for the angels in heaven, and for men in the world; for His speech was in itself Divine and heavenly, because it was from the Divine, and through heaven. But the things which He spake were presented by means of such things as corresponded in the world. What they correspond to, the internal sense teaches. [8] That “to deal a blow” or “to smite the cheek” denotes to destroy truths, is plain from passages in the Word where mention is made of “smiting the cheek.” And because in the genuine sense this signifies the destruction of truth, therefore in the opposite sense it signifies the

destruction of falsity, in which sense it occurs in these passages:—

Thou wilt smite all mine enemies on the cheek; Thou wilt break the teeth of the wicked (*Ps.* iii. 7).

They shall smite the judge of Israel with a rod upon the cheek (*Micah* v. 1).

The bridle of him that leadeth astray shall be on the cheeks of the peoples (*Isa.* xxx. 28).

For “the face” signifies the affections (n. 4796, 4797, 4799, 5102, 5695, 6604), consequently those things which belong to the face signify such things as belong to the affections, and correspond to their functions and uses; as the “eye” signifies the understanding of truth, the “nostrils” the perception of truth, those things which belong to the mouth, as the “jaws,” the “lips,” the “tongue,” signify such thing as relate to the utterance of truth (n. 4796–4805).

9050. That “soul” signifies the spiritual life, is evident from the signification of “soul,” as being the life of man, but the life of his faith, which is spiritual life. In the Word throughout mention is made of “the heart” and of “the soul,” and by “the heart” is signified the life of love, and by “the soul” the life of faith. Man has two faculties receptive of life from the Lord, the one called the will, and the other the understanding. To the faculty which is called the will belongs love, for the goods of love make its life. But to the faculty which is called the understanding belongs faith, for the truths of faith make its life. But these two lives with man are nevertheless one, and when they are one, then the things which are of faith are also of love, for they are loved; and on the other hand the things which are of love are also of faith, because they are believed. Such is the life of all in heaven. [2] The reason why the life of love, or what is the same thing, the will, is called in the Word “the heart;” and why the life of faith, or what is the same thing, the understanding, is called “the soul;” is that they who are in love to the Lord and are called celestial, constitute in the Grand Man or heaven the province of the heart; and they who are in faith in the Lord and thereby in charity toward the neighbor constitute the province of the lungs (see n. 3635, 3883–3896). From this it is that by “heart”

in the Word is signified love, which is the life of the will, and by "soul" is signified faith, which is the life of the understanding (n. 2930, 7542, 8910); for in the original tongue "soul" is named from breathing, which is of the lungs. [3] That faith pertains to the intellectual faculty, is because this faculty is enlightened by the Lord when man receives faith. From this he has light, or a perception of truth, in such things as are of faith, when he reads the Word. And that love pertains to the will faculty, is because this faculty is kindled by the Lord when the man receives love. From this he has the fire of life, and a sensitive perception of good. [4] From all this it can be seen what is properly meant in the Word by "the heart," and what by "the soul;" as in the following passages:—

Thou shalt love Jehovah thy God from all thy heart, and from all thy soul, and from all thy strength (*Deut.* vi. 5).

Thou shalt love Jehovah thy God, and shalt serve Him, from all thy heart and from all thy soul (*Deut.* x. 12; xi. 13).

These statutes and judgments thou shalt keep, and shalt do them, in all thy heart, and in all thy soul (*Deut.* xxvi. 16).

Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and with all thy strength, and with thy thought (*Matt.* xxii. 37; *Mark* xii. 30, 32; *Luke* x. 27).

"The heart" denotes the life of love; and "the soul," the life of faith; "the strength," those things which proceed from the life of love, thus which are from the heart or the will; and "the thought," those things which proceed from the life of faith, thus which are from the soul, or an enlightened understanding. [5] In like manner in *Isaiah*:—

A deluded heart maketh him go astray, that he rescue not his soul, and say, Is there not a lie in my right hand? (xliv. 20).

In *Jeremiah*:—

I will rejoice over them to do them good, and I will plant them in the land, in truth, with all My heart and with all My soul (xxxii. 41);

speaking of Jehovah, that is, of the Lord; "the heart" is predicated of the Divine good, which is of love or mercy; and "the soul" is predicated of the Divine truth, which is of faith with man. [6] That these things are signified by "heart" and "soul" in the Word, is at this day known to few within the church, for the reason that it has not been considered that man has two

faculties distinct from each other, namely, the will and the understanding, and that these two faculties constitute one mind, in order that man may be truly man. Neither has it been considered that all things in the universe, both in heaven and in the world, bear relation to good and truth, and that they must be conjoined together in order that they may be anything, and produce anything. From ignorance of these things it has resulted that they have separated faith from love; for he who is ignorant of these universal laws cannot know that faith bears relation to truth, and love to good, and that unless these are conjoined together they are not anything; for faith without love is not faith, and love without faith is not love, because love has its quality from faith, and faith has its life from love; consequently faith without love is dead, and faith with love is alive. That this is so, can be seen from everything in the Word; for where faith is treated of, there also love is treated of, in order that in this way the marriage of good and truth, that is, that heaven, and in the supreme sense the Lord, may be in each and all things of the Word. (That there is such a marriage, see n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339.) From all this it is now evident why the man of the church has not hitherto known what is meant in the Word by "heart," and what by "soul." [7] That "soul" in the Word denotes the life of faith, can be plainly seen from the passages where "the soul" is mentioned, as in the following. In *Moses* :—

Thou shalt not take the mill or the upper millstone to pledge; for he taketh the soul to pledge (*Deut.* xxiv. 6).

It is said that "he who taketh a mill taketh the soul to pledge" because in the internal sense by "a mill" are signified those things which are of faith (n. 7780). In *Isaiah* :—

It shall be as when a hungry man dreameth, as if he were eating; but when he awaketh, his soul is fasting; or as when a thirsty man dreameth, as if he were drinking; but when he awaketh, behold he is weary, and his soul hath appetite (xxix. 8);

"a fasting soul," and "a soul that hath appetite," denote the desire of learning the goods and truths of faith. In the same :—

If thou draw out thy soul to the hungry, and sate the afflicted soul (lviii. 10);

“to draw out thy soul to the hungry” denotes to be desirous to instruct in the truths of faith; and “to sate the afflicted soul” denotes to instruct in the good of faith. [8] In *Jeremiah*:—

Though thou clothest thyself with double-dyed, though thou deckest thee with ornament of gold, though thou rendest thine eyes with antimony, in vain shalt thou make thyself beauteous; thy lovers will abhor thee, they will seek thy soul (iv. 30);

here “soul” denotes the life of faith, consequently faith itself in man, because this makes his spiritual life. That faith is meant by “soul,” is plain from the particulars in this verse. In the same:—

They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd; and their soul shall become as a watered garden; I will water the weary soul, and every sorrowful soul (xxxix. 12, 25);

“the soul” denotes the life of faith in the man of the church, who is said “to become as a garden,” because by “a garden” is signified the intelligence which is from the truths of faith (n. 100, 108, 2702); and the soul is said to be “watered,” because by “being watered” is signified to be instructed. [9] In the same:—

We bring our bread with the peril of our souls, because of the sword of the wilderness (*Lam.* v. 9);

“the peril of souls” denotes the danger of the loss of faith and consequently of spiritual life; for “the sword of the wilderness” denotes falsity fighting against the truths of faith (n. 2799, 4499, 6353, 7102, 8294). In *Ezekiel*:—

Javan, Tubal, and Meshech, these were thy traders, with the soul of man, and with vessels of brass, they furnished thy trading (xxvii. 13);

“the soul of man” denotes the interior truth of faith from good; “vessels of brass,” exterior truths of faith from good; “vessels” denoting exterior truths or memory-truths (see n. 3068, 3079), and “brass,” the good of the natural (n. 425, 1551). Unless it were known that “the soul of man” denotes faith, it could not be understood what is signified by “trading with the soul of man, and with vessels of brass.” [10] In the same:—

Every living soul that creepeth, whithersoever the rivers shall come, shall live; whence is exceeding much fish; because these waters are come hither, and are healed (xlvi. 9);

speaking of the new temple, that is, of a new spiritual church from the Lord; "the living soul that creepeth" denotes memory-truths which are of faith; "much fish from thence" denotes memory-knowledges (n. 40, 991); "rivers" denote the things that are of intelligence, which are from the truths of faith (n. 2702, 3051). Neither in this passage would it be known without the internal sense what is meant by "much fish" in consequence of the rivers coming thither. Again:—

Save me, O God, for the waters are come even unto my soul (*Ps.* lxi. 1).

The waters compassed me about, even to my soul (*Jonah* ii. 5).

In these passages "waters" denote falsities, and also temptations which are caused by injected falsities (n. 705, 739, 756, 790, 8137, 8138, 8368). [11] In *Jeremiah*:—

Jehovah said, Shall not My soul be avenged on such a nation as this? (v. 9, 29).

Admit chastisement, O Jerusalem, lest My soul be turned away from thee, and I make thee a waste (vi. 8).

"The soul," when predicated of the Lord, denotes Divine truth. In *John*:—

The second angel poured out his vial into the sea, and it became blood as of a dead man, whence every living soul died in the sea (*Rev.* xvi. 3);

"the sea" denotes memory-knowledges in the complex (n. 28); "blood," the truths of faith from good, and in the opposite sense, the truths of faith falsified and profaned (n. 4735, 6978, 7317, 7326); consequently "living soul" denotes life derived from faith. [12] In *Matthew*:—

Be not anxious for your soul, what ye shall eat, or what ye shall drink (vi. 25);

"soul" denotes the truths of faith; "eating" and "drinking" denote to be instructed in the good and truth of faith, for here in the internal sense the subject treated of is spiritual life and its nourishment. Again:—

Whoever will find his soul shall lose it, and whoever shall lose his soul for My sake shall find it (*Matt.* x. 39);

"the soul" denotes the life of faith such as it is with those who believe, and in the opposite sense the life not of faith such as it is with those who do not believe. In *Luke*:—

. In your patience possess ye your souls (xxi. 19);

"to possess the souls" denotes those things which are of faith and consequently of spiritual life. The signification is similar in very many other passages.

9051. *Eye for eye.* That this signifies if they shall injure anything in the interior intellectual, is evident from the signification of "the eye," as being the understanding, here the interior understanding, the life of which is the life of faith. Man has an exterior understanding, and an interior understanding. The exterior understanding is where the thought is that comes to perception; but the interior understanding is where the thought is that does not come to perception; nevertheless it does come to the perception of angels. This latter understanding is that which is enlightened by the Lord when man receives faith, for it is in the light of heaven, and in it is the spiritual life of man, which is not so manifest to him in the world, but is manifest in the other life, when the man becomes an angel among the angels in heaven. Meanwhile this life lies hidden within the thought of the exterior understanding, and produces therein a holy and reverent feeling for the Lord, for love and faith in Him, for the Word, and for all other things of the church. The reason why "the eye" denotes the understanding, is that the eye corresponds to the understanding, for the understanding sees by virtue of the light of heaven, but the eye by virtue of the light of the world. Those things which the former eye or understanding sees are spiritual, and the field of its view is the memory-knowledge in man's memory. But the things which the external eye sees are earthly, and the field of its view is everything that appears in the world. That in the spiritual sense "the eye" denotes the understanding, and also faith, is because faith makes the life of the interior understanding (see n. 2701, 4403–4421, 4523–4534). [2] He who does not know that the understanding is meant in the Word by "the eye," cannot know what is signified by what the Lord spake concerning the eye in the Evangelists, as by these words:—

If thy right eye causeth thee to stumble, pluck it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna of fire (*Mark ix. 47; Matt. v. 29*);

every one knows that the eye is not to be plucked out, though it cause one to stumble, and that no one enters into the kingdom of God with one eye; but by "the right eye" is signified falsity of faith concerning the Lord, and this is what is to be plucked out. Again:—

The light of the body is the eye, if therefore thine eye be simple, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness (*Matt. vi. 22, 23; Luke xi. 34*).

Neither in this passage is the eye meant by "eye," but the understanding of the truth of faith. Hence the eye is called "the light of the body," and it is said, "if the light that is in thee be darkness, how great is the darkness," for in the spiritual sense "darkness" denotes falsities of faith (n. 1839, 1860, 4418, 4531, 7688, 7711). [3] And again:—

Why beholdest thou the mote that is in thy brother's eye, but understandest not the beam that is in thine own eye? (*Matt. vii. 3-5*);

"to behold a mote in the eye of a brother" denotes something erroneous in respect to the understanding of truth; and "the beam in one's own eye" denotes the huge evil of falsity; for in the internal sense "wood" denotes good, and in the opposite sense evil (n. 643, 2784, 2812, 3720, 8354). Moreover in the other life good is represented by a beam; and therefore those who feign good in themselves seem to carry a beam, and thus go safely. Without this signification of "the eye," and of "a beam," what could be meant by "seeing a beam in the eye?" If it is not known that in the Word "the eye" denotes the understanding of truth, which is faith, neither can it be known what is involved in what the Lord did when He healed a blind man, that is, when "He spat on the ground and made clay of the spittle, and said unto him, Wash thee in the pool of Siloam" (*John ix. 6, 7*). As the Lord's miracles, like all Divine miracles, involved those things which are of the Lord's kingdom and church (n. 7337, 8364), so also does this.

9052. *Tooth for tooth.* That this signifies if anything in the exterior intellectual, is evident from the signification of

“a tooth,” as being the exterior intellectual, and therefore natural truth, for this makes the life of this understanding. That “the teeth” have this signification is because they grind like a mill, and thus prepare, the food which is to nourish the body; here the food which is to nourish the soul. The food which nourishes the soul is intelligence and wisdom. This is first received, ground, and prepared by means of the knowledges of truth and good in the natural. (That it is intelligence and wisdom which is called “spiritual and celestial food,” see n. 56–58, 680, 1480, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003.) From this it is plain whence it is that “the teeth” signify the exterior understanding. What the exterior understanding is can be seen from what was shown just above (n. 9051) concerning the interior understanding. [2] That “the teeth” signify natural truth, which belongs to the exterior understanding, and in the opposite sense the falsity which destroys this truth, is evident from the following passages in the Word. That they signify natural truth, in *Moses*:—

His eyes shall be redder than wine, and his teeth whiter than milk (*Gen.* xlix. 12);

here also both “eyes” and “teeth” are mentioned together. The subject treated of is Judah, by whom is meant the Lord as to the Divine celestial (n. 6363); “the eyes” signify the Divine intellectual of the Lord (n. 6379); and “the teeth,” His Divine natural (n. 6380), thus also the Divine truth in the natural. [3] In *Amos*:—

I have given you emptiness of teeth in all your cities, and lack of bread in all your places (iv. 6);

“emptiness of teeth” denotes scarcity of truth; and “lack of bread,” scarcity of good. From all this it is evident what is meant by the “gnashing of teeth” among those who are in hell (*Matt.* viii. 12; xiii. 42, 50; xxii. 13; xxv. 30; *Luke* xiii. 28), namely, the collision of falsities with the truths of faith. For as before said, “the teeth,” in the opposite sense, signify the falsity which destroys truth; as in *David*:—

Arise, O Jehovah; save me, O my God; for Thou wilt smite all mine enemies on the jaw; Thou wilt break the teeth of the wicked (*Ps.* iii. 7);

“to break the teeth of the wicked” denotes to break the falsities by which they destroy truths. In the same:—

As to my soul I lie in the midst of lions, their teeth are spears and arrows, and their tongue a sharp sword (*Ps. lvii. 4*);

“the teeth of lions” denote the falsities that destroy truths; “lions,” falsities from evil in their power (n. 6367, 6369). [4] In the same:—

Destroy their teeth, O God, in their mouth; turn aside the grinders of the young lions (*Ps. lviii. 6*).

In *Joel*:—

A nation is come up upon My land, strong, and without number; his teeth are the teeth of a lion, and he hath the grinders of a great lion. He hath reduced My vine to a waste, and My fig-tree into froth (i. 6, 7);

“teeth” and “grinders” denote the falsities that destroy the truths of the church; a “vine” denotes the spiritual church (n. 1069, 5113, 6376); and a “fig-tree” its natural good (n. 217, 4231, 5113). That “teeth” have this signification is plain also from the fact that they are attributed to a nation which will lay waste. In *John*:—

The shapes of the locusts were like unto horses prepared for war; they had hair as the hair of women, and their teeth were as the teeth of lions (ix. 7, 8);

“locusts” denote those who are in external falsities (n. 7643), from which it is also evident that “teeth” denote falsities that destroy truths.

9053. *Hand for hand.* That this signifies if anything of the power of spiritual truth was injured or extinguished by them, is evident from the signification of “hand,” as being the power that is from truth (see n. 3091, 3387, 4931–4937, 6292, 6947, 7188, 7189, 7518, 7673, 8050, 8153, 8281); that it signifies the power which is from spiritual truth, see n. 5327, 5328, 7011.

9054. *Foot for foot.* That this signifies if anything of the power of natural truth, is evident from the signification of “foot,” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952)· that it signifies the power of natural truth, see n. 5327, 5328.

9055. *Burning for burning.* That this signifies if anything of the affection of love which is interiorly in the will, is evident from the signification of "burning," as being the injuring or extinction of the good of love. It is said "in the will," because the good which is of love is of the will, and the truth which is of faith is of the understanding (see n. 9050, 9051). That it signifies interiorly in the will, is because a "wound" (of which below) signifies the injury or extinction that belongs to love exteriorly in the will. For here, as in what precedes, the subject treated of is the injuries which are done in both the internal man and the external man, because the injuring of the interior understanding is signified by "the eye," and the injuring of the exterior understanding by "the tooth;" and the injuring of the power of truth of the internal man by "the hand," and the injuring of the power of the external man by "the foot;" as has been shown. Thus here the injuring of the will of the internal man is signified by "burning," and that of the external man by "wound." [2] Man has an internal will and an external will, as he has an internal and an external understanding (n. 9050, 9051). The internal will is where the internal understanding is, and the external will is where the external understanding is, because they must be conjoined. For where truth is, there is good; and where good is, there is truth; because truth without good is not truth, and good without truth is not good, for good is the being of truth, and truth is the coming-forth of good. The case is similar with the understanding and the will of man, for the understanding has been allotted to the reception of truth, and the will to the reception of good. Hence it is plain that when man is being regenerated, a new understanding is given him by the Lord by means of the truths of faith, and a new will by means of the good of charity; and that there must be both, and moreover that they must be conjoined, in order that man may be regenerated. [3] The reason why "burning" signifies the injuring of the good of love, is that by "fire" is signified love (n. 934, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 7852), and the injuring of the good of love is concupiscence from the love of self; (that this is called "burning," see n. 1297, 5215). Concupiscence is signified by "burning" also in *Isaiah*:—

Instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of curls baldness; and instead of a gown a girding of sackcloth; burning instead of beauty (iii. 24);

speaking of the daughter of Zion, by whom is signified the celestial church, that is, the church which is in love to the Lord; "burning" here denotes the evil of concupiscence from the love of self. [4] He who does not know that there is an internal sense in the Word, believes that the proud ornaments of the daughters of Zion, mentioned in that chapter (verses 16-24), signify such ornaments, and that on account of such ornaments among the daughters of Zion, the Jewish and Israelitish people were punished and fell by the sword, as is said in the same chapter (verses 25, 26); but the case is very different. The spiritual and celestial things of that church are signified by those ornaments. That by "the daughter of Zion" is not meant in the Word any daughter of Zion, can be seen by every one who reads the Word, provided he consults and considers the passages in the prophets where mention is made of "Zion" and of "the daughter of Zion," from which he will see that "the daughter of Zion" denotes the church.

9056. *Wound for wound.* That this signifies if anything of the affection of love which is exteriorly in the will, is evident from the signification of "wound," as being the injuring of the affection which is of love; and because it is of love, it is of the will, for love is of the will. The reason why it is of the exterior will, is that by "burning" is signified the injuring of the affection which is interiorly in the will (of which just above, n. 9055). In the Word a distinction is made between "wound" and "blow," "wound" being predicated of the injuring of good, and "blow" of the injuring of truth, as in *Isaiah*:—

From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and fresh blow; they have not been pressed out, nor bound up, nor mollified with oil (i. 6);

where "wound" is predicated of destroyed good, and "blow" of destroyed truth.

9057. *Blow for blow.* That this signifies if anything of affection in the intellectual be extinguished or injured, is evident from the signification of "a blow," as being the extinction or injuring of affection in the intellectual, that is, of the

affection of truth. In the original tongue "blow" is expressed by a term which signifies the black and blue from a collection of blood or of bloody matter, and in the internal sense "blood" denotes the truth of faith from the good of love, and in the opposite sense, truth falsified and profaned (see n. 4735, 6978, 7317, 7326); consequently "blow for blow" denotes truth injured or extinguished. This is also signified by the "blows" (or "plagues") in the *Revelation* ix. 20; xi. 6; xv. 1, 6, 8; xvi. 21; xviii. 8; also in *Jeremiah* xxx. 12, 14, 17; l. 13; in *Zechariah* xiv. 12-15; in *David*, *Ps.* xxxviii. 5; and in *Luke* x. 30-35, in the parable of him that fell among thieves, who inflicted blows on him and left him half dead; and it is said that a Samaritan "bound up his blows," pouring in oil and wine, and set him on his own beast, and brought him to an inn. [2] He who understands the internal sense of the Word is able to know why it was said by the Lord that the Samaritan "bound up the blows, poured in oil and wine, and set him on his own beast." For by "the Samaritan" in the internal sense is meant one who is in the affection of truth, by "binding up the blows" is signified the healing of this affection when injured, by "pouring in oil and wine" is signified the good of love and the good of faith, and by "setting him on his own beast" is signified uplifting him by virtue of his own intellectual. Thus by these words is described charity toward the neighbor; naturally for man in the world, and spiritually for the angels in heaven; naturally in the sense of the letter, and spiritually in the internal sense. The reason why a "Samaritan" denotes one who is in the affection of truth, is that "Samaria" in the Word signifies this affection (that "oil" denotes the good of love, see n. 886, 3728, 4582; also that "wine" denotes the good of faith, n. 1798, 6377; and that "a beast of burden" denotes the intellectual, n. 2761, 2762, 2781, 3217, 5321, 5741, 6125, 6401, 6534, 7024, 8146, 8148). In this manner spake the Lord; but few apprehend this, for they believe that such things were said merely for the sake of giving the parable the connection of a narrative; but in this case they would not be words from the Divine. All words from the Divine have within them such things as belong to the Lord, heaven, and the church, and this is the case in every jot (see above, n. 9049).

9058. *And when a man shall smite the eye of his manservant.* That this signifies if the internal man shall injure the truth of faith in the external man, is evident from the signification of "smiting," as being to injure (as above); from the signification of "man (*vir*)," here a man of the sons of Israel, as being one who is of the church and consequently is in spiritual truth, which is the truth of faith (see n. 9034), thus the internal man, for the truth of faith is in the internal man and makes its life, which is called spiritual life—it is said "the internal man" on account of its relation to the external man, which is signified by "manservant;" from the signification of "the eye," as being the interior intellectual, and therefore the truth of faith (n. 9051); and from the signification of "manservant," as being the memory-truth which is in the external man (n. 1895, 2567, 3835, 3849, 8993, 8994), thus also the external or natural man (n. 5305, 7998, 8974). In the sense of the letter it is said "a man" and his "servant," and thus there are meant two persons; but in the internal sense, in which "man" denotes the internal man, and "servant" the external man, they are in one person. The reason is that in the internal sense no attention is paid to persons, but only to things (n. 5225, 5287, 5434, 8343, 8985, 9007).

9059. *Or the eye of his maidservant.* That this signifies or if he shall injure the affection of truth therein, is evident from the signification of "the eye," as being the intellectual, and consequently the truth of faith (as just above, n. 9058); and from the signification of a "maidservant," as being the affection of natural truth (n. 2567, 3835, 3849, 8993).

9060. *And shall destroy it.* That this signifies so as to extinguish it, is evident from the signification of "destroying," when the subject treated of is the truth of faith, which is signified by "the eye," as being to extinguish.

9061. *He shall let him go free for his eye.* That this signifies that it can no longer serve the internal man, is evident from the signification of "letting go free," as being to dismiss from service; and from the signification of "for his eye," which he had destroyed in the manservant, as being on account of the truth of faith extinguished in the external or natural man; for "the eye" denotes the intellectual, and consequently the

truth of faith (see n. 9058, 9059), "to destroy" denotes to extinguish (n. 9060), and a "manservant" denotes the external or natural man (n. 9058). How the case herein is cannot be known unless it is known how the case is with the internal man relatively to the external man. The internal man cannot live a spiritual life unless the external man is in agreement; and therefore a man cannot be regenerated unless the natural man also is regenerated. From this it follows that if the truth of faith in the natural or external man shall be extinguished, it cannot any longer serve the internal man. [2] It is the same with the external sight relatively to the internal sight. If the external sight has been injured, it cannot any longer serve the internal sight; for if the external sight distorts objects, the internal cannot see by means of it except with distortion. The case is the same with all the other members which are subject to the will, as with the arms, the hands, the fingers, the feet. If these are distorted, the will cannot act through them except in a distorted way. It is the same in the case of the natural or external man relatively to the internal man: if the memory-truths in the external or natural man are perverted or extinguished, the internal man cannot see truth, thus cannot think and perceive except pervertedly or falsely. From all this it is evident why the natural man must be regenerated in order that the man may be regenerated. (See also what has been shown above on this subject, n. 3286, 3321, 3469, 3493, 3573, 3620, 3623, 3679, 4588, 4618, 4667, 5165, 5168, 5427, 5428, 5477, 6299, 6564, 8742-8747, 9043.)

9062. *And if he shall knock out his manservant's tooth, or his maidservant's tooth.* That this signifies if he shall destroy truth or the affection of it in the sensuous man, is evident from the signification of "tooth," as being the exterior intellectual, and consequently truth in the natural man (of which above, n. 9052), here truth in the ultimate of the natural, that is, in the sensuous, because it is said of a manservant and of a maidservant; from the signification of a "maidservant," as being the affection of this truth (of which also above, n. 9059); and from the signification of "knocking out," as being to destroy. (What the sensuous is, and what is its quality, see n. 4009, 5077, 5079, 5084, 5089, 5091, 5125, 5128, 5580, 5767, 6183, 6201,

6310, 6311, 6313, 6315, 6316, 6564, 6598, 6612, 6614, 6622, 6624, 6948, 6949, 7693.)

9063. *He shall let him go free for his tooth.* That this signifies that it can no longer serve the internal man, is evident from the signification of "letting go free," as being to dismiss from service, thus no longer to serve (as above, n. 9061); and from the signification of "tooth," as being the sensuous (of which just above, n. 9062). How the case herein is can be known from what was shown just above (n. 9061) concerning the state of the internal man when the external has been injured. The case is similar with the sensuous when it is injured, for this is the ultimate in the natural man (that this also must be regenerated in order that the man may be fully regenerated, see n. 6844, 6845, 7645). That these statutes which were enacted concerning the eye and the tooth of a manservant or a maid-servant, contain in them arcana which no one can see except by means of the internal sense, can be seen by every one. For without some secret reason what would be the sense of decreeing that servants should be let go free for their eye or their tooth, and not for the sake of other members, when these should be injured or destroyed? But the secret reason is apparent when it is known what is signified in the spiritual sense by an "eye" and by a "tooth." When this is known, the reason for the statute comes to light.

9064. Verses 28-36. *And when an ox shall strike with the horn a man or a woman, and he die, with stoning the ox shall be stoned, and his flesh shall not be eaten; and the master of the ox shall be guiltless. But if the ox were wont to strike with his horn from yesterday the day before yesterday, and it hath been attested to his master, and he hath not watched him, and he hath killed a man or a woman; the ox shall be stoned, and his master also shall die. If expiation be laid on him, then he shall give the redemption of his soul according to all that is laid upon him. Whether he have struck with the horn a son, or struck with the horn a daughter, according to this judgment shall it be done to him. If the ox shall strike with the horn a manservant, or a maidservant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And when a man shall open a pit, or when a man shall dig a pit and not cover it, and an ox*

or an ass shall fall in there, the master of the pit shall repay; he shall pay silver to its master, and the dead one shall be his. And when a man's ox shall strike the ox of his companion, and he die, then they shall sell the living ox, and they shall divide the silver of it; and the dead one also they shall divide. Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday, and his master hath not watched him; repaying he shall repay ox for ox, and the dead one shall be his. "And when an ox shall strike with the horn a man or a woman," signifies if the affection of evil in the natural shall injure the truth or the good of faith; "and he die," signifies even so as to destroy them; "with stoning the ox shall be stoned," signifies the penalty of the destroyed truth and good of faith; "and his flesh shall not be eaten," signifies that this evil must by no means be appropriated, but be cast out; "and the master of the ox shall be guiltless," signifies that the evil is not from the internal man, because it is from the will, and not from the intellectual; "but if the ox were wont to strike with his horn from yesterday the day before yesterday," signifies if the affection of evil has existed for a long time; "and it hath been attested to his master," signifies and this has passed into the intellectual; "and he hath not watched him," signifies no repression; "and he hath killed a man or a woman," signifies if it has then destroyed the good and the truth of faith; "the ox shall be stoned," signifies the penalty of destroyed truth; "and his master also shall die," signifies the damnation of the internal man; "if expiation be laid on him," signifies that he may be free from damnation; "then he shall give the redemption of his soul," signifies the grievous things of repentance; "according to all that is laid upon him," signifies according to the quality of the affection of evil from the intellectual; "whether he have struck with the horn a son, or struck with the horn a daughter," signifies an onset by the affection of evil against the truths and goods of faith derived from things interior; "according to this judgment shall it be done to him," signifies that the penalty shall be similar; "if the ox shall strike with the horn a manservant, or a maidservant," signifies if the affection of evil shall destroy truth or good in the natural; "he shall give unto their master thirty shekels of sil-

ver," signifies that the internal man shall make restoration in full; "and the ox shall be stoned," signifies the penalty of destroyed truth and good in the natural; "and when a man shall open a pit," signifies if any one shall receive falsity from another; "or when a man shall dig a pit," signifies or if he himself have devised falsity; "and an ox or an ass shall fall in there," signifies which perverts good or truth in the natural; "the master of the pit shall repay," signifies that he to whom the falsity appertains shall make amends; "he shall pay silver to its master," signifies by truth appertaining to him whose good or truth in the natural has been perverted; "and the dead one shall be his," signifies that the evil or the falsity shall remain with him; "and when a man's ox shall strike the ox of his companion," signifies two truths the affections of which are diverse, and the affection of one shall injure the affection of the other; "and he die," signifies so that the good affection perishes; "then they shall sell the living ox," signifies that the affection of the one which has injured the affection of the other shall be alienated; "and they shall divide the silver of it," signifies that the truth thereof shall be dissipated; "and the dead one also they shall divide," signifies that the injuring affection also shall be dissipated; "or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday," signifies if it had previously been known that such was its affection; "and his master hath not watched him," signifies and if he have not kept it in bonds; "repaying he shall repay ox for ox," signifies restoration in entirety; "and the dead one shall be his," signifies for the injuring affection.

9065. *And when an ox shall strike with the horn a man or a woman.* That this signifies if the affection of evil in the natural shall injure the truth or the good of faith, is evident from the signification of "striking with the horn," as being to injure, for "a horn" signifies the power of falsity from evil (see n. 2832), and "to strike" signifies to injure; from the signification of "an ox," as being the affection of good in the natural (n. 2180, 2566, 2781, 2830, 5913, 8937), consequently in the opposite sense the affection of evil in the natural; from the signification of "man (*vir*)" as being the truth of faith

(n. 9034); and from the signification of "woman," as being the good of faith (see n. 4823, 6014, 8337).

9066. *And he die.* That this signifies even so as to destroy them, is evident without explication.

9067. *With stoning the ox shall be stoned.* That this signifies the penalty of the destroyed truth and good of faith, is evident from the signification of "to be stoned" (see n. 5156, 7456, 8575, 8799).

9068. *And his flesh shall not be eaten.* That this signifies that this evil must by no means be appropriated, but be cast out, is evident from the signification of "to be eaten," as being to be appropriated and conjoined (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643, 8001); consequently "not to be eaten" denotes not to be appropriated, but to be cast out, for the reason that it is such evil as destroys the truth and the good of faith of the church; and from the signification of "flesh," as being the good of celestial love, and in the opposite sense the evil of the love of self (n. 3813, 7850, 8409, 8431).

9069. *And the master of the ox shall be guiltless.* That this signifies that the evil is not from the internal man, because it is from the will, and not from the intellectual, is evident from the signification of "the master of the ox," as being the internal or spiritual man, for by "the ox" is signified the affection of evil in the natural or external man (n. 9065); consequently "the master of the ox" denotes the internal man, for here he is "the master" of the external or natural man, because he is able to rule over the affections of evil in the natural, and also does rule when the natural is subordinate, as it is with the regenerate; and from the signification of "guiltless," as being without blame. The reason is said to be that the evil came forth from the will and not from the intellectual; for evil from the will and not at the same time from the intellectual does not condemn, because the man does not see it, thus does not consider whether it is evil, and therefore he is not conscious of it. Such evil is evil from heredity, before the man has been instructed that it is evil, and also after he has been instructed and is merely in external life, or the life of the body; and not at the same time in the internal life which is of the understanding. For to see and to understand that a

thing is evil, and still to do it, makes a man guilty, as the Lord teaches in *John*:—

The Pharisees said, Are we also blind? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see; therefore your sin remaineth (ix. 40, 41).

[2] (That no one is punished on account of hereditary evils, but on account of his own evils, see n. 966, 1667, 2307, 2308, 8806.) Such is the evil which is signified by an ox striking with the horn a man or a woman before the master of the ox knew that he was wont to strike with the horn. In the verse which now follows, the evil of which man is conscious is treated of, which evil is signified by an ox wont to strike with the horn, and which his master knew and did not guard against. Wherefore the consequent penalty is that the ox shall be stoned, and the man shall die, unless expiation is laid on him.

9070. *But if the ox were wont to strike with his horn from yesterday the day before yesterday.* That this signifies if the affection of evil has existed for a long time, is evident from the signification of “an ox wont to strike with the horn,” as being the affection of evil (see n. 9065); and from the signification of “yesterday the day before yesterday,” as being a preceeding state and time (n. 6983, 7114), thus what has been previously, and for a long time.

9071. *And it hath been attested to his master.* That this signifies, and this has passed into the intellectual, is evident from the signification of “being attested,” as being that it has been made known, consequently has passed into the intellectual; because the evil which is made known passes into the intellectual, for the intellectual is man’s internal sight, without which sight the will is blind; and therefore when the evil which is of the will passes into the intellectual, it passes from thick darkness into light.

9072. *And he hath not watched him.* That this signifies no repression, is evident from the signification of “watching,” when said of evil of the will which has passed into the light of the intellectual, as being a restraint or repression; for the understanding has been given to man that he may see evil, and may then repress it.

9073. *And he hath killed a man or a woman.* That this signifies if it has destroyed the truth and the good of faith, is evident from the signification of "killing," as being to destroy; and from the signification of "man (*vir*)," as being the truth of faith, and of "woman" as being the good of faith (see n. 9065).

9074. *The ox shall be stoned.* That this signifies the penalty of destroyed truth, is evident (as above, n. 9067).

9075. *And his master also shall die.* That this signifies the damnation of the internal man, is evident from the signification of "the master of the ox," as being the internal man (see n. 9069); and from the signification of "dying," as being damnation (of which above, n. 9008). That the ox was to be stoned and his master was to die if he had known that the ox was wont to strike with the horn and he had not watched him, is because the spiritual meaning of this judgment or law is that the man who knows a thing to be evil, and does not repress it, is guilty; for he approves it, and thus extinguishes the light of truth, and together therewith the faith of truth in its conception; and when this is extinguished, good from the Lord is not received, consequently the internal man cannot be opened, and therefore there cannot be given him spiritual life, which is the life of the truth and the good of faith. When such is the state of a man, he then lives a natural life, which is of the external man. But without spiritual life this life is dead; consequently there is damnation (see n. 7494).

9076. *If expiation be laid on him.* That this signifies that he may be free from damnation, is evident from the signification of "expiation," as being that he may be free from damnation. For expiations were laid upon those who did evil not of set purpose, or with deceit; and they were various, and were in such case called "redemptions of the soul," for by them the life was redeemed. But these external things signified internal things; namely, "expiation" signified liberation from damnation, consequently "redemption" signified amendment of spiritual life through actual repentance. As "expiation" signified liberation from damnation, it consequently also signified the pardon of sins, and the consequent cleansing.

9077. *Then he shall give the redemption of his soul.* That this signifies the grievous things of repentance, is evident

from the signification of "redemption," as being to give something else in its stead, in order that there may be liberation. (What "redemption" is in its various significations, see n. 2954, 2959, 2966, 6281, 7205, 7445, 8078-8080.) That here by "the redemption of the soul" are signified the grievous things of repentance, is because liberation from damnation is here treated of, and man cannot be liberated from damnation except by the removal of evil, and the removal of evil is not effected except by actual repentance, which is of the life; and these things take place by means of spiritual temptations, which are "the grievous things of repentance." (That liberation from damnation, or what is the same, liberation from sins, is the removal of evil, and that this is effected by repentance of life, see n. 8389-8394, 8958-8969; and that then there are temptations, n. 8959-8969.)

9078. *According to all that is laid upon him.* That this signifies according to the quality of the affection of evil from the intellectual, is evident from what has just been said about expiation and redemption. For the evil of the will, which had been seen in the intellectual and not repressed, was what was to be expiated and to be redeemed by something equal and answering thereto, thus according to the quality of the affection of evil from the intellectual.

9079. *Whether he have struck with the horn a son, or struck with the horn a daughter.* That this signifies an onset by the affection of evil against the truths and the goods of faith derived from things interior, is evident from the signification of "striking with the horn," as being to injure (n. 9065), thus an onset; and from the signification of "son," as being the truth of faith, and of "daughter," as being the good of faith (n. 489-491, 533, 1147, 2362, 2623) The reason why truths and goods derived from things interior are signified, is that interior things are like parents, from which goods and truths are born as sons and daughters. For with a regenerate man goods and truths are like generations; there are some which are in the place of a parent, some which are in the place of children, some which are in the place of sons-in-law and daughters-in-law, some which are in the place of grandsons and granddaughters, and so on. Consequently there are con-

sanguinities and affinities of these goods and truths, and there are families in a manifold series. [2] The societies in heaven have been thus arranged, and also the truths and goods in the man who is being regenerated; consequently he too becomes a heaven in the least form; and (what is a secret) the goods and the truths in man mutually love each other, and recognize each other in accordance with the love, and thus consociate together. This has its origin from the angelic societies, in which they love each other, recognize each other, and consociate together, according to the likenesses and nearnesses of their goods; and, wonderful to say, when those meet who are in a like good, it is as if they had seen each other from childhood, even although they had never seen each other before. It is from this origin that goods and truths conjoin themselves in man according to the form of heaven, and make an image of heaven in him. But these things are of the Lord in both heaven and an angel man, that is, in a man who is being regenerated, and is becoming an angel.

9080. *According to this judgment shall it be done to him.* That this signifies that the penalty shall be similar, is evident without explication.

9081. *If the ox shall strike with the horn a manservant, or a maidservant.* That this signifies if the affection of evil shall destroy truth or good in the natural, is evident from the signification of "manservant," as being truth in the natural (see n. 3019, 3020, 5305, 7998); and from the signification of "maidservant," as being the affection of truth therein (n. 1895, 2567, 3835, 3849, 8993, 8994); and from the signification of "striking with the horn," as being to destroy. "To strike with the horn" is said in the Word of the destruction of falsity by the power of truth; and in the opposite sense, of the destruction of truth by the power of falsity, and this for the reason that by "a horn" is signified the power of truth from good, and the power of falsity from evil (see n. 2832); as in *Ezekiel*:—

Ye thrust with side and with shoulder, and with your horns ye strike all the weak ones (xxxiv. 21);

speaking of those who with all their force and power destroy the truths and goods of the church by means of fallacious reasonings from things of sense; "to thrust with side and with

shoulder" denotes with all force and power (n. 1085, 4931-4937). From this it is plain why "striking with the horn" is spoken of in *Moses*:—

To the firstborn of his ox, honor is his; and his horns are the horns of the unicorn; with them he shall strike the peoples together unto the ends of the earth (*Deut.* xxxiii. 17);

these words are in the prophecy of Moses about Joseph, where by "Joseph" in the internal sense is meant the Lord as to the Divine spiritual, and in the representative sense His spiritual kingdom; "the horns of the unicorn" denote the things which belong to power from the good and the truth of faith; to "strike the peoples" denotes to destroy falsities by means of truths; "unto the ends of the earth" denotes on all sides where the church is. In *David*:—

Thou art my very king, O God, through Thee will we strike with the horn our enemies (*Ps.* xlv. 4, 5);

"to strike with the horn our enemies" here also denotes to destroy falsities through the power of the truth and good of faith. Who cannot see that in these passages no mention would have been made of "striking with the horn" as done by men, except from the signification of "horn," as being power?

9082. *He shall give unto their master thirty shekels of silver.* That this signifies that the internal man shall make restoration in full, is evident from the signification of "thirty shekels of silver," as being restoration in full by means of truth for the injury done; for "silver" denotes truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932); "thirty," denotes what is full (n. 5335, 7984); and "the master who must make restoration," the internal man (n. 9069), thus the truths of faith from the Word, for these make the life of the internal man.

9083. *And the ox shall be stoned.* That this signifies the penalty of destroyed truth and good in the natural, is evident from the signification of "being stoned," as being the penalty for the destroyed truth and good of faith (see n. 5156, 7456, 8575, 8799). That it signifies in the natural, is because the ox, by which is signified the affection of evil in the natural, which was destructive, was to be stoned.

9084. *And when a man shall open a pit.* That this signifies if any one shall receive falsity from another, is evident from the signification of “a pit,” as being falsity (see n. 4728, 4744, 5038); and from the signification of “opening,” when said of falsity, as being to receive, here from another, because the words follow, “or when a man shall dig a pit,” the meaning of which is, to receive, or to devise of one’s self.

9085. *Or when a man shall dig a pit.* That this signifies or if he himself has devised falsity, is evident from the signification of “a pit,” as being falsity; and from the signification of “digging,” as being to receive from one’s self, or to devise (of which just above, n. 9084).

9086. *And an ox or an ass shall fall in there.* That this signifies which perverts good or truth in the natural, is evident from the signification of “to fall,” as being to pervert (of which below); from the signification of “an ox,” as being the affection of evil in the natural, thus evil therein (of which above, n. 9065); and from the signification of “an ass,” as being truth in the natural (n. 2781, 5492, 5741, 7024, 8078). That “to fall into a pit,” when said of good and truth in the natural, which are signified by “ox and ass,” denotes to pervert, is plain from what is contained in the following verse, where amendment by means of truth is treated of, which can be effected with perverted goods and truths, but not with those that have been extinguished; for when good or truth is perverted, it still remains, although explained in a perverted manner. [2] “To fall” also denotes to fall by mischance. Because this was signified by “falling into a pit,” therefore it was said by the Lord:—

Which of you shall have an ass or an ox fall into a well, and will not straightway draw him out on the Sabbath day? (*Luke* xiv. 5);

this was said by the Lord when He healed on the Sabbath day the man who had the dropsy. In that church, the Sabbath day was most holy because it signified the heavenly marriage, which is the conjunction of good and truth from the Lord (n. 8495, 8510); consequently healings were performed by the Lord on the Sabbath day, because “healing” involved the healing of the spiritual life; and the disease of dropsy the perversion of truth and good; thus “healing” involved the amend-

ment and restoration of perverted truth. For all the Lord's miracles involved and signified states of the church (n. 8364), as in general do all Divine miracles (n. 7337). Hence then it is that the Lord said, "Which of you shall have an ass or an ox fall into a well, and will not straightway draw him out on the Sabbath day?" by which was signified in the spiritual sense what has been said; for whatsoever the Lord spake, He spake from the Divine, and therefore there is an internal sense in each word (n. 9048, 9063). By "a well" in this passage the like is signified as by "a pit," namely, falsity (see n. 1688). And as "a pit" denotes falsity, therefore also when the Lord spoke about the falsities of the church, He said:—

If the blind lead the blind, both shall fall into a pit (*Matt.* xv. 14);

"a blind man" denotes one who is in erroneous ideas; and "falling into a pit" denotes to pervert truth. These things were spoken in comparisons; but in the Word all the comparisons are taken from significatives (n. 3579, 8989). [3] They who believe that the Divine holiness which is in the Word lies hidden there no deeper than in the sense which appears in the letter, in these and other passages of the Word, see holiness from no other source than from faith that all things of the Word were Divinely inspired, and that there are inexplicable arcana therein known to God alone. But they who are not in this faith despise the Word, merely because the style is in appearance more humble than is the style which is adapted to the genius of the world, such as is to be found with many writers ancient and modern. But let them know that a Divine holiness lies hidden in each and all things of the Word, but it consists in the fact that each and all things treat of the Lord, of His kingdom, and His church. These are things most holy, because they are Divine from the Lord, wherein there is thus eternal life, according to the words of the Lord in *John*, "The words that I speak unto you are spirit, and are life" (vi. 63). But these most holy Divine things stand open before the angels in heaven, because these do not apprehend the Word naturally according to the literal sense; but spiritually according to the internal sense. Men also would apprehend the Word according to this sense if they lived an angelic life, that is, a life of

faith and love. The things which are contained in the internal sense of the Word are no other than those which the genuine doctrine of the church teaches. The genuine doctrine of the church teaches the Lord, faith in Him, love to Him, and love of the good which is from Him. This love is charity toward the neighbor (n. 6709, 6710, 8123). They who live this life are enlightened by the Lord, and see the holy things of the Word; as by no means do others (see the preface to *Genesis* xviii.).

9087. *The master of the pit shall repay.* That this signifies that he to whom the falsity appertains shall make amends, is evident from the signification of "the master of the pit," as being the one to whom the falsity appertains, for "the pit" denotes falsity (see n. 9084, 9086); and from the signification of "repaying," as being to make amends. The reason why "to repay" denotes to make amends is that a "fine" signifies amendment (n. 9045), and the "silver" which he was to pay signifies truth, by means of which the amendment is effected (of which below).

9088. *He shall pay silver to its master.* That this signifies by truth appertaining to him whose good or truth in the natural has been perverted, is evident from the signification of "silver," as being truth (see n. 1551, 2048, 5658, 6112, 6914, 6917, 7999); of "giving silver," as being to redeem by means of truth (n. 2954); and from the signification of "its master," namely, of him whose ox or ass had fallen into the pit, as being the one whose good or truth in the natural has been perverted; for "an ox" denotes good in the natural, and "an ass" denotes truth there (n. 9065, 9086); and "to fall into a pit" denotes to pervert these (n. 9086). [2] The case herein is this. If good or truth is being perverted by means of falsity, then that which has been perverted must be amended by means of truth; within the church by means of truth from the Word, or from doctrine which is from the Word. The reason why this must be so, is that truth teaches what is evil and what is false, and in this way the man sees and acknowledges it; and when he sees and acknowledges, he can then be amended. For the Lord flows into those things in man which the man knows; but not into those things which he does not know; and therefore He

does not amend what is evil or what is false until the man has been instructed that it is evil or false. From this it is that those who do the work of repentance must see and acknowledge their evils, and thus live a life of truth (see n. 8388-8392). The case is the same with purifications from the evils of the love of self and the love of the world. Purifications from these loves cannot possibly be effected except by means of the truths of faith, because these teach that all concupiscences are from these loves. It was for this reason that among the Israelitish and Jewish nation circumcision was performed by means of a knife of stone; for "circumcision" signified purification from these filthy loves; and the "knife of stone" by which it was performed signified the truth of faith (n. 2799, 7044). Moreover man is regenerated by means of the truths of faith (n. 8635-8640, 8772). This was signified by the "washings," whereby in olden time they were cleansed. The same is also signified at this day by the waters of baptism, for "waters" signify the truths of faith by means of which evils are removed (n. 739, 2702, 3058, 3424, 4976, 7307, 8568), and "baptism" signifies regeneration (n. 4255, 5120). [3] From all this it is evident how erroneously those think who believe that evils or sins in man are wiped away, as the impurities of the body are washed away by water, and that those were cleansed as to the interiors who in old time were washed with water according to the statutes of the church, and also that at the present day men are saved by being baptized; when yet in old time washings merely represented the cleansing of the interiors; and "baptism" signifies regeneration, the "waters" thereof denoting the truths of faith whereby man is cleansed and regenerated, for evils are removed by their means. Baptism is for those who are within the church, because these have the Word, in which are the truths of faith through which man is regenerated.

9089. *And the dead one shall be his.* That this signifies that the evil or the falsity shall remain with him, is evident from the signification of "dead," when said of good or truth in the natural man, which is signified by "the ox" or "ass," as being evil or falsity; for when good dies, evil takes its place; and when truth dies, falsity takes its place; because what is "dead"

denotes evil and falsity, and therefore those are called "dead" who will evil, and believe falsity (see n. 7494); and from the signification of "to be his," as being to remain with him. The case herein is this. If by means of falsity any one destroys good or truth in himself or in others, he does it from evil, thus from the will through the understanding, for all evil is of the will, and all falsity is of the understanding. That which is done by both, remains; for it infects the whole life of the man. It is otherwise if evil proceeds from the will, and not at the same time from the understanding (n. 9009). From this it is evident for what reason it was decreed that the dead one should be his.

9090. *And when a man's ox shall strike the ox of his companion.* That this signifies two truths the affections of which are diverse, and the affection of one injures the affection of the other, is evident from the signification of "to strike," as being the injuring of truth (of which above, n. 9057); from the signification of "an ox," as being the affection of good, and in the opposite sense, the affection of evil, in the natural man (of which also above, n. 9065); and from the signification of "a man (*vir*)" as being truth (n. 9034); hence by "a man" and "his companion" are signified two truths. That diverse affections are signified, is because it is oxen (by which the affections are signified) which injure each other; for things which are diverse injure each other, but not things which are not diverse. [2] He who does not know how the case is with representatives and correspondences may wonder that an ox can signify the affection of good or of evil in man, because an ox is a beast. But let him know that all beasts signify such things as belong to some affection or inclination. In the spiritual world this is very well known, for in that world there are frequently seen beasts of various kinds, as oxen, bullocks, cows, horses, mules, asses, sheep, goats, kids, lambs; also evil beasts, as tigers, panthers, bears, dogs, hogs, serpents; and also beasts which are nowhere seen on the earth; besides also birds of various kinds. [3] That such things are seen there surpasses belief with those who believe that nothing exists which they do not see with their bodily eyes. But neither do the same believe that there are any spirits or an-

gels, still less that they appear to themselves as men; that they see one another; speak with one another; and touch one another. The reason is that such persons are so sensuous and corporeal as to believe that only bodies live. It is from this that, as before said, such things surpass belief with them. And yet they have not only been seen by me a thousand times, but I have also been instructed concerning the animals seen; whence they are, and what they signify; thus also that when presented to view in an animal form, affections of good in the natural are seen as gentle oxen; and affections of evil as ferocious oxen; and that all other affections appear in the forms of other animals. Hence it is that beasts of various kinds signify such things in man as they correspond to. (But on this subject see what has been previously shown, n. 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 2805, 2807, 2830, 3218, 3519, 5198, 7523.)

9091. *And he die.* That this signifies so that the good affection perishes, is evident from the signification of "dying," as being to perish, and from the signification of an "ox" which has died from being struck by another ox, as being a good affection (of which just above, n. 9090).

9092. *Then they shall sell the living ox.* That this signifies that the affection of the one which has injured the affection of the other shall be alienated, is evident from the signification of "selling," as being to alienate (see n. 4098, 4752, 4758, 5886); and from the signification of "the living ox," as being the affection of truth which had injured the affection of truth of another (of which above, n. 9090).

9093. *And they shall divide the silver of it.* That this signifies that the truth thereof shall be dissipated, is evident from the signification of "dividing," as being to banish and dissipate (see n. 6360, 6361); and from the signification of "silver," as being truth (n. 1551, 2048, 5658, 6112, 6914, 6917, 7999). That "to divide" denotes to dissipate, is because if those things which have been associated together are divided, they are also scattered, as he who divides his mind destroys it. For the mind of man is an association of two parts, one part being called the understanding, the other the will. He who divides these two parts scatters the things which belong to one part,

for one part must live from the other; consequently the other also perishes. It is the same with him who divides truth from good, or what is the same, faith from charity. He who does this destroys both. In a word, all things which ought to be united in a one, if divided perish. [2] This division is meant by the Lord's words in *Luke*:—

No one can serve two masters; for either he will hate the one, and love the other; or else he will prefer the one, and despise the other. Ye cannot serve God and mammon (xvi. 13);

that is, by faith serve the Lord, and by love the world; thus acknowledge truth, and do evil. He who does this has a divided mind, from which comes its destruction. From all this it is evident whence it is that "to divide" denotes to dissipate; as is also evident in *Matthew*:—

The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall divide him, and appoint him his portion with the hypocrites (xxiv. 50, 51);

where "to divide" denotes to separate and remove from goods and truths (n. 4424), thus to dissipate. [3] In *Moses*:—

Cursed be their anger, for it was vehement; and their wrath, for it was hard: I will divide them in Jacob, and scatter them in Israel (*Gen.* xlix. 7);

where Israel speaks prophetically of Simeon and Levi. By Simeon and Levi are there represented those who are in faith separate from charity (n. 6352), by Jacob and Israel the church external and internal, and also the external and internal man (n. 4286, 4598, 5973, 6360, 6361). "To divide them in Jacob" denotes to expel them from the external church; and "to scatter them in Israel" denotes from the internal church; thus to dissipate the goods and the truths of the church appertaining to them. [4] That "dividing" has this signification is also plain from the words written on the wall when Belshazzar king of Babel, together with his lords, his wives, and his concubines, drank wine from the vessels of gold and of silver which belonged to the temple that was at Jerusalem. The writing was:—

Numbered, numbered, weighed, and divided (*Dan.* v. 2-4, 25-28);

where "divided" means separated from the kingdom. In this passage it is plain how all things were at that time represen-

tative. In it is described the profanation of good and truth, which is signified by "Babel" (that "Babel" denotes profanation, see n. 1182, 1283, 1295, 1304-1308, 1321, 1322, 1326); "vessels of gold and of silver" denote the goods of love and the truths of faith from the Lord (n. 1551, 1552, 5658, 6914, 6917). Profanation is signified by "drinking therefrom, and at the same time praising the gods of gold, of silver, of brass, of iron, of wood, and of stone," as we read in the fourth verse of the chapter, which denote evils and falsities in a series (n. 4402, 4544, 7873, 8941). By the "temple at Jerusalem" from which the vessels came, is signified in the supreme sense the Lord, in the representative sense His kingdom and church (n. 3720). The kingdom of Belshazzar being "divided" signified the dissipation of good and truth, and he himself being "slain that night" signified the loss of the life of truth and good, thus damnation; for "to be divided" denotes to be dissipated; "a king" denotes the truth of good (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148); the like is signified by "kingdom" (n. 1672, 2547, 4691); "to be slain" denotes to be deprived of the life of truth and good (n. 3607, 6767, 8902); and the "night" in which he was slain denotes a state of evil and falsity (n. 2353, 7776, 7851, 7870, 7947). From this it is plain that all things there were representative. [5] We read in the following passages:—

They divided My garments among them, and upon My vesture did they cast a lot (*Ps. xxii. 18*).

They divided His garments, casting a lot; that it might be fulfilled which was spoken by the prophet (*Matt. xxvii. 35*).

The soldiers took His garments, and made four parts; and the tunic, the tunic was without seam, woven from the top throughout. They said therefore, Let us not divide it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled (*John xix. 23, 24*).

He who reads these words and knows nothing of the internal sense of the Word, is not aware that anything secret lies hidden in them, when yet in each word there is a Divine secret. The secret was that Divine truths had been dissipated by the Jews, for the Lord was the Divine truth; and hence He is called "the Word" (*John i.*). "The Word" denotes Divine truth; His 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. (That "garments" denote truths in the external form, see n. 2576, 5248, 5954, 6918; also that "a tunic" denotes truth in the internal form, n. 4677.) Truths in the external form are such as are those of the Word in the literal sense; but truths in the internal form are such as are those of the Word in the spiritual sense. The division of the garments into four parts signified total dissipation, in like manner as the division in *Zechariah* xiv. 4, and in other passages; likewise the division into two parts, as we read of the veil of the temple (*Matt.* xxvii. 51; *Mark* xv. 38). The rending of the rocks also at that time (*Matt.* xxvii. 51) represented the dissipation of all things of faith, for a "rock" denotes the Lord as to faith, consequently it denotes faith from the Lord.

9094. *And the dead one also they shall divide.* That this signifies that the injuring affection also shall be dissipated, is evident from the signification of what is "dead," as being evil and falsity (of which above, n. 9008); consequently by "a dead ox" is signified the affection of evil and falsity in the natural man, thus an injuring affection, for evil injures by means of falsity; and from the signification of "to divide," as being to dissipate (n. 9093). How the case is with the things contained in this verse in the internal sense can with difficulty be unfolded to the apprehension. They are such as can be comprehended by the angels, and only in some measure by men. For the angels see the arcana of the Word in the light which is from the Lord, in which light innumerable things are presented to view that do not fall into the words of speech, and not even into the ideas of thought, with men so long as they live in the body. The reason is that with men the light of heaven flows into the light of the world, and thus into such things there as either extinguish, or reject, or darken, and thus deaden it. The cares of the world and of the body are such things, especially those which flow from the loves of self and of the world. From this it is that the things which are of angelic wisdom are for the most part unutterable, and also incomprehensible. [2] Nevertheless man comes into such wisdom after the laying aside of the body, that is, after death; but only the man who has received in the world the life of faith

and charity from the Lord; for the capacity of receiving angelic wisdom is in the good of faith and of charity. That the things which the angels see and think in the light of heaven are unutterable, has been given me to know by much experience; for when I have been raised into that light, I have seemed to myself to understand all those things which the angels there spoke; but when I have been let down from thence into the light of the external or natural man, and in this light have desired to recollect the things which I had there heard, I could not express them by words, and not even comprehend them by ideas of thought, except a few, and these few obscurely; from which it is manifest that the things which are seen and heard in heaven are such as the eye hath not seen nor the ear heard. [3] Such are the things which lie inmost hidden in the internal sense of the Word; and it is the same with the things contained in the internal sense in this and the following verses. The things therein contained which can be explained to the apprehension are these. All truths in man have life from the affections which are of some love. Truth without life from love is like sound flowing forth from the mouth without an idea, or like the sound of an automaton. Hence it is plain that the life of man's understanding is from the life of his will, consequently that the life of truth is from the life of good; for truth bears relation to the understanding, and good to the will. If therefore there are two truths which do not live from the same general affection, but from diverse affections, they must needs be dissipated, for they are in collision with each other. And when truths are dissipated, their affections also are dissipated; for there is a general affection under which all the truths with a man are associated together. This general affection is good. This is all that can be told about what is signified in the internal sense by the oxen of two men, one of which strikes the other so that he dies, the living ox then being sold, and the silver divided, and also the dead ox. [4] Who that is of the church does not know that there are Divine things in each and all things of the Word? But who can see Divine things in these laws about oxen and asses falling into a pit, and about oxen striking with the horn, if they are regarded and explained merely according to the sense of the

letter? Nevertheless they are Divine even in the sense of the letter, provided they are regarded and unfolded at the same time in respect to the internal sense; for in this sense each and all things of the Word treat of the Lord, of His Kingdom, and His church, thus of Divine things. For in order that anything may be Divine and holy, it must treat of Divine and holy things. The subject that is treated of effects this. The worldly and public affairs, such as are the judgments, statutes, and laws promulgated by the Lord from Mount Sinai, which are contained in this and in the following chapters of *Exodus*, are Divine and holy by inspiration; yet inspiration is not dictation, but is influx from the Divine. That which inflows from the Divine passes through heaven, and there is celestial and spiritual; but when it comes into the world it becomes worldly, within which is what is celestial and spiritual. From this it is plain whence and where is the Divine that is in the Word; and what is inspiration.

9095. *Or if it be known that the ox was wont to strike with the horn from yesterday the day before yesterday.* That this signifies if it had previously been known that such was its affection, is evident from the signification of "to be known," or "attested," as being that it had passed into the intellectual (see n. 9071), for that which has passed there from the will has become known; and from the signification of "that the ox was wont to strike with the horn from yesterday the day before yesterday," as being that such had been the affection heretofore (as also above, n. 9070).

9096. *And his master hath not watched him.* That this signifies and if he hath not kept it in bonds, is evident from the signification of "to watch," as being to keep in bonds, namely, the affection of evil in the natural, which otherwise would injure the truth of faith. That it signifies to keep in bonds, is because by "becoming known" is signified to pass into the intellectual (see n. 9095), and the intellectual is that which sees evil, and that which is seen can be restrained and kept in bonds; not by the intellectual, but through the intellectual by the Lord. For the Lord flows into those things in man which are known to him, but not into those things which are unknown to him. By "keeping in bonds" is meant

to prevent, and to restrain. In the spiritual sense bonds are nothing else than the affections of love, for these are what lead man, and what restrain him. If the affections of evil lead him, there must be affections of truth from good to restrain him. Internal bonds in man are affections of truth and of good. These are also called the "bonds of conscience." But external bonds are the affections of the love of self and of the love of the world, for these lead man in external things. If the latter affections descend from internal bonds, which are affections of truth and of good, they are good, for then the man loves himself and the world not for the sake of self and the world, but for the sake of good uses from himself and the world (n. 7819, 7820, 8995). But if the affections of the love of self and of the love of the world do not descend from internal bonds, the affections are evil, and are called "cupidities;" for then the man loves himself for the sake of himself, and the world for the sake of the world. [2] From all this it can be known what is meant by internal bonds, and by external bonds, of which frequent mention has been made. But bonds so called are not bonds except relatively to their opposites; for he who does anything from the affection which is of the love of good, acts from freedom; but he who acts from the affection which is of the love of evil seems to himself to act from freedom, but does not act from freedom, because he acts from cupidities that are from hell. He only is free who is in the affection of good, because he is led by the Lord. This the Lord also teaches in *John*:—

If ye abide in My word, ye are truly My disciples; and ye shall know the truth, and the truth shall make you free. Every one that committeth sin is the servant of sin. If the Son shall make you free, ye shall be free indeed (viii. 31, 32, 34, 36).

That it is freedom to be led by the Lord, and servitude to be led by cupidities which are from hell, see n. 892, 905, 2870-2893, 6205, 6477, 8209; for the Lord implants affections for good, and aversion for evil. From this the man has freedom in doing good, and utter servitude in doing evil. He who believes that Christian liberty extends itself further is very greatly in error.

9097. *Repaying he shall repay ox for ox.* That this signifies restoration in entirety, is evident from the signification of

“repaying,” as being to restore; in entirety is signified by “repaying he shall repay;” and from the signification of “an ox,” as being affection in the natural (see n. 9065).

9097a. *And the dead one shall be his.* That this signifies for the injuring affection, is evident from the signification of “the ox,” as being affection of evil, for by “dead” is signified evil and falsity, according to what was said above (n. 9089). How the case is with the things contained in the internal sense in this verse, can be inferred from what was unfolded above (n. 9094).

9098. Verse 37.* *When a man shall steal an ox, or one of the flock, and shall kill it, or sell it, he shall repay five oxen for an ox, and four of the flock for one of the flock.* “When a man shall steal an ox, or one of the flock,” signifies one who takes away from any one his good exterior or interior; “and shall kill it,” signifies if he shall extinguish it; “or sell it,” signifies or if he shall alienate it; “he shall repay five oxen for an ox,” signifies the corresponding penalty to much; “and four of the flock for one of the flock,” signifies the corresponding penalty to the full.

9099. *When a man shall steal an ox, or one of the flock.* That this signifies one who takes away from any one his good exterior or interior, is evident from the signification of “stealing,” as being to take away from any one his spiritual goods (see n. 5135, 8906); from the signification of “an ox,” as being the affection of good in the natural, thus exterior good (n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of “one of the flock,” as being interior good; for the animals which are of the flock signify those things which are of interior good; and the animals which are of the herd signify those things which are of exterior good (n. 2566, 5913, 6048, 8937).

9100. *And shall kill it.* That this signifies shall extinguish it, is evident without explication.

9101. *Or sell it.* That this signifies or if he shall alienate it, is evident from the signification of “selling,” as being to alienate (see n. 4098, 4752, 4758, 5886, 6143).

9102. *He shall repay five oxen for an ox.* That this signifies the corresponding penalty to much, is evident from the sig-

* In the English Bible this is verse 1 of chapter xxii.

nification of "five," as being somewhat (see n. 4638, 5291), and also much (n. 5708, 5956); and from the signification of "repaying," as being amendment (n. 9087), and as being restoration (n. 9097). That it signifies the penalty also, is because when alienated good is to be amended or restored, the man suffers hard things; for he is either left to his evil, thus also to the penalty of his evil (for evil is attended with its penalty n. 8214), or he is let into temptations, whereby the evil is subdued and removed, which temptations are the penalty that is here signified by "repaying." The reason why a corresponding penalty is meant, is that the evil of the penalty and the evil of the fault correspond (see n. 1857, 6559, 8214).

9103. *And four of the flock for one of the flock.* That this signifies also the corresponding penalty to the full, is evident from the signification of "four," as being conjunction, for "four" signifies the same as "two," because the one number arises from other, being the double of it (that "two" denotes conjunction, see n. 5194, 8423; and consequently also "four," see n. 1686, 8877); from which it follows that these numbers also denote to the full, for that which is conjoined is full; and from the signification of "one of the flock," as being interior good, (see just above, n. 9099). The corresponding penalty is signified by "repaying," namely, four of the flock for one of the flock (n. 9102). Interior good is that good which is called charity in the interior man; and exterior good is charity in the exterior man. The latter good must live from the former, for the good of charity in the interior man is the good of spiritual life; and the good of charity in the exterior man is the good of the derivative natural life. The latter good comes to the sensation of man as delight; but the former good does not come to sensation, but to perception that so it ought to be, and makes a contented mind. In the other life spiritual good also comes to sensation. [2] The reason why five oxen were to be repaid for an ox, and four of the flock for one of the flock, cannot be known by any one unless it is known what is meant by "theft" in the spiritual sense, also what by "ox" and by "one of the flock." What these things signify has been unfolded, namely, the taking away and alienation of exterior and interior good. This taking away is effected through evil, and alienation through

falsity; consequently the penalty and restoration thereof are signified by "five" and "four." That all numbers in the Word signify things, see n. 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175; here the things which involve restoration, namely, the number "five" the restoration of exterior good to much; and the number "four" the restoration of interior good to the full. Interior good is to be restored to the full, because this good makes the spiritual life of man, and unless spiritual life is restored to the full, the exterior good which makes the natural life cannot be restored, for the latter life is restored by means of the former, as can be seen from the regeneration of man. (That the external man is regenerated by means of the internal, see n. 9043, 9046, 9061.) But good in the external or natural man cannot be restored to the full, because the injury remains there as a scar which is grown callous. These are the things which these numbers involve. [3] A few words more however shall be said about the restoration of exterior good, which makes the natural life of man, from interior good which makes his spiritual life. The natural of man sees things in the light of the world, which light is called natural light. Man procures for himself this light by means of the objects which enter through the sight and hearing, thus by means of objects which are of the world. Thus man sees those things within himself, almost as the eye sees them. The objects which enter by these senses appear to him at first as pleasure and delight. Afterward the infant man distinguishes between the different delights, from which he learns to discriminate, and by degrees to do so more perfectly. When light from heaven flows into these things, the man begins to see them spiritually, and first to discriminate between the useful and the non-useful. From this he begins to have an insight as to what is true; for that which is useful to him is to him true, and that which is useless is not true. This insight increases according to the influx of the light of heaven, until at last he discriminates not only between truths, but also between truths within these truths; and he does this with greater clearness in proportion as the communication is better opened between the internal and external man; for the light of heaven inflows from the Lord through the internal man into the external man. [4] From this then man

has perception; but still it is not yet spiritual perception. This perception does not arise from natural truths, but from spiritual truths. Spiritual truths are those which are called the truths of faith. The reason why spiritual perception arises from these truths, is that the light of heaven is Divine truth proceeding from the Lord, and this shines as light before the eyes of the angels, and also shines in their understandings, and gives them intelligence and wisdom; but with variety according to the reception of it in good. Wherefore the knowledges of spiritual things must be with man in his natural in order that there may be spiritual perception; and knowledges of spiritual things must be from revelation. When the light of heaven flows into these knowledges, it flows into its own, for, as before said, this light is the Divine truth proceeding from the Lord (n. 1053, 1521–1533, 1619–1632, 2776, 3138, 3167, 3195, 3222, 3223, 3341, 3636, 3643, 4180, 4302, 4408, 4415, 4527, 5400, 6032, 6313, 6608). From this the man has intelligence and wisdom in such things as are of eternal life, and these increase according to the reception of that light, that is, of the truths of faith in good. Good is charity. [5] That the natural or external man is regenerated, and also amended and restored, through the internal man, can be seen from what has now been said. For the things which are in the external or natural man live from the light of heaven, for this light is living light, because it proceeds from the Lord, who is life itself; but they do not live from natural light, for in itself this light is dead. In order therefore that those things which are in natural light may live, there must be an influx of living light through the internal man from the Lord. This influx accommodates itself according to the knowledges of truth analogous and corresponding in the natural, and according to the compliance there. From this it is evident that the external or natural of man must be regenerated through his internal. In the same way must the good in the natural that has been taken away and alienated, be amended and restored.

CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF
THE PLANET SATURN.

9104. Some of the spirits of this earth passed over to the spirits of the earth Saturn, who as already said are afar off at a vast distance, for they appear at the end of our solar world. The passage is effected in a moment, for distances in the other life are appearances arising from diversity of the states of life (see n. 2625, 2837, 3356, 3387, 3404, 4321, 4882, 5605, 7381); and conjunction is effected by a state of desire to speak with another. From this it is that in the other life those meet together, when they so desire, who have been in some conjunction in the world, either by love, or by friendship, or by high regard; but they are afterward separated according to the unlikenesses of their state of life.

9105. After the spirits of the earth Saturn had spoken with the spirits of our earth, they spoke with me through intermediate spirits from where they were, and said that they wondered that spirits from this earth so often come to them and ask them what God they worship. Whenever they observe that the spirits of this earth make such inquiries, they answer that they are insane; for there cannot be a greater insanity than to ask what God any one worships, seeing that there is only one God for all in the universe; and they said that they are still more insane in this, that they do not know that the Lord is the Only God, and that He rules the universal heaven, and consequently the universal world; for He who rules heaven rules the world also, because the world is ruled through heaven.

9106. They said further that another kind of spirits who go in troops, frequently come to them, desiring to know how things are with them, and that by various methods they draw out of them what they know. Concerning these they said that they are not insane, except in the fact that they have so great a desire to know, for no other use than to know. They were afterward instructed that these spirits are from the planet Mercury, and that knowledge and the derivative intelligence alone delight them, and not so much uses resulting from these,

unless indeed knowledge is to them use (see n. 6811, 6815, 6921-6932, 7069-7079, 7170-7177).

9107. In what respects the spirits of our earth and the spirits of the earth Saturn differ, has been given me to know from open experience; and at the same time to know how the spiritual or internal man and the natural or external man fight and clash with each other, when the latter is not in faith and charity. For the spirits of the earth Saturn bear relation in the Grand Man to that sense which is intermediate between spiritual and natural sense, but receding from the natural and acceding to the spiritual (n. 8953); whereas the spirits of our earth bear relation to natural and bodily sense; consequently the latter bear relation to the external man, but the spirits of Saturn to the internal man. How great an opposition and clashing there is between them, when the external or natural man does not receive spiritual life through faith in and love to the Lord, was shown by the following experience.

9108. The spirits of the earth Saturn came into view from afar, and there were then present many spirits from our earth, who on seeing those from Saturn became as if insane, and began to infest them by infusing things unworthy respecting faith, and also about the Lord. And while they were full of invectives, they also threw themselves into the midst of them, and from the insanity in which they were, endeavored to injure them. But the spirits of Saturn feared nothing, because they were safe, and were also in tranquillity; whereas those from our earth, being in the midst of them, began to breathe with difficulty, and consequently to be in anguish; and so they cast themselves out, one this way, and another that, and disappeared.

9109. Those standing by perceived from this what is the quality of the external or natural man separated from the internal, when he comes into a spiritual sphere, which is the sphere of life of the internal man; namely, that he is insane (for there encompasses every one a sphere which flows forth from the life of his love, see n. 1048, 1053, 1316, 1504-1512, 4464, 5179, 6206, 7454). The reason is that the natural man when separated from the spiritual has wisdom only from the world, and not at all from heaven; and he who is wise only

from the world, believes nothing but what the senses apprehend, and what he believes, he believes from the fallacies of the senses, consequently from falsities. From this it is that spiritual things are not anything to him, insomuch that he scarcely endures to hear mention made of the spiritual. From this also it is that he does not apprehend what the internal man is, and consequently does not believe that there is an internal man. Wherefore such are insane when kept in a spiritual sphere. It is otherwise while they are living in the world. They then either think naturally about spiritual things; or turn away the ear, that is, hear and do not attend. (That such have pain and blindness when they are taken up into a spiritual sphere, see n. 8797.)

9110. From the above experience it was also made evident that the natural man cannot introduce himself into the spiritual, that is, ascend. But when a man is in faith and consequently in spiritual life, and is thinking, then the spiritual man descends, that is, thinks in the natural. For there is spiritual influx, that is, influx from the spiritual world into the natural, but not the reverse. (That physical influx is quite contrary to order, and contrary to nature, thus is impossible, see n. 3721, 5119, 5259, 5779, 6322, 8237.) Wherefore when the natural man that has been separated from the internal, comes into the sphere of spiritual life, he is seized first with blindness, then with insanity, and finally with anguish. It is also for this reason that those who are in hell have no inclination to look toward heaven (n. 4225, 4226, 8137, 8265, 8945, 8946).

9111. At the end of the following chapter an account will be given of the spirits of the moon; and also why the Lord willed to be born on our earth, and not on some other.



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